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Many of the works at present used in our Classical schools are either reprints of antiquated editions, swarming with errors, not merely in the typography, but in the matter itself; or else they are volumes, fair to the view, indeed, as far as manual execution is concerned, but either supplied with meager and unsatisfactory commentaries, or without any commentaries at all. These are the works that drive students to the use of translations, and thus mar the fairest prospects of youthful scholarship, producing an infinitely stronger habit of intellectual indolence than the most copious commentary could engender. Indeed, to place this matter in its proper light, and to show, within a very brief compass, how much good the projected series is about to accomplish, it may be sufficient to state, that the *printed translations* of those authors whose works have been thus far published in the series meet now with a much less ready sale than formerly; and are seldom, if ever, seen in the hands of those whose instructors have the good sense and judgment to give a decided preference to the volumes edited by Professor Anthon.

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TO

THE HON. JOHN C. SPENCER,

WHO HAS WON FOR HIMSELF SO ENVIABLE A NAME, AS WELL FOR
PROFESSIONAL ATTAINMENTS,
AS FOR THE ENLIGHTENED ZEAL WITH WHICH HE FOSTERS THE
BEST INTERESTS OF SOUND EDUCATION,

THIS WORK

IS RESPECTFULLY INSCRIBED,

BY ONE WHO, THOUGH A STRANGER TO HIM PERSONALLY,
IS YET PROUD TO CALL HIMSELF
HIS COUNTRYMAN.



P R E F A C E.

IN preparing a Greek Reader for the press, three plans suggested themselves to the attention of the editor. The first of these was, to make an entirely new selection from the ancient writers; the second, to take merely those parts of the work of Professor Jacobs, which presented fewest difficulties for the young student; the third, to retain unaltered whatever portions of the German work had already been adopted in our Classical seminaries. The first of these plans was certainly the most attractive one for an editor, but reflection soon showed it to be attended by serious evils; and not the least of these were the adding to the already crowded list of works of education, and the trouble and expense invariably connected with the introduction of a new text-book into schools. The second plan appeared derogatory in a national point of view. It was equivalent to confessing, that our Classical instructors were unable to grapple with ordinary difficulties, and that the easiest and simplest passages alone could either be comprehended by themselves or made intelligible to their pupils. Such a mode of editing would bring us back to the days of the *Collectanea Minora*, when to be able to read selections from Hierocles and *Palæphatus* was regarded as a great feat in American scholarship.

The only remaining course, therefore, was to take those selections from the German work which had been adopted in the more respectable portion of our Classical schools, and to make these the basis of a new edition. In works of this nature different kinds of style must of course occur; and though some among us are very loud in their outcries for pure Attic Greek, and think this alone worthy of being read, yet it is apparent enough, that the deviations from this standard, if brought in a proper manner before the attention

of the young student, can be made productive of as much benefit to him as if his reading were confined merely to Attic models. Nay, indeed, this very variety of style will prove of greater service to him than if his reading lay all in one beaten path; for he will be enabled, in this way, to become more fully aware of the variety and extent of the language which he is acquiring.

The notes appended to the present volume will be found to be copious, and, it is hoped, satisfactory. The plan has hitherto been tried of editing the Greek Reader with few notes; a plan very much in vogue in some sections of our country, but which never has and never will make scholars. The opposite course is here attempted; and, as it has succeeded on other occasions, the editor trusts that it will be accompanied in the present instance with the same favourable results. In what has just been said, however, respecting previous editions, the editor must not be understood as at all referring to the New-York edition by Mr. Casserly. He only regrets, that this gentleman was confined to so narrow limits by the arrangements of his publisher. Had these restrictions been removed, and Mr. Casserly been allowed to expatiate more freely, his known abilities as a scholar would have entirely precluded the necessity of the present publication.

The editor would be doing violence to his own feelings did he not, before closing these remarks, make some tribute of acknowledgment to his young friend, Mr. Henry Drisler, a graduate of Columbia College, and an instructor in the Grammar School, for the very valuable assistance he has derived from him in the correcting of proofs, and in giving the present work, as he trusts, so complete and accurate a form. The native abilities, and sound and extensive acquirements, of Mr. Drisler, already point him out as one who will gain, at no distant period, a distinguished name among the scholars of his country.

Columbia College, Feb. 4th, 1840.

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BIOGRAPHICAL SKETCHES

OF THE DIFFERENT WRITERS, SELECTIONS FROM WHOSE WORKS
OCCUR IN THE COURSE OF THE PRESENT VOLUME.

ÆLIAN, *Claudius*, a native of Præneste in Italy, who flourished during the reigns of Heliogabalus and Alexander Sevêrus (218-235 A.D.). He composed in the Grecian language, of which he was a complete master, a work on the "Peculiarities of Animals" (*Περὶ ζῶων ιδιότητος*), in seventeen books, chiefly a compilation from earlier writers, full of absurd stories, intermingled occasionally with interesting notices; another entitled "Various History" (*Ποικίλη Ἱστορία*), in fourteen books, a mere compilation, evincing little taste, judgment, or critical discrimination. He died at the age of about sixty years.

ÆSOP, a celebrated fabulist, who is supposed to have flourished about 620 B.C. According to most authorities, he was born at Cotyæum, a town of Phrygia, of servile origin, and owned in succession by several masters, the last of whom, Iadmon, a Samian philosopher, gave him his liberty. Little, if anything, however, is known with certainty respecting his life. None of the fables which at present go under the name of Æsop were ever *written* by him. They appear to have been preserved for a long time in oral tradition, and only collected and reduced to writing at a comparatively late period.

ANACREON, a celebrated Greek lyric poet, who flourished at the court of Polycrætes, the tyrant of Samos, in the sixth century B.C. Little is actually known concerning his life. It is, however, generally admitted that he was born at Téos, a city of

Ionia, where he is also reported to have died, at the age of eighty-five years, from suffocation, in consequence of swallowing a grapestone while in the act of drinking. Very few of the pieces ascribed to Anacreon are genuine; by far the greater portion having been added subsequently to his time.

APOLLODORUS, a native of Athens, flourished about 146 B.C., and was celebrated for his numerous productions, both in prose and verse. Of the former we have, with the exception of a few fragments, only the work entitled "Library" (*Βιβλιοθήκη*), which is a collection of the fables of antiquity, drawn from the poets and other writers, and related in a clear and simple style.

ARISTOTLE, a distinguished Grecian philosopher, born at Stagira in Macedonia, B.C. 384, whence he is frequently called the Stagirite. He went to Athens while young, studied philosophy under Plato, and became subsequently the instructor of Alexander the Great. He died in Chalcis, B.C. 321. Aristotle was the most voluminous writer of the ancient philosophers. Besides his philosophical and critical works, he has given a "History of Animals" (*Περὶ ζῶων ἱστορίας*), in ten books. There is also ascribed to him a treatise "On Wonderful Reports" (*Περὶ θαυμασίων*), which, however, if ever written by Aristotle, has undergone great alteration since it came from the hand of the author.

ARRIAN, a Greek historian, a native of Nicomedia, who flourished

in the second century under Hadrian and the Antonines. He has left us a history of the expedition of Alexander, in seven books, which is valuable as being compiled from the memoirs of Ptolemy Lagus and Aristobulus, who both served under that monarch.

ATHENÆUS, a native of Naucrātis in Egypt, who flourished about the beginning of the third century A.D. He is the author of a very interesting compilation entitled "The Learned Men at Supper" (*Δειπνοσοφισταί*), from which the moderns have derived a large portion of their knowledge respecting the private life of the ancient Greeks.

BION, a pastoral poet, a native of Smyrna in Asia Minor, who flourished about B.C. 187, in the island of Sicily. He wrote in the Doric dialect, and followed Theocritus as a model.

DIONŌRUS, an historian, surnamed *Siculus*, because born at Argyrium in Sicily, flourished under Julius Cæsar and Augustus. His "Historical Library" (*Βιβλιοθήκη Ἱστορικὴ*) consisted of forty books, and extended from the earliest times down to 60 B.C. Of these, only fifteen books remain, with fragments of the rest. To the preparation of this great work he had devoted thirty years of his life.

DIŌGENES *Laërtius*, so called from his native city Laërtes in Cilicia. He wrote the lives of the philosophers in ten books, which are still extant. The period when he lived is not exactly known.

HERŌDŌTUS, a celebrated Greek historian, born at Halicarnassus in Caria, B.C. 484. His history consists of nine books, which, for the ease and sweetness of the style, have been named after the nine muses. It was originally rehearsed in part at the Olympic games, and at the Panathenæan festivals of Athens, and ultimately improved and finished at Thurium in Lower Italy, where the historian passed the latter part of his life.

HOMER, the most distinguished of the Grecian epic poets. Of his history little, if anything, is known. He is commonly supposed to have been born near Smyrna, on the banks of the Meles, whence he is termed Melesigēnes; but it still remains a contested question whether such a poet ever existed, and whether the poems that pass under his name are not the productions of several bards, collected together in a later age. These poems are the *Iliad* and the *Odyssey*, the former of which details the operations of the Grecian army before the city of Troy, ending with the death and funeral honours of Hector; the latter, the wanderings and adventures of Ulysses on his return from the Trojan war to the island of Ithāca.

ISOCHRATES, a celebrated Grecian orator, or rather oratorical writer, born at Athens B.C. 436. In youth he was a companion of Plato, and, like him, a great admirer of Socrates. He is said to have died by voluntary starvation, from grief for the fatal battle of Chæronæa, in the 98th year of his age, B.C. 338. There are 21 orations ascribed to him.

LUCIAN, a celebrated Greek writer, was born at Samosāta in Syria, and flourished in the second century after Christ. His father, who was in humble circumstances, designed him for the profession of a sculptor, and with that view placed him under the instruction of his uncle. Becoming soon disgusted with this employment, he turned his attention to literature, and travelled into Greece and Asia Minor, and engaged in the business of an advocate at Antioch. This, however, he soon renounced for the more congenial pursuit of sophistic declamation, which brought him both fortune and fame. He subsequently took up his residence at Athens, and devoted himself to the study of philosophy; but embraced no one of the systems then in vogue. His writings, which are mostly in the dialogue form, display

a genius eminently satirical, great brilliancy of thought, a deep insight into the human heart, and a larger share of humour than any other author of antiquity, with the exception perhaps of Aristophanes and Horace.

MOSCHUS, a Greek pastoral poet, born at Syracuse in the island of Sicily, but at what period is not clearly ascertained. He wrote in the Doric dialect, and adopted his master, Bion, as a model. There remain from Moschus four Idyls, and a few smaller pieces.

PAUSANIAS, a traveller and geographical writer, who is commonly supposed to have been born in Lydia, and to have flourished during the reigns of Hadrian and the Antonines. He travelled in Greece, Macedonia, Asia, Egypt, and even in Africa as far as the temple of Jupiter Ammon. After this, he appears to have taken up his residence at Rome, and to have there published his "Itinerary of Greece" (*Ἑλλάδος περιήγησις*), in ten books. This work is full of instructive details for the antiquarian, especially in reference to the history of art, combining, as it does, with a description of public edifices and works of art, the historical records and the legends connected with them.

PLATO, a distinguished philosopher, an Athenian by descent, but born in the island of Ægina, where his father Aristo resided, B.C. 429. At the age of twenty he became a disciple of Socrates, and attended the lectures of that philosopher for eight years. After the death of his master, Plato travelled into foreign countries, and on his return to Athens opened a school in a public grove called the Academy, which soon became famous, and attracted crowds of admiring auditors. Plato's works consist of numerous dialogues, thirty-five in number, on different subjects, metaphysical, political, moral, and dialectic. They are exceedingly valuable both for style and matter, rich in

thought, and abounding in beautiful and poetical images.

PLUTARCH, a native of Chæronea in Bœotia, flourished towards the end of the first century A.C. He was early engaged in civil affairs, and the Emperor Trajan, who patronised him, conferred on him high honours. Civil occupations, however, did not prevent him from pursuing his literary and philosophical studies. He was an extremely voluminous writer, but the most celebrated of his productions is his "Parallel Lives" (*Βίοι Παράλληλοι*). In these he exhibits and compares, in a very full and instructive manner, the characters of the most distinguished Greeks and Romans. There are twenty-two parallels, sketching the lives of forty-four persons, given in such a way that a Roman is always compared with a Greek. Five other biographies are isolated ones, and twelve or fourteen are lost.

STOBÆUS *Johannes*, a native of Stobi in Macedonia, whence his name Stobæus. He published, in four books, a collection of extracts in both prose and verse, from upward of five hundred authors, whose works have in a great measure perished. These extracts he arranged systematically, under separate heads, according to their subjects.

STRABO, a celebrated geographer, born at Amasea in Pontus, about 54 B.C. After travelling through various countries of Asia and Africa, he was sent by Augustus on an expedition into Arabia. At a subsequent period he travelled over Greece, Macedonia, and most of Italy. By this means he became well qualified to compile his "Work on Geography" (*Γεωγραφικά*), in seventeen books. This has come down to our time complete, with the exception of the seventh book, which is imperfect. The work is not a mere register of names and places, but a rich store of interesting facts and mature reflections, and of great utility in the study of ancient literature and art. There

exists also an Epitome, or Chrestomathy, of Strabo, made subsequently to 980 A.C., by some unknown person.

XENOPHON, an Athenian, son of Gryllus, distinguished as an historian, philosopher, and commander. He was born at Ercheia, a borough of Athens, B.C. 445, and was one of

the most worthy characters among the disciples of Socrates. He has left works on history, philosophy, and politics, which have afforded to all succeeding ages one of the most perfect models of purity, simplicity, and harmony of language, and abound with sentiments truly Socratic.

GRAMMATICAL EXERCISES.

I. FIRST DECLENSION.

1. Ἡ μέθη μικρὰ μανία ἐστίν.—Πολλάκις βραχεῖα ἡδονὴ μακρὰν τίκτει λύπην.—Φίλει τὴν παιδείαν, σωφροσύνην, φρόνησιν, ἀλήθειαν, οἰκονομίαν, τέχνην, εὐσέβειαν.—Βίων ἔλεγε τὴν φιλαργυρίαν εἶναι μητρόπολιν πάσης κακίας.— Οὐ πενία λύπην ἐργάζεται, ἀλλ' ἐπιθυμία.—'Ως συμπόσ- 5
ιον χωρὶς ὁμιλίας, οὕτως πλοῦτος χωρὶς ἀρετῆς οὐδὲν ἡδονῆς ἔχει.

2. Αἱ κτήσεις τῆς ἀρετῆς μόναι βέβαιαί εἰσιν.—Ἡ παι-
δεία ἐν μὲν ταῖς εὐτυχίαις κόσμος ἐστίν, ἐν δὲ ταῖς ἀτυ-
χίαις καταφυγή.—Πασῶν τῶν ἀρετῶν ἡγεμὼν ἐστὶν ἡ 10
εὐσέβεια.—Προσῆκει τοῖς ἀθληταῖς τὸ σῶμα ἀεὶ γυμνάζ-
ειν.—Κλεινότατον ἦν ἐν Ὀλυμπίᾳ Διὸς ἄγαλμα, Φειδίου
ἔργον.—Μετὰ τὸν Αἰνείου θάνατον, Ἀσκάνιος τὴν βασι-
λείαν παρέλαβεν.—Ὁ Λίνος παῖς ἦν Ἑρμοῦ καὶ Μούσης
Οὐρανίας.—Ἡ Ἰωνικὴ φιλοσοφία ἤρξατο ἀπὸ Θαλοῦ, ἡ 15
Ἰταλικὴ ἀπὸ Πυθαγόρου.

3. Νουμᾶς Πίστεως καὶ Τέρμονος ἱερὸν ἰδρύσατο.—
Ἡ Νέα Καρχηδὼν κτίσμα ἐστὶν Ἀσδρούβα, τοῦ δεξαμένου
Βάρκαν, τὸν Ἀννίβα πατέρα.—Τὸ τάλαντον τὸ Βαβυλώ-
νιον δύο καὶ ἐβδομήκοντα μνᾶς Ἀττικᾶς δύνανται.—Ἐπὶ 20
κορυφῇ τῆς ἄκρας Σουνίου ναὸς ἐστὶν Ἀθηναῖς Σουνιάδος.

II. SECOND DECLENSION.

1. Ὁ θυμὸς ἀλόγιστος.—Ὁ πλοῦτος θνητὸς, ἡ δόξα
ἀθάνατος.—Ὁ λόγος τῆς ψυχῆς εἰδωλὸν ἐστὶν.—Δειλὸν
ὁ πλοῦτος καὶ φιλόψυχον κακόν.—Ὁ Πήγασος ἵππος ἦν
πτηνός.—Ἡ Αἴγυπτος δῶρόν ἐστι τοῦ Νείλου.—Μὴ κα- 25
τόκνει μακρὰν ὁδὸν πορεύεσθαι πρὸς τοὺς διδάσκειν τι
χρήσιμον ἐπαγγελλομένους.—Οἱ Ἑρακλέους ἔκγονοι κατ-
ῆλθον εἰς τὴν Πελοπόννησον.

2. Οἱ Αἰγύπτιοι τὸν ἥλιον καὶ τὴν σελήνην θεοὺς εἶναι λέγουσιν.—Ὁ Ἄρης μισεῖ τοὺς κακοὺς.—Οἱ Πυγμαῖοι τοῖς γεράνοις πολεμοῦσιν.

3. Λύκω καὶ Ἰππῳ συννόμῳ ἐστὸν· λέαινα δὲ καὶ λέων 5 οὐ τὴν αὐτὴν ἴασιν.—Ἡ ὀργὴ καὶ ἡ ἀσυνεσία, δύω μεγίστω κακῷ, πολλοὺς ἀπώλεσαν.—Ὁ Ζεῦξις ἐποίησεν Ἴπποκένταυρον, ἀνατρέφουσιν παιδίῳ Ἴπποκενταύρῳ διδύμῳ, κομιδῇ νηπίῳ.

4. Οἱ τὰ ἄκρα τοῦ Ἄθω ἐνοικοῦντες μακροβιώτατοι 10 εἶναι λέγονται.—Πολλάκις ἀνθρώπων ὀργὴ νόον ἐξεκάλυψε κρυπτόμενον.—Κάτοπτρον εἶδους χαλκός ἐστ', οἶνος δὲ νοῦ.—Ἀνδρὸς οἶνος ἔδειξε νόον.

5. Ἐν Ἐρυνί τῆς Σικελίας, Ἀφροδίτης νεὼς ἐστὶν ἄγιος, ἐν ᾧ πολὺ πλῆθος περιστερῶν τρέφεται.—Πτολε- 15 μαῖος ὁ Φιλοπάτωρ κατεσκεύασεν Ὀμήρῳ νεών.—Αἰροῦνται οἱ λαγῶ ὑπὸ ἀλωπέκων, τοτὲ μὲν δρόμῳ, τοτὲ δὲ τέχνη.—Ἐν τῇ Σάμῳ, τῇ Ἡρᾷ πλείστους ταῶς ἔτρεφον, καὶ ἐπὶ τοῦ νομίσματος τῶν Σαμίων ταῶς ἦν.

III. THIRD DECLENSION.

1. Ἡ τυραννὶς ἀδικίας μήτηρ ἐστίν.—Ὁ δειλὸς τῆς 20 πατρίδος προδότης ἐστίν.—Ἀδωνις ἔτι παῖς ὢν, Ἀρτέμιδος χόλῳ ἐν θήραις ὑπὸ σὺς ἐπλήγη.—Πρόκνη ἐγένετο ἀηδῶν, Φιλομήλα χελιδῶν, Τηρεὺς ἐγένετο ἔποψ.—Ὁ ἐλέφας τὸν δράκοντα ὀρώδει.—Γλαῦκος, ἔτι νήπιος ὑπάρχων, μὺν διώκων, εἰς μέλιτος πίθον πεσὼν ἀπέθανεν.

25 2. Διεσπάσαντο τὸν Πενθέα αἱ Μαινάδες, καὶ αἱ Θραῦται τὸν Ὀρφέα, καὶ τὸν Ἀκταίονα αἱ κύνες.—Οἱ ἀγαθοὶ ἄνδρες θεῶν εἰκόνες εἰσίν.—Τὴν Ἰταλίαν ᾤκησαν πρῶτοι Αὔσονες αὐτόχθονες.—Ἀπαντες οἱ λέοντές εἰσιν ἄλκιμοι.

3. Σταγόνες ὕδατος πέτρας κοιλαίνουσιν.—Ὁ ὄρνυξ 30 ἡδύφωνος καὶ μαχητικός.—Οἱ Φοίνικες τῷ Ἡρακλεῖ ὄρνυγας ἔθνουν.—Οἱ πέρδικες ἐν τῇ Ἀττικῇ εὐφῶνοι, οἱ δὲ ἐν Βοιωτίᾳ ἰσχνόφωνοι ἦσαν.—Ἡ παροιμία λέγει, παλίμπαιδας τοὺς γέροντας γίγνεσθαι.—Παλαιὸς μῦθος λέγει, τοὺς Μυρμιδόνας ἐκ μυρμήκων ἄνδρας γεγονέναι.

4. Οἱ Νομάδες τῶν Λιθύων οὐ ταῖς ἡμέραις, ἀλλὰ ταῖς νυξὶν ἀριθμοῦσιν.—Περίανδρος ἐρωτηθεὶς, τί μέγιστον ἐν ἐλαχίστῳ, εἶπε, Φρένες ἀγαθαὶ ἐν σώματι ἀνθρώπου.—Γνώμη κρείσσω ἐστὶν ἢ ῥώμη χειρῶν.—Εὐωδία καὶ μύρον γυνὴν αἰτία θανάτου.—Γυναιξὶ κόσμον ἢ σιγὴ φέρει.—5 Χαλεπὸν ἐστὶ λέγειν πρὸς γαστέρα, ὧτα οὐκ ἔχουσιν.

5. Ὁ Φαιστος τῷ πόδε χωλὸς ἦν.—Ἡ Μήδεια γράφεται τῷ παῖδε δεινὸν ὑποβλέπουσα· ἔχει δὲ ξίφος ἐν χειρὶ, τῷ δὲ ἀθλίῳ καθήσθον γελῶντε, μηδὲν τῶν μελλόντων εἰδότε, καὶ ταῦτα ὀρῶντε τὸ ξίφος ἐν ταῖν χειροῖν τῆς μητρός. 10

IV. CONTRACTED DECLENSION.

1. Ἡ φρόνησις μέγιστόν ἐστιν ἀγαθόν.—Ἡ φύσις ἄνευ μαθήσεως τυφλὸν, ἡ δὲ μάθησις ἄνευ φύσεως ἐλλιπές.—Πόλεως ψυχὴ οἱ νόμοι.—Οὐκ ἔστιν οὐδὲν κρείσσον ἢ νόμοι πόλει.—Ἀρίστιππος ἔφη πρὸς τὸν ἀδελφόν· Μέμνησο, ὅτι τῆς μὲν διαστάσεως σὺ ἤρξω, τῆς δὲ διαλύσεως 15 ἐγώ.

2. Ἡ ὕδραυλις ἐστὶν εὖρημα Κτησιβίου, Ἀλεξανδρέως, κουρέως τὴν τέχνην.—Ὀμονοούντων ἀδελφῶν συμβίωσις παντὸς τείχους ἰσχυροτέρα.—Ἦθους βάσανός ἐστιν ἀνθρώποις χρόνος.—Πελίαν, τὸν Ποσειδῶνος καὶ Τυροῦς 20 υἱόν, ἵππος ἔθρεψεν.—Ἀπόλλων, ὁ Διὸς καὶ Λητοῦς παῖς, ὅτε τὸν Πύθωνα κατετόξευσεν, ἦλθεν εἰς Δελφοὺς καὶ παρέλαβε τὸ μαντεῖον τῆς Γῆς.—Αἰδοῦς παρὰ πᾶσιν ἄξιος ἔσει, ἐὰν πρῶτον ἄρξης σαντὸν αἰδεῖσθαι.

3. Οἱ ὄφεις τὸν ἰὸν ἐν τοῖς ὁδοῦσιν ἔχουσιν.—Ὁ Παρ- 25 νασσὸς μέγα καὶ σύσκιον ὄρος ἐστίν.—Ἐν Βοιωτίᾳ δύο εἰσὶν ἐπίσημα ὄρη, τὸ μὲν Ἑλικὼν καλούμενον, ἕτερον δὲ Κιθαιρῶν.—Ὁ Νεῖλος ἔχει παντοῖα γένη ἰχθύων.—Κέρδη πονηρὰ ζημίαν ἀεὶ φέρει.—Λιμὸς μέγιστον ἄλγος ἀνθρώποις ἔφν.—Ξίφος τιτρώσκει σῶμα, τὸν δὲ νοῦν λόγος.—30 Δημήτριος ὁ Πολιορκητῆς βία ἤρει τὰς πόλεις, κατασεῖων τὰ τείχη, Τιμόθεος δὲ πείθων.—Ἐγένετο κατὰ τοὺς Τιβερίου χρόνους ἀνὴρ τις Ἀπίκιος, ἀφ' οὗ πλακούντων γένη πολλὰ Ἀπίκια ὀνομάζεται.—Τίμα τοὺς γόνεις.—Αἰακὸς

τὰς κλεῖς τοῦ ἄδου φυλάττει.—Οἱ πολύποδες ἔλλοχῶσι τοὺς ἰχθῦς.—Ἀνάχαρσις τὴν ἄμπελον εἶπε τρεῖς φέρειν βότρυς· τὸν πρῶτον, ἡδονῆς· τὸν δεύτερον, μέθης· τὸν τρίτον, ἀγρίας.

V. EXAMPLES IN ALL THE DECLENSIONS.

- 5 1. Πόνος εὐκλείας πατήρ.—Εὐκλειαν ἔλαβον οὐκ ἄνευ πολλῶν πόνων.—Ψυχῆς νοσοῦσης ἐστὶ φάρμακον λόγος.—Χαλεπὸν τὸ γῆράς ἐστιν ἀνθρώποις βάρος.—Ὠκεανοῦ καὶ Τηθύος παῖς ἦν Ἴναχος, ἀφ' οὗ ποταμὸς ἐν Ἀργεῖ Ἴναχος καλεῖται.—Οὔτε τὸν ἄρρωστον ὠφελεῖ ἡ χρυσῇ κλίνῃ,
10 οὔτε τὸν ἀνόητον ἡ ἐπίσημος εὐτυχία.
2. Οἱ τέττιγες σιτοῦνται τῆς δρόσου.—Δόξα καὶ πλοῦτος ἄνευ συνέσιος οὐκ ἀσφαλέα κτήματα.—Ἀγαθοκλέους ἐκκλελοιπότης, πάντα ἐν Σικελίᾳ μεστὰ ἦν στάσεως καὶ ἀναρχίας.
- 15 Ἐκ νεφέλης φέρεται χιόνος μένος ἡδὲ χαλάζης,
Βροντῇ δ' ἐκ λαμπρᾶς ἀστεροπῆς φέρεται,
Ἐξ ἀνέμων δὲ θάλασσα ταράσσεται.
—Ἡ τῶν βροτῶν φύσις καὶ νόσων ἦττων, καὶ γήρως, καὶ ἡ μοῖρα ἀπαραίτητος.
- 20 3. Ἀργος ὁ πανόπτης ὀφθαλμοὺς εἶχεν ἐν παντὶ τῷ σώματι.—Κλεάνθης ἔφη, τοὺς ἀπαιδεύτους μόνῃ τῇ μορφῇ τῶν θηρίων διαφέρειν.—Ἀνάχαρσις ὀνειδιζόμενος, ὅτι Σκύθης ἐστίν, εἶπε, Τῷ γένει, ἀλλ' οὐ τῷ τρόπῳ.—Ἐξῆν καὶ τῷ Ἀχιλλεῖ ζῆν καὶ βασιλεύειν τῶν Μυρμιδόνων, καὶ
25 τῷ Νέστορι ἐν Πύλῳ ἐν εἰρήνῃ ἄρχειν, καὶ τῷ Ὀδυσσεῖ οἴκοι μένειν, ἣ παρὰ Καλνυοῖ ἐν ἄντρῳ καταρρύτῳ καὶ κατασκίῳ, ἀγέρῳ ὄντι καὶ ἀθανάτῳ· ἀλλ' οὐχ εἴλετο ἀθάνατος εἶναι, ἀργὸς ὦν, καὶ μηδὲν χρώμενος τῇ ἀρετῇ.—Δεῖ τοὺς νέους κοσμιότητι χρῆσθαι ἐν πορείᾳ καὶ σχήματι
30 καὶ περιβολῇ.—Ἡρακλῆς τῇ χολῇ τῆς Δερναίας ὕδρας τοὺς οἶστοὺς ἔβαψεν.—Ἀκρίσιος τὴν ἑαυτοῦ θυγατέρα Δανάην μετὰ τοῦ παιδὸς Περσέως ἐν λάρνακι εἰς θάλασσαν ἔρριψεν· ἡ δὲ λάρναξ προσηνέχθη Σερίφῳ τῇ νήσῳ.
4. Ποθεῖ ἄνθρωπος νύκτα μεθ' ἥλιον, καὶ λιμὸν μετὰ

κόρον, καὶ δίφραν μετὰ μέθην· καὶ ἀφέλης αὐτοῦ τὴν μεταβολὴν, λύπην τὴν ἡδονὴν ποιεῖς.—Ἡρακλῆς ἔλαβε παρὰ Ἑρμοῦ μὲν ξίφος, παρ' Ἀπόλλωνος δὲ τόξα, παρὰ Ἡφαιστοῦ δὲ θώρακα χρυσοῦν, παρὰ δὲ Ἀθηνᾶς πέπλον.—Ἡ Ζεῦ, καὶ Ἀθηνᾶ, καὶ Ἀπολλων, δότε μοι ἀρετὴν ψυχῆς, καὶ 5 ἡσυχίαν βίου, καὶ ζωὴν ἀμεμπτου, καὶ εὐελπιν θάνατον.

5. Ξέρξου ἐν Ἑλλάδι πολεμοῦντος, ἡ αὐτοῦ μήτηρ ἐδόκει ἐν ὀνείροις ἰδεῖν δύο γυναῖκες, μεγέθει πολὺ ἐκπρεπεστάτα, κάλλει ἀμώμω, καὶ κασιγνήτα τοῦ αὐτοῦ γένους, Ἀσίαν καὶ Ἑλλάδα.—Φίλιππος γενόμενος κριτῆς δυεῖν 10 πονηροῖν, ἐκέλευσε τὸν μὲν φεύγειν ἐκ Μακεδονίας, τὸν δὲ ἔτερον διώκειν.

6. Κολάζονται ἐν ἄδου πάντες οἱ κακοὶ, βασιλεῖς, δοῦλοι, σατράπαι, πένητες, πλούσιοι, πτωχοί.—Αἱ Φόρκου θυγατέρες γραῖαι ἦσαν ἐκ γενετῆς, ἓνα τε ὀφθαλμὸν καὶ 15 ἓνα ὀδόντα εἶχον, τρεῖς οὖσαι, καὶ ταῦτα παρὰ μέρος ἀλλήλαις ὥπασαν.—Κλεάνθης εἰς ὄστρακα καὶ βοῶν ὠμοπλάτας ἔγραφεν ἅπερ ἤκουε παρὰ τοῦ Ζήνωνος ἀπορίᾳ κερμάτων, ὥστε ὠνήσασθαι χάρτια.

7. Θεὸς ἐκάστῳ ὄπλον τι ἔνειμε, λέουσιν ἀλκὴν καὶ 20 ταχυτῆτα, ταύροις κέρατα, μελίσσαις κέντρα, ἀνδρὶ λόγον καὶ σοφίαν.—Χείρων ὁ Κένταυρος τὸν Ἀχιλλέα, παῖδα ἔτι ὄντα, ἔτρεφε σπλάγχνοις λεόντων καὶ συῶν ἀγρίων, καὶ ἄρκτων μυελοῖς, καὶ καρτερὸν ἔθηκε καὶ ποδώκη.—Ζήνων ἔφη, δεῖν τὰς πόλεις κοσμεῖν οὐκ ἀναθήμασιν, 25 ἀλλὰ ταῖς τῶν οἰκούντων ἀρεταῖς.—Ἡ Λερναία ὕδρα εἶχεν ὑπερμέγεθες σῶμα, κεφαλὰς δὲ ἑννέα, τὰς μὲν ὀκτὼ θνητὰς, τὴν δὲ μέσην ἀθάνατον.

VI. ADJECTIVE.

1. Ἑγγὺς Ἰταλίας κεῖται ἡ Σικελία, νῆσος εὐδαίμων καὶ πολυάνθρωπος.—Βραχὺς ὁ βίος, ἡ δὲ τέχνη μακρά.—30 Βραχεῖα τέρψις ἡδονῆς κακῆς. Κέρδος αἰσχροῦ, βαρὺν κειμήλιον.—Τὸ μέλλον ἀσαφές.—Κακῆς ἀπ' ἀρχῆς γίγνεται τέλος κακόν.—Τὸν πλούσιον ἀμαθῆ Διογένης πρόβατον εἶπε χρυσόμαλλον.

2. Τυραννὶς χρῆμα μὲν σφαλερὸν, πολλοὶ δὲ αὐτῆς ἐρασταί εἰσιν.—Τυφλὸν ὁ πλοῦτος.—Πιστὸν ἢ γῇ, ἄπιστον ἢ θάλασσα.—Καλὸν ἡσυχία.—Καλὸν ἢ ἀλήθεια καὶ μόνιμον.

- 5 Τὰ μέγαλα δῶρα τῆς τύχης ἔχει φόβον,
Καὶ τὸ πάννυ λαμπρὸν οὐκ ἀκίνδυνον κυρεῖ,
Οὐδ' ἀσφαλὲς πᾶν ὕψος ἐν θνητῷ γένοι.

3. Κρεῖττόν ἐστι μετ' ὀλίγων ἀγαθῶν πρὸς ἅπαντας τοὺς κακοὺς, ἢ μετὰ πολλῶν κακῶν πρὸς ὀλίγους ἀγαθοὺς
10 μάχεσθαι.—Οὐδὲν ὀργῆς ἀδικώτερον.—Πόλεμος ἐνδοξος εἰρήνης αἰσχυρᾶς αἰρετώτερος.—Βίων ἔφη, δεῖν τὸν ἀγαθὸν ἄρχοντα, πανόμενον τῆς ἀρχῆς, μὴ πλουσιώτερον, ἀλλ' ἐνδοξότερον γεγενῆναι.—Οὐδὲν κτῆμα σοφίας τιμιώτερόν ἐστιν.—Σοφία πλούτου κτῆμα τιμιώτερον.—Παρὰ Ταρ-
15 τησίοις νεωτέρῳ πρεσβυτέρου καταμαρτυρεῖν οὐκ ἔξεστιν.—Δόξα ἀσθενῆς ἄγκυρα, πλοῦτος ἔτι ἀσθενεστέρα.—Ἀρετῆς οὐδὲν χρῆμα σεμνότερον, οὐδὲ βεβαιώτερόν ἐστιν.

4. Πολλὰ τῶν ζῶων ἀναιμά ἐστι, καθόλου δὲ, ὅσα πλείους πόδας ἔχει τεττάρων.—Χαλεπὸν τὸ ποιεῖν, τὸ
20 δὲ κελεῦσαι ῥάδιον.—Οὐδὲν γλύκιον τῆς πατρίδος.—Οὐκ ἔστιν οὐδὲν μητρὸς ἡδίων τέκνοις.—Κρείσσων οἰκτιρμού φθόνος.—Χρῇ σιγαῖν, ἢ κρείσσονα σιγῆς λέγειν.—Διὰ τοῦτο δύο ὦτα ἔχομεν, στόμα δὲ ἓν, ἵνα πλείω μὲν ἀκούωμεν, ἥττονα δὲ λέγωμεν.—Τὸ κενὸν ἐν τῷ βίῳ πλεῖόν
25 ἐστι τοῦ συμφέροντος.—Ἀρχε σαυτοῦ μηδὲν ἥττον ἢ τῶν ἄλλων.—Στέργε μὲν τὰ παρόντα, ζῆτει δὲ τὰ βελτίω.—Οἱ τῶν τελετῶν μετέχοντες περὶ τῆς τοῦ βίου τελευτῆς ἡδίους τὰς ἐλπίδας ἔχουσιν.

5. Ὁ μέλας οἶνός ἐστι θρεπτικώτατος, ὁ δὲ λευκός,
30 λεπτότατος.—Ἡ Βακτριανὴ χώρα εὐδαιμονεστάτη ἐστὶ καὶ εὐφωρωτάτη.—Πρεσβύτατον τῶν ὄντων θεός· ἀγέννητος γάρ· κάλλιστον κόσμος·ποίημα γὰρ θεοῦ· μέγιστον τόπος· πάντα γὰρ χωρεῖ· τάχιστον νοῦς· διὰ παντὸς γὰρ τρέχει· ἰσχυρότατον ἀνάγκη· κρατεῖ γὰρ πάντων·
35 σοφώτατον χρόνος· ἀνευρίσκει γὰρ πάντα.—Ὁ κροκόδει-

λος ἐξ ἐλαχίστου γίνεται μέγιστος· τὸ μὲν γὰρ ὦν οὐ
 μειζόν ἐστι χηνείου, αὐτὸς δὲ γίνεται καὶ ἑπτακαιδε-
 κάπηχυσ.—Ὁ τῶν πλείστων βίος μελλησμῷ παραπόλ-
 λνται.

Κάλλιστον τὸ δικαιοτάτον· ῥᾶστόν θ' ὑγιαίνειν, 5

Ἡδιστον δὲ τυχεῖν ὧν τις ἕκαστος ἐρᾷ.

—Ὁ θάνατος κοινὸς καὶ τοῖς χειρίστοις καὶ τοῖς βελ-
 τίστοις· οὔτε τοὺς πονηροὺς ὑπερορᾷ, οὔτε τοὺς ἀγαθοὺς
 θανμάζει.

6. Ἡ γῆ σφαιροειδὴς ἐστι καὶ ἐν μέσῳ κεῖται.—Οἱ 10
 πλούσιοι πολλάκις ὑφ' ἡδονῆς διηνεκοῦς οὐ συνίενται τῆς
 εὐτυχίας.—Ἐπαμινώνδας πατρὸς ἦν ἀφανοῦς.—Πάντα ἐκ
 τῆς ἐπιμελείας, καὶ τῆς διαρκοῦς φροντίδος, καὶ τῆς σπου-
 δῆς τῆς ἀνελλιποῦς κρεῖττονα γίγνεσθαι δύναται.—Ὁμηρ-
 ος τοῖς ἥρωσιν ἀπλῆν καὶ πᾶσιν ὅμοιαν δίαιταν ἀποδέδωκε. 15
 —Διονύσιος ὁ τύραννος τὸ Ἀπόλλωνος ἄγαλμα περιεσύ-
 λησε, χρυσοῦς βοστρύχους ἔχον, καὶ τὴν παρακειμένην
 αὐτῷ χρυσὴν τράπεζαν ἀφεῖλεν.—Σωκράτης ἰδὼν μειρά-
 κιον πλούσιον καὶ ἀπαίδεντον, Ἴδου, ἔφη, χρυσοῦν ἀνδρά-
 ποδον. 20

7. Τὰ ὄρη πόρρωθεν ἀεροειδῆ φαίνεται καὶ λεῖα, ἐγγύ-
 θεν δὲ τραχέα.—Οὐ κρεῖττον, πενιχρὸν μὲν, ἀσφαλῆ δὲ
 καὶ ἀδεᾶ βίον ἀσπάσασθαι, ἢ πλούσιον καὶ ἐπικίνδυνον ;—
 Ἐλευθέρου ἀνδρός ἐστιν, ἀεὶ τάληθῇ λέγειν.—Νικοκρέων
 ὁ Κύπριος τετράκερων ἔλαφον εἶχεν.—Ἐν τινι ναῷ Διὸς 25
 τρίκερω καὶ τετράκερω πρόβατα ἦν.—Ἀριστοτέλης ἔφη,
 τῆς παιδείας τὰς μὲν ρίζας εἶναι πικράς, γλυκεῖς δὲ τοὺς
 καρπούς.—Τρεῖς εἰσι δικασταὶ καθ' ἑαυτὸν, οἳ τοὺς εὐσεβεῖς
 καὶ πονηροὺς διακρίνουσιν.—Δεινόν ἐστι τοὺς χείρους
 τῶν βελτιόνων ἄρχειν. 30

8. Ἀνάχαρσις κρεῖττον ἔλεγεν, ἓνα φίλον ἔχειν πολ-
 λοῦ ἄξιον, ἢ πολλοὺς μηδενὸς ἀξίους.—Ἡ μυῖα, ἐξάπους
 οὔσα, τοῖς μὲν τέσσαρσι βαδίζει μόνοις, τοῖς δὲ προσθίοις
 δυσι ὡς χερσὶ χρῆται.—Πύρρος ἐν Ἰταλίᾳ ἐπολέμησεν
 ἔτη δύο καὶ μῆνας τέσσαρας.—Φιλῆμων ὁ κωμικὸς ἔγραψε 35
 δράματα ἑπτὰ καὶ ἐννεήκοντα, βιώσας ἔτη ἐννέα καὶ ἐν-

νενήκοντα.—'Αννων, ὁ πρεσβύτερος, ἐκ τῆς Λιβύης ἐπέ-
 ρασε μεγάλην δύναμιν εἰς Σικελίαν, πεζῶν μυριάδας πέντε,
 ἵππεῖς δὲ ἑξακισχιλίους, ἐλέφαντας δὲ ἑξήκοντα.—Τοὺς
 Σῆρας ἱστοροῦσι μέχρι τριακοσίων ζῆν ἐτῶν, καὶ τοὺς Χαλ-
 5 δαίους ὑπὲρ τὰ ἑκατὸν ἔτη βιοῦν λόγος.

9. 'Αργανθώνιος, ὁ Ταρτησίων βασιλεὺς, πεντήκοντα
 καὶ ἑκατὸν ἔτη βιωσάμενος λέγεται.—Κτησίβιος συγγραφεὺς
 ἑκατὸν εἰκοσιτεσσάρων ἐτῶν ἐν περιπάτῳ ἐτελεύτησεν.—
 'Ο Πλάτων ἐτελεύτησεν τῷ πρώτῳ ἔτει τῆς ὀγδόης καὶ
 10 ἑκατοστῆς 'Ολυμπιάδος, βιοὺς ἔτος ἐν πρὸς τοῖς ὀγδοή-
 κοντα.—Σιλουτίου ἐνὸς δέοντα τριάκοντα ἔτη βασιλεύσαν-
 τος, Αἰνείας, υἱὸς αὐτοῦ, ἐνὶ πλείῳ τριάκοντα ἐτῶν τὴν
 δυναστείαν εἶχεν.—Οἱ Λακεδαιμόνιοι τοῖς 'Αθηναίοις βοη-
 θήσαντες ἐν τρισὶν ἡμέραις καὶ τοσαύταις νυξὶ διακόσια
 15 καὶ χίλια στάδια διῆλθον.

VII. PRONOUNS.

1. Δημήτριός τις εἶπε τῷ Νέρωνι· Σὺ μὲν ἀπειλεῖς ἐμοὶ
 τὸν θάνατον, σοὶ δὲ ἡ φύσις.—Διδύμων ἀδελφῶν εἰς
 ἐτελεύτησεν· σχολαστικὸς οὖν ἀπαντήσας τῷ ζῶντι, ἡρώτα·
 Σὺ ἀπέθανες ἢ ὁ ἀδελφός σου;—Τί τοῦτ' ἐστίν, ὦ γύναι,
 20 ὅτι ἐμὲ ἀπολιποῦσα ἄστυδε θαμίζεις; οὐκ ἔστι τοῦτο
 σωφρονεῖν, οὐχ οὕτω δέ σε ὁ πατήρ σου ἐμοὶ εἰς γάμον
 παρέδωκεν.

2. Σχολαστικὸς ἀπορῶν, τὰ βιβλία αὐτοῦ ἐπίπρασκε,
 καὶ γράφων πρὸς τὸν πατέρα ἔλεγε· Σύγχαιρε ἡμῖν, πάτερ·
 25 ἤδη γὰρ ἡμᾶς τὰ βιβλία τρέφει.—'Εν Λάτμῳ τῆς Καρίας
 σκόρπιοι εἶναι λέγονται, οἳ τοὺς μὲν πολίτας σφίσι παίου-
 σιν εἰς θάνατον, τοὺς δὲ ξένους ἡσυχῇ.—Κορῶναι ἀλλή-
 λαις εἰςὶ πιστόταται καὶ πάνν σφόδρα ἀγαπῶσι σφᾶς.

3. 'Ανάχαρις ὁ Σκύθης ἐρωτηθεὶς ὑπὸ τινος, τί ἐστὶ
 30 πολέμιον ἀνθρώποις; Αὐτοῖ, ἔφη, ἑαυτοῖς.—'Ο Ζεὺς τὴν
 'Αθηνᾶν ἔφυσεν ἐκ τῆς ἑαυτοῦ κεφαλῆς.—Οὐδεὶς ἐλεύ-
 θερος ἑαυτοῦ μὴ κρατῶν.—Νόμος οὗτος Περσικὸς, ὅταν
 εἰς ἀγροὺς ἐλαύνῃ ὁ βασιλεὺς, πάντες Πέρσαι, κατὰ τὴν
 ἑαυτοῦ δύναμιν ἕκαστος, δῶρα αὐτῷ προσκομίζουσιν.—

Σχολαστικὸς οἰκίαν πωλῶν, λίθον ἀπ' αὐτῆς εἰς δεῖγμα περιέφερεν.—Κριτῆς ὢν, ἀεὶ ταῦτὰ περὶ τῶν αὐτῶν γίγνωσκε, οὐδὲν πρὸς χάριν ποιῶν.—Ψυχῆς ἐπιμελοῦ τῆς σεαυτοῦ.—Βούλον ἀρέσκειν πᾶσι, μὴ σαντῶ μόνον.—Πάντων μάλιστα σαντὸν αἰσχύνου.

5

VIII. REGULAR VERB IN Ω.

1. ACTIVE.

1. Οἱ πονηροὶ εἰς τὸ κέρδος μόνον ἀποβλέπουσιν.—
 "Οστις μὴ κολάζει τὰ πάθη, αὐτὸς ὑπ' αὐτῶν κολάζεται.
 —Πᾶσα δύναμις καὶ πᾶς πλοῦτος ὑπέικει τῇ ἀρετῇ.—
 "Οταν τινὰ θέλωσιν οἱ θεοὶ σῶζεσθαι, καὶ ἐξ αὐτῶν ἀνασπῶσι βαράθρων.—Οὐδὲν τῆς εὐμορφίας ὄφελος, ὅταν τις 10
 μὴ φρένας ἔχῃ.—Εὖ θνήσκεις, ὅταν σοὶ τὸ χρεὼν ἔλθῃ.—
 Τήρης, ὁ βασιλεὺς, ἔλεγεν, ὅποτε σχολάζοι καὶ μὴ στρατεύοιτο, τῶν ἱπποκόμων οἶεσθαι μὴδὲν διαφέρειν.—'Αγῆσι-
 λαος ἐρωτηθεὶς, πῶς ἂν τις μάλιστα παρ' ἀνθρώποις εὐδοκιμοίῃ, Εἰ λέγοι, εἶπε, τὰ ἄριστα, πράττοι δὲ τὰ κάλλιστα. 15
 —'Αγῆς ἐρωτηθεὶς, πῶς ἂν τις ἐλεύθερος διαμένει, Θανατοῦ καταφρονῶν, ἔφη.

2. Θάπτουσιν οἱ Αἰγύπτιοι τοὺς νεκροὺς ταριχεύοντες, Ῥωμαῖοι δὲ καίοντες.—'Ανθρωποὶ τὸν θάνατον φεύγοντες, διώκουσιν.—Φίλιππος τοὺς Ἀθηναίους εἵκαζε τοῖς Ἑρμαῖς, 20
 στόμα μόνον ἔχουσιν.

3. Διονύσιος ὁ Σικελὸς περὶ τὴν ἰατρικὴν ἐσπούδασε, καὶ αὐτὸς ἰᾶτο, καὶ ἔτεμνε, καὶ ἔκαie, καὶ τὰ λοιπά.—
 Θεμιστοκλῆς καὶ Ἀριστείδης ἐστασιαζέτην ἔτι παῖδε ὄντε.
 —Θησεὺς τὴν Ἀριάδνην ἐν Νάξῳ κατέλιπε καὶ ἐξέπλευσεν. 25
 Διόνυσος δὲ αὐτὴν ἀπήγαγεν.—Ἡ γλῶσσα πολλοὺς εἰς ὄλεθρον ἤγαγεν.—Ἐπρώτευσεν ἡ Λακεδαιμῶν τῆς Ἑλλάδος εὐνομία καὶ δόξη, χρόνον ἐτῶν πεντακοσίων, τοῖς Λυκούργου χρωμένη νόμοις.

4. Ὁ Διογένης ἔλεγεν, ὅτι οἱ μὲν ἄλλοι κύνες τοὺς 30
 ἐχθροὺς δάκνουσιν, ἐγὼ δὲ τοὺς φίλους, ἵνα σώσω.—Μηδενὶ συμφορὰν ὀνειδίσῃς, κοινὴ γὰρ ἡ τύχη, καὶ τὸ μέλλον ἀόρατον.—Κἂν μόνος ᾗς, φαῦλον μῆτε λέξης, μῆτε ἐργάσῃ

μηδέν.—Αἰδοῦς παρὰ πᾶσιν ἄξιος ἔσει, ἐὰν πρῶτον ἄρξης
σαντὸν αἰδεῖσθαι.

5. Ἀδύνατον ἄνεν τῆς τῶν οὐρανίων θεωρίας γεω-
γραφῆσαι.—Χαλεπὸν τὸ ποιεῖν, τὸ δὲ κελεῦσαι ῥάδιον.—

15 Διογένης λύχνον μεθ' ἡμέραν ἄψας, Ἄνθρωπον, φησὶ,
ζητῶ.—Οἱ Λάκωνες τὴν τῆς παλαιᾶς διαίτης σκληρότητα
καταλύσαντες, ἐξώκειλαν εἰς τρυφήν.—Ὁ Θησεὺς μετὰ
τὴν Αἰγέως τελευτὴν συνοικίσας τοὺς τὴν Ἀττικὴν κατ-
οικοῦντας εἰς ἓν ἄστυ, ἓνα δῆμον ἀπέφηνεν.

10 6. Τὸ καλῶς ἀποθανεῖν ἴδιον τοῖς ἀγαθοῖς ἢ φύσις
ἀπένειμεν.—Οὐπώποτε ἐγὼ κατὰ τὴν Ἀττικὴν ὑπέμεινα
τοσοῦτον χειμῶνα.—Ἐξ οὗ φιλοσοφεῖν ἐπενόησας, σεμνός
τις ἐγένον, καὶ τὰς ὁφρῦς ὑπὲρ τοὺς κροτάφους ἐπῆρας.—
Ἄρτι μοι τὴν ἄλῳ διακαθήραντι ὁ δεσπότης ἐπέστη καὶ
15 ἐπήνει τὴν φιλεργίαν.—Κάδμος ἀποκτείνει δράκοντα, τῆς
Ἀρείας κρήνης φύλακα, καὶ τοὺς ὀδόντας αὐτοῦ σπείρει·
τούτων δὲ σπαρέντων, ἀνέτειλαν ἐκ γῆς ἄνδρες ἔνοπλοι.—
Ἀφροσύνης ἐστὶ τὸ κρῖναι κακῶς τὰ πράγματα.—Οὔτε
πῦρ ἱματίῳ περιστεῖλαι δυνατὸν, οὔτε αἰσχροὺς ἀμάρτημα
20 χρόνῳ.

7. Σχολαστικὸς, μαθὼν ὅτι ὁ κόραξ ὑπὲρ τὰ διακόσια
ἔτη ζῇ, ἀγοράσας κόρακα εἰς ἀπόπειραν ἔτρεφεν.—Φιλεῖ
τῷ κάμνοντι συγκάμνειν θεός.—Οὐκ ἂν δύναιο μὴ καμῶν
εὐδαιμονεῖν.—Ὁ Ἡρακλῆς τὸ ῥόπαλον, ὃ ἐφόρει, αὐτὸς
25 ἔτεμεν ἐκ Νεμέας.—Δημοσθένους εἰπόντος πρὸς τὸν Φω-
κίωνα, Ἀποκτενοῦσί σε Ἀθηναῖοι, ἐὰν μανῶσι, Ναὶ, εἶπεν,
ἐμὲ μὲν, ἐὰν μανῶσι, σὲ δὲ, ἐὰν σωφρονῶσιν.

8. Πλάτων λοιδορούμενος ὑπὸ τινος, Λέγε, ἔφη, κακῶς,
ἐπεὶ καλῶς οὐ μεμάθηκας.—Ὁ καλὸς καὶ ἀγαθὸς ἀνὴρ
30 τὴν ἑαυτοῦ γνώμην ὑποτέταχε τῷ διοικοῦντι τὰ ὅλα,
καθάπερ οἱ ἀγαθοὶ πολῖται τῷ νόμῳ τῆς πόλεως.—Τὸν
εὐτυχοῦντα χρὴ σοφὸν πεφυκέναι.—Σχολαστικὸς κατ' ὄναρ
δοκῶν ἥλον πεπατηκέναι, τὸν πόδα ὕπαρ περιεδῆσατο·
ἕτερος δὲ μαθὼν τὴν αἰτίαν, ἔφη· Διὰ τί γὰρ ἀνυπόδητος
35 καθεύδεις;—Βίων ὁ σοφιστῆς, ἰδὼν φθονερὸν σφόδρα κε-
κυφότα, εἶπεν· Ἡ τοῦτῳ μέγα κακὸν συμβέβηκεν, ἢ ἄλλῳ

μέγα ἀγαθόν.—Οἱ πρὸς τὴν δόξαν κεχρηνότες σπανίως ἐνδοχοὶ γίνονται.—Εἰρήκασί τινες, τὸν ἥλιον λίθον εἶναι καὶ μύδρον διάπυρον.—Δαίδαλος, ἀρχιτέκτων ὢν, ἐν Κρήτῃ κατεσκεύασε Λαβύρινθον, πεφευγὼς ἐξ Ἀθηνῶν ἐπὶ φόνῳ.

9. Ἀταλάντῃ ἐπεφύκει ὠκίστη τοὺς πόδας.—Ἐπέπνεον 5 οἱ ἄνεμοι, καὶ ἐπεφρίκει ὁ πόντος, καὶ ὁ ἀφρὸς τοῦ ὕδατος ἐξηνθήκει.—Δημοσθένης πρὸς κλέπτην εἰπόντα, Οὐκ ἤδειν ὅτι σὸν ἐστίν, Ὅτι δὲ, ἔφη, σὸν οὐκ ἐστίν ἤδεις.—Τῆς τῶν παίδων τελευτῆς προσαγγελθείσης Ἀναξαγόρα, εἶπεν ἤδειν αὐτοὺς θνητοὺς γεννήσας.—Ὁ χρήσιμ' εἰδῶς, οὐχ 10 ὁ πόλλ' εἰδῶς σοφός.

2. MIDDLE.

1. Θεόκριτος ἐρωτηθεὶς, διὰ τί οὐ συγγράφει, Ὅτι, εἶπεν, ὥς μὲν βούλομαι, οὐ δύναμαι, ὥς δὲ δύναμαι, οὐ βούλομαι.—Πάντων μάλιστα σαντὸν αἰσχύneo.—Οὐκ ἄμσθον τὸ εὖ ποιεῖν, καὶ μὴ παραχρῆμα τῆς εὐεργεσίας 15 ἢ ἀντίδοσις φαίνεται.—Οὐ τὸ πένεσθαι αἰσchrὸν, ἀλλὰ τὸ διὰ αἰσchrὰν αἰτίαν πένεσθαι, ὄνειδος.—Τὸν ὀργιζόμενον νόμιζε τοῦ μαινομένου χρόνῳ διαφέρειν.—Ἀντίγονος ὑποχωρῶν ποτε τοῖς πολεμίοις ἐπερχομένοις, οὐκ, ἔφη, φεύγειν, ἀλλὰ διώκειν τὸ συμφέρον ὀπίσω κείμενον.—Οἱ πάλαι 20 Ἀθηναῖοι ἀλουργῇ ἡμπεύχοντο ἱμάτια, ποικίλους δὲ ἐνέδυνον χιτῶνας.—Ἐρωτήσαντός τινος τὸν Ἀνταλκίδαν, πῶς ἂν τις μάλιστα ἀρέσκοι τοῖς ἀνθρώποις; Εἰ ἥδιστα μὲν, ἔφη, αὐτοῖς διαλέγοιτο, ὠφελιμώτατα δὲ προσφέροιτο.

2. Γεγόναμεν ἄπαξ· δις δ' οὐκ ἐστι γενέσθαι.—Ἔοικεν 25 ὁ βίος θεάτρῳ.—Αἱ καμηλοπαρδάλεις κατὰ τὴν ράχιν κύρτωμα παρεμφερὲς ἔχουσι καμήλῳ, τῷ δὲ χρώματι καὶ τῇ τριχώσει παρδάλεσιν ἐοίκασιν.—Δεδοίκασιν αἱ μέλισσαι οὐ τοσοῦτον τὸ κρίνος, ὅσον τὸν ὄμβρον.—Οὐκ ἀκήκοας, ὥς οἱ τέττιγες, ὄντες ἄνθρωποι τὸ παλαιὸν, εἰς 30 ὄρνιθας μετέβαλον;—Ἐλπίς ἐγρηγορότος ἐνύπνιον.—Πίνδαρος εἶπε, τὰς ἐλπίδας εἶναι ἐγρηγορότων ἐνύπνια.

3. Δημόναξ ἐρωτηθεὶς, πότε ἥρξατο φιλοσοφεῖν, Ὅτε, ἔφη, καταγιγνώσκειν ἔμαντοῦ ἡρξάμην.—Ἀρίστιππος ἔφη

πρὸς τὸν ἀδελφὸν, Μέμνησο, ὅτι τῆς μὲν διαστάσεως σὺ ἤρξω, τῆς δὲ διαλύσεως ἐγώ.—Φιλόξενος, ὁ γαστρίμαργος, ἐπιμεμφόμενος τὴν φύσιν, ἠῤῥατο γεράνου τὴν φάρυγγα ἔχειν.—Κῦρος, ὁ μέγας, Πυθάρχῳ τῷ Κυζικηνῷ, φίλῳ

5 ὄντι, ἐχαρίσατο ἑπτὰ πόλεις.

4. Λόγισαι πρὸ ἔργου.—Διογένης πρὸς τὸν ἐνσεύσαντα αὐτῷ δοκὸν, εἶτα εἰπόντα, Φύλαξαι, πλήξας αὐτὸν τῇ βακτηρίᾳ, εἶπε, Φύλαξαι.—Τοιοῦτος γίγνου περὶ τοὺς γονεῖς, οἷους ἂν εὔξαιο περὶ σεαυτὸν γενέσθαι τοὺς σεαυτοῦ

10 παίδας.—Λέγεται Ἰῶ, ἡ Ἰνάχον, εἰς βοῦν μεταμορφωθείσα, τὸν Βόσπορον νήξασθαι καὶ δοῦναι τῷ πορθμῷ τὸ ὄνομα.—Σχολαστικὸς κολυμβᾶν βουλούμενος, παρὰ μικρὸν ἐπνίγη ὥμοσεν οὖν μὴ ἄψασθαι ὕδατος, ἐὰν μὴ πρῶτον μάθῃ κολυμβᾶν.

15 5. Γραῦν τινά φασι μόσχον μικρὸν ἀραμένην, καὶ τοῦτο καθ' ἡμέραν ποιοῦσαν, λαθεῖν βοῦν φέρουσιν.—Μίλων, ὁ ἐκ Κρότωνος ἀθλητῆς, ταῦρον ἀράμενος ἔφερε διὰ τοῦ σταδίου μέσον.—Λεύκουλλος ὁ Ῥωμαίων στρατηγός, ὁ τὸν Μιθραδάτην καὶ Τιγράνην καταγωνισάμενος, πρῶτος διεκόμ-
20 ισεν εἰς Ἰταλίαν τὸν κέρασον.

6. Ἐπειδὴ θεοὶ σωτῆρες κυμάτων καὶ κινδύνου ἐμὲ ἐξεύ-
λονται, ἐπ' ἐργασίαν τρέψομαι, καὶ βαδιοῦμαι ἐν τῷ ἀγρῷ
διατρίβων.—Δεωνίδης ἀκούσας τὸν ἥλιον ἐπισκιάζεσθαι
τοῖς Περσῶν τοξεύμασι, Χάριεν, ἔφη, ὅτι καὶ ὑπὸ σκιᾷ
25 μαχοῦμεθα.—Θεόκριτος ἐρωτηθεὶς ὑπὸ ἀδολέσχου, ὅπου
αὐτὸν αὔριον ὄψοιτο; ἔφη, Ὅπου ἐγὼ σὲ οὐκ ὄψομαι.

3. PASSIVE.

1. Ἐπὶ τῆς κολακείας, ὡς ἐπὶ μνήματος, αὐτὸ μόνον τὸ ὄνομα τῆς φιλίας ἐπιγέγραπται.—Ὑπὸ τοῦ πλήθους τῶν παρόντων ἐν τῇ ἐκκλησίᾳ διατετάραγμαί τὴν γνώμην, καὶ
30 ὑπότρομός εἰμι, καὶ ἡ γλῶττά μοι πεπεδημένη ἔοικε, καὶ ἐπιλέλησμαι τὸ προοίμιον τῶν λόγων, ὃ παρεσκευασάμην.

Εἰ τοῖς ἐν οἴκῳ χρήμασιν λελείμμεθα,

Ἴδ' εὐγένεια καὶ τὸ γενναῖον μένει.

2. Οὐδεμία ἔτι τῶν πόλεων ἀκέραιός ἐστιν, ἥτις οὐχ

ὁμόρους ἔχει τοὺς κακῶς ποιήσοντας, ὥς τετμῆσθαι μὲν τὰς χώρας, πεπορθῆσθαι δὲ τὰς πόλεις, ἀναστάτους δὲ γεγενῆσθαι τοὺς οἴκους τοὺς ἰδίους, ἀνεστράφθαι δὲ τὰς πολιτείας, καὶ καταλελύσθαι τοὺς νόμους.—"Ἀνθρωπος ὢν, μέμνησο τῆς κοινῆς τύχης.—Μέμνησο ὅτι θνητὸς εἶς. 5 —Εὐριπίδης ἐν Μακεδονίᾳ τέθραπται.

3. Ὁ Σαρδανάπαλλος ἐκεῖνος, ὁ τὸ σῶμα ἐντετριμμένος, καὶ τὴν χαίτην διαπεπλεγμένος, καὶ ἐν πορφυρίσι κατωρυγμένος, καὶ ἐν βασιλείοις κατακεκλεισμένος, οὐδὲν ἄλλο ἐδίωκεν ἢ εὐδαιμονίαν καὶ ἡδονήν.—Οἱ Πυθαγορικοὶ 10 ἔλεγον, ἐνδεδέσθαι τῷ σώματι τὰς ἀνθρώπων ψυχὰς τιμωρίας χάριν.—Τυφὼν, Γῆς υἱὸς καὶ Ταρτάρου, μεμιγμένην εἶχε φύσιν ἀνδρὸς καὶ θηρίου.

4. Τοῦ μὲν ἀνθρώπου ἡ καρδιά τῷ μαζῷ τῷ λαιῷ προσ- ἥρτηται, τοῖς δὲ ἄλλοις ζώοις ἐν μέσῳ τῷ στήθει προσ- 15 πέπλασται.—Ῥωμαίων αἱ πολλαὶ γυναικες τὰ αὐτὰ ὑποδήματα φορεῖν τοῖς ἀνδράσιν εἰδισμέναι εἰσίν.—Σοφοκλῆς μετὰ τὴν ἐν Σαλαμῖνι ναυμαχίαν, ἔτι παῖς ὢν, περὶ τρόπαιον γυμνὸς ἀληλιμμένος ἐχόρευσεν.—Διογένης ἰδὼν ποτε γυναικας ἀπ' ἐλαίας ἀπηγγονισμένας, Εἶθε γὰρ, ἔφη, πάντα 20 τὰ δένδρα τοιοῦτον καρπὸν ἤνεγκεν.—Οἱ περὶ τὸν Θεμιστοκλέα Ἕλληνες διεσπαρμένοις τοῖς Πέρσαις συνεπλέκοντο.—Τὸ εἰμαρμένον διαφυγεῖν ἀδύνατον.—Ζήνων δοῦλον ἐμαστίγου ἐπὶ κλοπῇ· τοῦ δὲ εἰπόντος· Εἴμαρτό μοι κλέψαι· Καὶ δαρῆναι, Ζήνων ἔφη.—Ἐν τοῖς Δράκοντος νόμοις μία 25 ἅπασιν ὥριστο τοῖς ἀμαρτάνουσι ζημία, θάνατος.—Οἱ Γίγαντες ἠκόντιζον εἰς οὐρανὸν πέτρας καὶ δρυὺς ἡμμένας.

5. Πυθαγόρας πρῶτον ἑαυτὸν φιλόσοφον ὠνόμασεν· οἱ δὲ παλαιότεροι σοφοὶ ὠνομάσθησαν.—Πυθαγόρας τῆς αὐτῆς ἡμέρας καὶ κατὰ τὴν αὐτὴν ὥραν ὥφθη ἐν Μετα- 30 ποντίῳ καὶ ἐν Κρότῳ.—Οἱ εὐεργέται τῶν ἀνθρώπων ἀθανάτων τιμῶν ἡξιώθησαν.—Ἦν Ἀθηναίοις ποτὲ πάτριον, ἡγεῖσθαι τῆς Ἑλλάδος, καὶ τοῖς τυράννοις ὑπὲρ τῆς ἐλευθερίας ἀνταγωνίζεσθαι.—Οὗτος ὁ νόμος ἥρξατο μὲν ἀπὸ Μιλτιάδου, ἥκμασε δὲ ἐπὶ Θεμιστοκλέους, κατέβη 35 δὲ εἰς Κίμωνα, ἐφυλάχθη δὲ ὑπὸ Περικλέους, καὶ ἐθανυμάσθη

ὑπὸ Ἀλκιβιάδου.—Πτολεμαῖος, ὁ Μακεδονίας βασιλεὺς, ὑπὸ Γαλατῶν ἐσφάγη, καὶ πᾶσα ἡ Μακεδονικὴ δύναμις κατεκόπη καὶ διεφθάρη.—Δοῦρις ὁ Σάμιός φησι, Πολυσπέρχοντα, τὸν Μακεδόνων στρατηγὸν, εἰ μεθυσθεῖη, καίτοι 5 πρεσβύτερον ὄντα, ἐν δείπνῳ ὀρχεῖσθαι.—Αἱ τιθῆναι ἐμπτύουσι τοῖς παιδίοις, ὥς μὴ βασκανθῶσιν.

6. Νέος ὢν ὁ Πλάτων οὕτως ἦν αἰδήμων καὶ κόσμιος, ὥστε μηδέποτε ὀφθῆναι γελῶν ὑπεράγαν.—Λόγος τις ἐστὶ, Ῥοδίους ὑσθῆναι χρυσῷ, χρυσῆν ἐπ' αὐτοὺς τοῦ Διὸς νεφέ- 10 λην ῥήξαντος.—Ἡρόδοτος λέγει, ἐπὶ Ἄττος διὰ λιμὸν εὐρεθῆναι τὰς παιδιάς.—Ἀριάδνην οἱ μὲν φασὶν ἀπάγξασθαι ἀπολειφθεῖσαν ὑπὸ τοῦ Θησέως, οἱ δὲ εἰς Νάξον κομισθεῖσαν Διουνύῳ γαμηθῆναι.—Ἡρακλῆς ἐν Θήβαις τραφεῖς καὶ παιδευθεὶς καὶ μάλιστα ἐν τοῖς γυμνασίοις διαπονη- 15 θεὶς περιβόητος ἐγένετο.—Ἀπόλλων καταδικασθεὶς ἐπὶ τῷ τῶν Κυκλώπων θανάτῳ, κᾶξοστρακισθεὶς διὰ τοῦτο ἐκ τοῦ οὐρανοῦ, κατεπέμφθη ἐς γῆν, καὶ ἐδήτευσεν ἐν Θετταλίᾳ παρ' Ἀδμήτῳ καὶ ἐν Φρυγίᾳ παρὰ Λαομέδοντι.—Πόνου μεταλλαχθέντος οἱ πόνοι γλυκεῖς.

7. Ὁ μέλλεις πράττειν, μὴ πρόλεγε· ἀποτυχὼν γὰρ γελασθήσει.—Βασιλεὺς ὢν, σκόπει, ὅπως οἱ βέλτιστοι μὲν τὰς τιμὰς ἔξουσιν, οἱ δὲ ἄλλοι μηδὲν ἀδικηθήσονται.—Αἰδοῦ σαυτὸν, καὶ ἄλλον οὐκ αἰσχυνηθήσει.—Ἄπαντα δόκει 20 ποιεῖν ὥς μηδένα λήσων· καὶ γὰρ ἐὰν παραντίκα κρύψης, ὕστερον ὀφθήσει.

8. Ὑλας ὁ Θειοδάμαντος παῖς, ἐν Μυσίᾳ ἀποσταλεὶς ὑδρεύσασθαι, διὰ κάλλος ὑπὸ Νυμφῶν ἡρπάγη.—Σοφοκλῆς ὁ τραγωδοποιὸς, ῥᾶγα σταφυλῆς καταπιὼν ἀπεπνίγη.—Ἡφαιστος ἐρρίφη ὑπὸ τοῦ Διὸς ἐξ οὐρανοῦ, ὅθεν χωλὸς 30 ἐγένετο.—Σχολαστικὸς ἱατρῷ συναντήσας, ἐκρύβη· πνυθομένου δέ τινος τὴν αἰτίαν, ἔφη· Καιρὸν ἔχω μὴ ἀσθενήσας, καὶ αἰσχύνομαι εἰς ὄψιν ἐλθεῖν τοῦ ἱατροῦ.—Λέγεται, τὸν Κινεάν, ἐπεὶ τὴν τῶν Ῥωμαίων ἀρετὴν κατενόησε, τῷ Πύρρῳ εἰπεῖν, ὥς ἡ σύγκλητος αὐτῷ βασιλέων πολλῶν 35 συνέδριον φανείη.—Συγκρινομένων τῶν τριῶν ἡπείρων πρὸς ἀλλήλας, μεγίστη μὲν φανείη ἂν ἡ Ἀσία, εἴτα ἡ Λιβύη, τελευταῖα δὲ ἡ Εὐρώπη.

IX. CONTRACT VERBS.

1. ACTIVE.

1. Ὁ φθονέων ἑαυτὸν ὥς ἐχθρὸν λυπέει.—Ἀγαθοῖσιν ὁμίλει.—Θάρσος σὺν λόγῳ αἴνεε, τὸ δὲ μετὰ ἀλογίης ὄν ἀποστύγει.—Πολλοὶ δοκέοντες ἑαυτοὺς φιλέειν, οὐκ ἀληθῶς φιλέουσιν.—Μηδενὶ φθώνει.—Νόει, καὶ τότε πράττε.

2. Ἡ Φωκίωνος γυνὴ ἐρωτηθεῖσα, διὰ τί μόνη τῶν ἄλλων 5 οὐ φορεῖ χρυσοῦν κόσμον, ἔφη, "Ὅτι αὐτάρκης κόσμος μοί ἐστιν ἢ τοῦ ἀνδρὸς ἀρετή.—Ὁ οἶνος

τὸν ταπεινὸν μέγα φρονεῖν ποιεῖ,
τὸν τὰς ὀφρῦς αἴροντα συμπεῖθει γελᾶν,
τὸν δ' ἀσθενῇ τολμᾶν τι, τὸν δειλὸν θρασεῖν. 10

Ἡ συνήθεια κόρον γεννᾷ· οἰκοῦντες γῆν ζητοῦμεν θάλασσαν, καὶ πλείοντες πάλιν περισκοποῦμεν τὸν ἀγρόν.—Οἱ πλεονεκτοῦντες πολεμοῦσιν αἰεὶ, τὸ ἐπιβουλεύειν καὶ φθονεῖν ἔμφυτον ἔχοντες.—Καυσιανοὶ τοὺς μὲν γεννωμένους θρηνοῦσι, τοὺς δὲ τελευτήσαντας μακαρίζουσιν. 15

Οἶνον γὰρ εὖροις ἄν τι πρακτικώτερον;
Ὅρας; ὅταν πίνωσιν ἄνθρωποι, τότε
Πλουτοῦσι, διαπράττουσι, νικῶσιν δίκας,
Εὐδαιμονοῦσιν, ὠφελοῦσι τοὺς φίλους.

3. Αἰσχύλος, ὥς λέγουσι, τὰς τραγωδίας μεθύων ἐποίει. 20 —Ὅρφεὺς ἄδων ἐκίνει λίθους τε καὶ δένδρα.—Οἱ Σαρδῶοι τοὺς ἤδη γεγηρακότας τῶν πατέρων ῥοπάλοις ἀνῆρουν.—Οἱ ἄνθρωποι τὸ παλαιὸν ἐν ἄντροις ὄκουν.—Τὴν Σικελίαν τὸ παλαιὸν ταμεῖον τῆς Ῥώμης ἐκάλουν οἱ Ῥωμαῖοι.

4. Ὁ μηδὲν ἀδικῶν οὐδενὸς δεῖται νόμον.—Κυβερνήτου 25 νοσοῦντος, ὅλον συμπάσχει τὸ σκάφος.—Σχολαστικὸς, ναυαγεῖν μέλλων, πινακίδας ἤτει, ἵνα διαθήκας γράφῃ· τοὺς δὲ οἰκέτας ὁρῶν ἀλγοῦντας διὰ τοῦ κινδύνου, ἔφη· Μὴ λυπεῖσθε, ἐλευθερῶ γὰρ ὑμᾶς.—Οὐ μόνος ὁ Πλοῦτος τυφλὸς, ἀλλὰ καὶ ἡ ὁδηγοῦσα αὐτὸν Τύχη.—Τὴν Ἀχιλ- 30 λέως ἀσπίδα Ὅμηρος ἐποίησε φέρουσαν ὅλον τὸν οὐρανὸν, καὶ γεωργοῦντας, καὶ γαμοῦντας, καὶ δικαζομένους, καὶ πολεμοῦντας.

5. Ὁ Βάκχος καὶ Ἀθηναῖος καλεῖται ἀπὸ τοῦ πατῆσαι τὰς σταφυλὰς ἐν ληνῷ.—Ὁ Θαλῆς λέγεται πρῶτος ἀστρολογῆσαι.—Ἐν Μακεδονίᾳ οὐκ ἔθος ἦν κατακλίνεσθαί τινα ἐν δεῖπνῳ, εἰ μὴ τις ἔξω λίνων ἦν ἄγριον κεντήσειεν.—

5 Ἐπίκουρος ἐρωτηθεὶς, πῶς ἂν τις πλουτήσειεν; Οὐ τοῖς οὔσι προστιθεὶς, ἔφη, τῆς δὲ χρείας τὰ πολλὰ περιτέμνων.—Σχολαστικὸς ἰατρῷ συναντήσας, Συγχώρησόν μοι, εἶπε, καὶ μὴ μοι μέμψη, ὅτι οὐκ ἐνόησα.—Μηδέποτε φρονήσης ἐπὶ σεαυτῷ μέγα, ἀλλὰ μηδὲ καταφρονήσης σεαυτοῦ.—
10 Πλάτων τὴν φιλοσοφίαν θανάτου μελέτην ἐκάλεσεν.

6. Ὡ παῖ, σιώπα· πόλλ' ἔχει σιγὴ καλὰ.—Μὴ κακοῖς ὁμίλει· θεοὺς τίμα· τὰ σπουδαῖα μελέτα· μὴ ψεύδον.—Γελᾷ ὁ μῶρος κἄν τι μὴ γελοῖον ᾗ.—Ὁ Σαλμωνεὺς ἀντιβροντᾷ ἐτόλμα τῷ Διὶ.—Καλὸν τὸ γηρᾶν, καὶ τὸ μὴ γηρᾶν
15 καλόν.—Νικίας οὕτως ἦν φιλόπονος, ὥστε πολλάκις ἐρωτᾷ τοὺς οἰκέτας, εἰ ἡρίστηκεν.—Ἀναξαγόρας πρὸς τὸν δυσφοροῦντα, ὅτι ἐπὶ ξένης τελευτᾷ, Πανταχόθεν, ἔφη, ὁμοία ἐστὶν ἢ εἰς ἄδου κατάβασις.

7. Οἱ πολὺποδες ἐλλοχῶσι τοὺς ἰχθῦς τὸν τρόπον
20 τοῦτον· ὑπὸ ταῖς πέτραις κáθηνται, καὶ ἑαυτοὺς εἰς τὴν ἐκείνων μεταμορφοῦσι χροιάν, καὶ πέτραι εἶναι δοκοῦσιν. Οἱ τοίνυν ἰχθῦς προσνέουσιν, οἱ δὲ πολὺποδες αὐτοὺς ἀφυλάκτους ὄντας περιβάλλουσι ταῖς ἑαυτῶν πλεκτάναις.—Ἴππειον Ποσειδῶνα τιμῶσιν Ἑλλήνες καὶ θύουσιν αὐτῷ
25 ἐπὶ Ἴσθμῳ.—Οἱ Κόλχοι τοὺς νεκροὺς ἐν βύρσαις θάπτουσι, καὶ ἐκ τῶν δένδρων ἐξαρτῶσιν.—Ἀναξαγόραν τὸν Κλαζομένιον φασὶ μὴ γελῶντά ποτε ὀφθῆναι, μήτε μειδιῶντα.—Διογένης ἰδὼν ποτε μεράκιον ἐρνυθριῶν, Θάρρει, ἔφη, τοιοῦτόν ἐστι τῆς ἀρετῆς τὸ χρῶμα.—Οἱ ἄνθρωποι οὐδὲ
30 τὸν ἄερα τοῖς ὄρνεσι εἶων ἐλεύθερον.

8. Μάτρις ὁ Ἀθηναῖος, ὃν ἐβίω χρόνον, οὐδὲν ἐσιτεῖτο ἢ μυρρίνης ὀλίγον, οἶνον δὲ καὶ τῶν ἄλλων πάντων ἀπέιχετο, πλὴν ὕδατος.—Ὀδυσεὺς τὸν Κύκλωπα μεθύσαντα ἐξετύφλωσεν.—Ὅμηρος τὸν οἶνον ἀπογυιοῦν λέγει.—Βέ-
35 θαιον οὐδὲν ἐστὶν ἐν θνητῶν βίῳ· βιοῖ γὰρ οὐδεὶς δν προαιρεῖται τρόπον.

2. MIDDLE.

Μᾶλλον εὐλαβοῦ ψόγον ἢ κίνδυνον.—Παρὰ Ἀντιόχῳ τῷ Μεγάλῳ προσαγορευθέντι, ἐν τῷ δείπνῳ, πρὸς ὅπλα ὤρχοῦντο οὐ μόνον οἱ βασιλέως φίλοι, ἀλλὰ καὶ αὐτὸς ὁ βασιλεὺς.—Οἱ Ταραντινοὶ ἐβουλεύοντο ποιεῖσθαι Πύρρον ἡγεμόνα, καὶ καλεῖν ἐπὶ τὸν πόλεμον.—Ἐμπεδοκλῆς τὴν 5 βασιλείαν αὐτῷ διδομένην παρητήσατο, τὴν λιτότητα δηλονότι πλέον ἀγαπήσας.—Φίλους μὴ ταχὺ κτῶ.—Δάμπις, ὁ ναύκληρος, ἐρωτηθεὶς, πῶς ἐκτήσατο τὸν πλοῦτον; Οὐ χαλεπῶς, ἔφη, τὸν μέγαν, τὸν δὲ βραχὺν ἐπιπόνως.—Οὕτω πειρῶ ζῆν, ὥς καὶ ὀλίγον καὶ πολὺν χρόνον βιωσόμενος.— 10 Ἡδέως μὲν ἔχε πρὸς ἅπαντας, χρῶ δὲ τοῖς βελτίστοις.— Εἰ σὺ ἐθεάσω ἅπερ ἐγώ, εὖ οἶδα ὅτι οὐκ ἂν ἐπαύσω γελῶν.— Πάντων ἐστὶν ἥδιστον καὶ λυσιτελέστατον, πιστοὺς ἅμα καὶ χρησίμους φίλους κτᾶσθαι ταῖς ἐνέργεσίαις.

3. PASSIVE.

Οἱ μὴ κολάζοντες τοὺς κακοὺς βούλονται ἀδικεῖσθαι 15 τοὺς ἀγαθοὺς.—Οἱ καλῶς ἀγωνισάμενοι τῶν Λακεδαιμονίων καὶ ἀποθανόντες θαλλοῖς ἀνεδοῦντο.—Κλεάνθης διεβοήθη ἐπὶ φιλοπονίᾳ· πένης γὰρ ὢν, νύκτωρ μὲν ἐν τοῖς κήποις ἦντλει, μεθ' ἡμέραν δὲ ἐν τοῖς λόγοις ἐγυμνάζετο.—Κόλαζε τὰ πάθη, ἵνα μὴ ὑπ' αὐτῶν τιμωρῇ.—Ἱππόλυ- 20 τος ὑπὸ τῆς Ἀρτέμιδος ἐτιμᾶτο καὶ ἐν λόγοις ἦν.—Ὅταν αἱ μέλισσαι σκιρτήσωσιν ἢ πλανηθῶσιν, οἱ σμηνουργοὶ κροτοῦσι κρότον τινὰ ἐμμελῆ, οὗ ἀκούουσαι αἱ μέλισσαι ὑποστρέφουσιν.—Ἀγάθων ἔφη, τὸν ἄρχοντα τριῶν δεῖν μεμνησθαι· πρῶτον μὲν, ὅτι ἀνθρώπων ἄρχει· δεύτερον, 25 ὅτι κατὰ νόμους ἄρχει· τρίτον, ὅτι οὐκ ἀεὶ ἄρχει.—Παρ' Ἰνδοῖς ὁ τεχνίτου πηρώσας χεῖρα ἢ ὀφθαλμὸν, θανάτῳ ζημιοῦται.—Φινεὺς ὁ μάντις τὰς ὄψεις πεπηρωμένος ἦν· περωθῆναι δέ φασιν αὐτὸν ὑπὸ θεῶν, ὅτι προὔλεγε τοῖς ἀνθρώποις τὰ μέλλοντα.—Πλάτων πρὸς τινα τῶν παίδων, 30 Μεμαστίγωσο ἂν, ἔφη, εἰ μὴ ὠργιζόμεν.

X. VERBS IN μι.

1. ACTIVE.

1. Ζεὺς πάντα τίθησιν, ὅπη θέλει.—Τί τὸν νεκρὸν ὁ κωκυτὸς ὀνίνησι;—Λέοντι νοσοῦντα οὐδὲν ἄλλο ὀνίνησι φάρμακον, εἰ μὴ βρωθεὶς πίθηκος.—Χίλων ἐρωτηθεὶς, τί χαλεπώτατον; Τὸ γινώσκειν ἑαυτὸν, ἔφη· πολλὰ γὰρ
 5 ὑπὸ φιλαυτίας ἕκαστον ἑαυτῷ προστιθέναι μάτην.—Σόλων τοῖς ἐν Πρυτανείῳ σιτουμένοις μάζαν παρέχειν κελεύει, ἄρτον δὲ ταῖς ἑορταῖς προσπαρατιθέναι.

2. Τοῦτον τὸν νόμον ὁ θεὸς τέθεικεν· Εἴ τι ἀγαθὸν θέλεις, παρὰ σεαυτοῦ λαβέ.—Οἱ παλαιοὶ τοῖς ἀποθανοῦσιν
 10 ὀβολὸν εἰς τὸ στόμα κατέθηκαν.—Ῥάδιον ἐξ ἀγαθοῦ θεῖναι κακὸν, ἢ ἐκ κακοῦ ἐσθλόν.—Ἀθηνᾶ ἐν μέσῃ τῇ ἀσπίδι τὴν τῆς Γοργόνης κεφαλὴν ἀνέθηκεν.—Νόμος ἐστὶ Θηβαϊκός, ὅτι οὐκ ἔξεστιν ἀνδρὶ Θηβαίῳ ἐκθεῖναι παιδίον.—Φασὶ τοὺς Φοίνικας οὐκ ἐξ ἀρχῆς εὔρεῖν τὰ γράμματα,
 15 ἀλλὰ τοὺς τύπους μεταθεῖναι μόνον.—Ἀντίγονος, ὁ βασιλεὺς, Διόνυσον πάντα ἐμμεῖτο, κισσὸν περιτιθεὶς τῇ κεφαλῇ ἀντὶ διαδήματος, καὶ θύρσον ἀντὶ σκῆπτρου φέρων.—Λυκοῦργον, τὸν θέντα Λακεδαιμονίοις νόμους, μάλιστα θαυμάζω καὶ σοφώτατον εἶναι ἡγοῦμαι.

3. Εἰ ἀηδὼν ἤμην, ἐποιοῦν ἂν τὰ τῆς ἀηδόνης· εἰ κύκνος, τὰ τοῦ κύκνου· νῦν δὲ λογικός εἰμι, ὑμνεῖν με δεῖ τὸν θεόν· τοῦτό μου τὸ ἔργον ἐστίν.—Οὐκ ἀγαθὸν πολυκοιρανίη, εἰς κοίρανος ἔστω, εἰς βασιλεύς.—Ἐὰν ἦς φιλομαθής, ἔσει πολυμαθής.—Οἱ Λουσιτανοὶ παιᾶνας ᾄδουσιν,
 25 ὅταν ἐν μάχῃ ἐπίωσι τοῖς ἀντιτεταγμένοις.—Εὐκόλον ἔφασκεν ὁ Βίων τὴν εἰς ᾄδον ὁδόν· καταμύοντας γὰρ αὐτὴν ἵεναι.—Μαρίου μὲν τὸν πατέρα οὐκ ἴσμεν, αὐτὸν δὲ θαυμάζομεν διὰ τὰ ἔργα.

4. Ὁ Τάνταλος ἐν τῇ λίμνῃ αὐτοῦ ἔστηκεν.—Τριπτολέμῳ
 30 μὲν ἱερὰ καὶ βωμοὺς ἀνέστησαν, ὅτι τὰς ἡμέρους τροφὰς ἡμῖν ἔδωκεν· τῷ δὲ τὴν ἀλήθειαν εὐρόντι τίς ὑμῶν βωμὸν ἰδρύσατο;—Ἀριστῶντι Διογένει ἐν ἀγορᾷ οἱ περιεστῶτες συνεχῆς ἔλεγον· Κύον, κύον· ὁ δὲ, Ὑμεῖς, εἶπεν, ἐστὶ

κύνες, οἳ με ἀριστῶντα περιεστήκατε.—Οὐδὲ τὸν ἄερα οἱ ἄνθρωποι τοῖς ὄρνισιν εἶων ἐλεύθερον, παγίδας καὶ νεφέλας ἰστάντες.—Τὸν Κρόνον λέγουσι τοὺς καθ' ἑαυτὸν ἀνθρώπους ἐξ ἀγρίας διαίτης εἰς βίον ἡμερον μεταστῆσαι.

5. Οὐδὲν τῶν μὴ καλῶν δίδωσι θεός· ἀλλ' ἐστὶ ταῦτα 5
δωρεὰ τύχης ἀλόγου.—'Απλὴν Ὅμηρος θεοῖς δίαιταν ἀπο-
δίδωσιν.—Δίδου παρῤῥησίαν τοῖς εὖ φρονοῦσιν.—Τένθης
τις δακτυλήθρας ἔχων ἥσθιε τὸ ὄψον, ἔν' ὥς θερμότατον
ἀναδιδόη τῇ γλώττῃ.—'Η φύσις τὰ δάκρυα ἔδωκεν ἡμῖν
παραμυθίαν ἐν ταῖς τύχαις.—Προμηθεὺς, Ἰαπέτου υἱός, 10
τὸ πῦρ τοῖς ἀνθρώποις ἔδωκεν.—Οἱ Φοίνικες τοῖς Ἑλλήσι
τὰ γράμματα παραδεδώκασιν.—Φασὶν Εὐριπίδην Σωκράτη,
ἀποδόντα τι Ἡρακλείτου σύγγραμμα, ἔρεσθαι, Τί δοκεῖ;
τὸν δὲ φάναι, "Α μὲν συνῆκα, γενναῖα, οἶμαι δὲ καὶ ἃ μὴ
συνῆκα.

15

6. Ὁ οἶνος μέτριος μὲν ληφθεὶς ῥώννυσι, πλείων δὲ
παρίησιν.—'Η πλαστικὴ δείκνυσι τὰ εἶδη τῶν θεῶν, τῶν
ἀνθρώπων, καὶ ἐνίοτε καὶ τῶν θηρῶν.—'Απλοῦς ὁ μῦθος
τῆς ἀληθείας ἔφν.—Οὐδὲν θαλάσσης ἀπιστότερον· πλοῦ-
τον γὰρ διδοῦσα, αὐτὸν πάλιν ἀφαιρεῖται, καὶ μετ' αὐτοῦ 20
ἀφαιρεῖται τὰς ψυχάς· καὶ τις ἀναχθεὶς μετὰ πολλῶν
χρημάτων, ἢ συγκατέδν τοῖς χρήμασιν ἢ ἀπεσώθη γυμνός.
—'Η σαλαμάνδρα, ὥς φασι, διὰ τοῦ πυρὸς βαδίζουσα,
κατασβέννυσι τὸ πῦρ.

2. MIDDLE.

1. Ὅτε εἶλε τὴν Θηβαίων πόλιν Ἀλέξανδρος, ἀπέδοτο 25
τοὺς ἐλευθέρους πάντας.—'Ηρακλεῖ ἡ ἀρετὴ τὴν προση-
γορίαν ἔθετο· 'Ηρακλῆς γὰρ προσηγορεύθη, ὅτι δι' Ἡραν
κλέος ἔσχευ.—Ὁ νόμος λέγει· Ὁ μὴ κατέθου, μὴ λάμβανε.
—Ξενοφῶντι θύοντι ἡκέ τις ἐκ Μαντινείας ἄγγελος,
λέγων, τὸν υἱὸν αὐτοῦ, τὸν Γρύλλον, τεθνάναι· κἀκεῖνος 30
ἀπέθετο μὲν τὸν στέφανον, διετέλει δὲ θύων· ἐπεὶ δὲ ὁ
ἄγγελος προσέθηκε καὶ ἐκεῖνο, ὅτι νικῶν τέθνηκε, πάλιν
ὁ Ξενοφῶν ἐπέθετο τὸν στέφανον.—'Ηρακλῆς χειρῳσάμε-
νος τὸν λέοντα, τὴν μὲν δορὰν ἡμφιέσατο, τῷ χάσματι δὲ

ἐχρήσατο κόρυθι.—Οἱ Ἀθηναῖοι τὸν Πειραιᾶ ἐμπόριον ἐν μέσῳ τῆς Ἑλλάδος κατεστήσαντο.—Κακὸν οὐδὲν φύεται ἐν ἀνδρὶ, θεμέλια θεμένῳ τοῦ βίου σωφροσύνην καὶ ἐγκράτειαν.

- 5 2. Ἀρετὴ, κἂν θάνῃ τις, οὐκ ἀπόλλυται.—Ἐν Τήνῳ κρήνῃ ἐστὶν, ἥς τῷ ὕδατι οἶνος οὐ μίγνυται.—Ὅσον ἐν πολέμῳ σίδηρος δύναται, τοσοῦτον ἐν πολιτείαις ἰσχύει λόγος.—Οὐκ ἂν δύναιο μὴ καμῶν εὐδαιμονεῖν.—Οἱ Ἀθηναῖοι ἐψηφίσαντο, Αἰγινητῶν ἐκάστῳ τὸν μέγαν ἀποκόψαι
10 τῆς χειρὸς δάκτυλον τῆς δεξιᾶς, ἵνα δόρυ μὲν βαστάζειν μὴ δύνωνται, κώπην δὲ ἐλαύνειν δύνωνται.—Μέγα κακὸν τὸ μὴ δύνασθαι φέρειν κακόν.—Σχολαστικὸς οἰκίαν πρι-
άμενος, τῆς θυρίδος προκύψας, ἡρώτα τοὺς παριόντας, εἰ
πρέπει αὐτῷ ἡ οἰκία.—Τὰ Τέμπη χωρὸς ἐστὶ κείμενος
15 μεταξὺ τοῦ Ὀλύμπου καὶ τῆς Ὀσσης.

3. PASSIVE.

1. Ἐωράκαμεν ἀνθρώπους οἳ καὶ κυνῶν θανάτῳ καὶ ἵππων αἰσχυρῶς ὑπὸ λύπης διετέθησαν.—Δάφνιν τὸν βου-
κόλον λέγουσι τεχθέντα ἐκτεθῆναι ἐν δάφνῃ, ὅθεν καὶ τὸ
ὄνομα ἔλαβεν.—Οἱ ἐστιῶντες τὸν Ἀλέξανδρον τὸν Φιλίπ-
20 που τῶν φίλων, τὸ μέλλον παρατεθήσεσθαι τῶν τραγη-
μάτων περιεχρύσουν.—Τοῦ Καρανίου ἐν Μακεδονίᾳ γάμου
ἐστιῶντος, τοῖς συγκεκλημένοις εὐθέως ἐδόθησαν φιάλαι
ἀργυραῖ, ἐκαστῷ μία, δωρεά.—Ἡρακλῆς τὸν Ἑρμάνθιον
κάπρον διώξας μετὰ κραυγῆς εἰς χιόνα πολλὴν, παρειμένον
25 ἐνεβρόχισεν.
2. Πλάτων πρὸς Ἀρίστιππον εἶπε· Σοὶ μόνῳ δέδοται
καὶ χλαμύδα εὖ φορεῖν καὶ ῥάκος.—Πυθαγόρας ἔλεγε, δύο
ταῦτα ἐκ τῶν θεῶν τοῖς ἀνθρώποις δεδοσθαι κάλλιστα,
τό τε ἀληθεύειν καὶ τὸ εὐεργετεῖν.—Ταῖς Μούσαις λέγουσι
30 παρὰ Διὸς τὴν γραμμάτων εὔρεσιν δοθῆναι.—Ὁ οἶνος εἰς
τὴν ἰατρικὴν χρησιμώτατος· πολλάκις γὰρ τοῖς ποτοῖς φαρ-
μάκοις κεράννυται.—Νεῶς ἐν Ῥώμῃ δείκνυται, οὐ πρόσω
τῆς ἀγορᾶς, ἐν ᾧ αἱ εἰκόνες τῶν Τρωϊκῶν θεῶν κεῖνται.

XI. SOME IRREGULAR VERBS.

1. Κρεῖττον εἰς κόρακας ἢ εἰς κόλακας ἐμπεσεῖν· οἱ μὲν γὰρ νεκροὺς, οἱ δὲ ζῶντας ἐσθίουσιν.—'Απέκειρεν ἡμῶν ἡ χάλαζα βαρέως ἐμπεσοῦσα τὰ λήϊα, καὶ λιμοῦ φάρμακον οὐδέν.—Εἰπόντος τινὸς τῶν στρατιωτῶν πρὸς Πελοπίδαν, 'Εμπεπτώκαμεν εἰς τοὺς πολεμίους, Τί μᾶλλον, 5 εἶπεν, ἢ εἰς ἡμᾶς ἐκεῖνοι;—Νῖνος Σεμίραμιν ἔγημε, τὴν ἐπιφανεστάτην ἀπασῶν τῶν γυναικῶν, ὣν παρειλήφαμεν.—'Ο Κάτων φησὶν, αὐτὸς πλείονας εἰληφέναι πόλεις, ὣν διήγαγεν ἡμερῶν ἐν 'Ιθρηία.—Πολὺς ὁ χειμῶν πάντα ἡ χιῶν κατεῖληφε, καὶ λευκανθίζουσιν οὐχ οἱ λόφοι μόνον, 10 ἀλλὰ καὶ τὰ κοῖλα τῆς γῆς.—'Ω δαῖμον, ὅς με εἵληχας, ὡς πονηρὸς εἶ, καὶ λυπεῖς, ἀεὶ τῇ πενίᾳ συνδέων.

2. Εἰς τοῦτό τινες ἀνοίας ἐληλύθασιν, ὥσθ' ὑπειλήφασι, τὴν μὲν ἀδικίαν ἐπονείδιστον μὲν εἶναι, κερδαλέαν δὲ, τὴν δὲ δικαιοσύνην, εὐδόκιμον μὲν, ἀλυσιτελῆ δέ.—'Εὰν 15 τὰ παρελθλυθότα μνημονεύης, ἀμείνων καὶ περὶ τῶν μελλόντων βουλεύσει.—Μαρσύας εὐρὼν αὐλοῦς, οὓς ἔρριψεν 'Αθηνᾶ, ἤλθεν εἰς ἔριν περὶ μουσικῆς 'Απόλλωνι.—Σχολαστικὸς, βουλόμενος περάσαι ποταμὸν, ἀνῆλθεν ἐς τὸ πλοῖον ἔφιππος· πυθομένου δέ τινος τὴν αἰτίαν, ἔφη, σπονδάζειν. 20 —Γαλατῶν στρατιὰ Μακεδονίαν καὶ Θεσσαλίαν ἐπέδραμε, καὶ πολλὰ λεηλατοῦντες εἰς τὴν 'Ασίαν διέβησαν.

3. Μακαριώτατον ἐν ἀνθρώποις εὐτυχοῦντα ἀποθανεῖν.—'Ο 'Ελλήσποντος ἐκλήθη ἀπὸ τῆς 'Ελλης ἐν αὐτῷ θανούσης.—Περικλῆς τοὺς ἐν Σάμῳ τεθνηκότας ἐγκω- 25 μιάζων ἐπὶ τοῦ βήματος, ἀθανάτους ἔλεγε γεγονέναι καθ' ἅπερ τοὺς θεοὺς.—Τεθνάναι πολὺ κρεῖττον ἢ δι' ἀκрасίαν τὴν ψυχὴν ἀμαυρῶσαι.—'Ηρακλῆς τυχὼν ἀθανασίας, καὶ διαλλαγεὶς 'Ηρᾶ, τὴν ἐκείνης θυγατέρα 'Ηθην ἔγημεν.—Τὸ κάλλος ἢ χρόνος ἀνήλωσεν, ἢ νόσος ἐμάρανεν· ἢ 30 δὲ τῆς ἀρετῆς κτῆσις συγγηράσκει.—Τίς οὐκ οἶδεν, οἷα ἔπαθεν ὁ Προμηθεὺς, διότι καθ' ὑπερβολὴν φιλάνθρωπος ἦν;—Δίκαια δράσας συμμάχου τεύξει θεοῦ.

4. Πολλὰ λυπηρὰ ὁ βίος ἐν ἑαυτῷ φέρει.—'Ανὴρ σοφὸς

τὰς ἐν βίῳ συμφορὰς ῥᾶον οἴσει τῶν ἄλλων.—Μέγιστον μὲν, καὶ θεοῦ μόνον, τὸ ἀναμάρτητον· γενναίων δὲ, μετὰ τὸ ἀμάρτημα ὡς τάχιστα ἀνενεγκεῖν.—Θάμυρις κάλλει διενεγκὼν καὶ κιθαρωδίᾳ, περὶ μουσικῆς ἤρισε Μούσαις.—
 "Οτε οἱ Γαλάται κατέδραμον τὴν Ἰωνίαν καὶ τὰς πόλεις 5 ἐπόρθουν, ἐν Μιλήτῳ Θεσμοφορίων ὄντων, καὶ συνηθροισμένων γυναικῶν ἐν τῷ ἱερῷ, ὃ βραχὺ τῆς πόλεως ἀπέχει, μέρος τι τῶν βαρβάρων διῆλθεν εἰς τὴν Μιλησίαν, καὶ ἔξαπιναίως ἐπιδραμόν εἶλε τὰς γυναῖκας.—Ἡ Σφίγξ, Οἰδίποδος τὸ αὐτῆς αἰνιγμα εὐρόντος, ἐκ σκοπέλον ἐαυτὴν 10 ῥίψασα ἀνεῖλεν.—Ἀδμήτου μέλλοντος θανεῖν, Ἀλκηστis εἴλετο ὑπὲρ αὐτοῦ θάνατον.—Λέγεται ὅτι ὁ Λερναῖος ὄφις πεντήκοντα κεφαλὰς εἶχε, σῶμα δὲ ἓν· καὶ ὁπότε Ἡρακλῆς ἀφέλοιτο κεφαλὴν μίαν, δύο ἀνεφύοντο.

5. Γλαῦκος, ὁ Σισύφου υἱὸς, ὑπ' ἵππων κατεβρώθη.— 15 Φασὶν Ἀκταίωνα μὲν ὑπὸ τῶν ἰδίων κυνῶν καταβρωθῆναι· πολλοὶ δὲ ὑπὸ κολάκων καὶ παρασίτων καταβιβρώσκονται.—Κύνκος, ὑπ' Ἀχιλλέως πληγεὶς λίθῳ, οὐκ ἐτρώθη· ὅθεν ἄτρωτος γεγονέναι λέγεται.—Μίνως, ὁ Κρήτης βασιλεὺς, Δαίδαλον καὶ Ἴκαρον καθεῖρξε· Δαίδαλος δὲ ποιήσας πτέρ- 20 υγας προσθετὰς ἐξέπτη μετὰ τοῦ Ἰκάρου.—Ὁ δὲ Ἴκαρος τελευτᾷ ἐν τῷ πελάγει· ὅθεν ἀπ' ἐκείνου Ἰκάριον πέλαγος ἐκλήθη.—Φρίξος μαθὼν ὅτι ὁ πατὴρ αὐτὸν μέλλει θύειν, λαβὼν τὴν ἀδελφὴν αὐτοῦ καὶ ἀναβὰς σὺν αὐτῇ ἐπὶ κριδόν, διὰ τῆς θαλάσσης ἀφίκετο εἰς τὸν Εὐξείνιον πόντον. 25

6. Μηδέποτε μηδὲν αἰσχροὺς ποιήσας ἔλπιζε λήσειν· καὶ γὰρ ἂν τοὺς ἄλλους λάθῃς, σαντῷ γε συνειδήσεις.—Πύρρος, ἐπεὶ συμβαλὼν τοῖς Ῥωμαίοις δις ἐνίκησε, πολλοὺς τῶν φίλων καὶ ἡγεμόνων ἀπολέσας, "Αν ἔτι μίαν, ἔφη, μάχην Ῥωμαίους νικήσωμεν, ἀπολώλαμεν.—Θεμιστοκλῆς 30 τῆς Ἑλλάδος ἐκπεσὼν, πλούσιος γενόμενος, πρὸς τοὺς παῖδας εἶπεν· Ὡ παῖδες, ἀπωλόμεθα ἂν, εἰ μὴ ἀπολώλουμεν.

7. Οὐδεὶς ἀνθρώπων ἡξιώθη τοῖς θεοῖς ὀμιλεῖν, πλὴν ὅσοι μετεσχήκασιν κάλλους. Πέλοψ γὰρ τούτου χάριν ἀμβροσίας μετέσχε, καὶ Γανυμήδης, καὶ ἄλλοι τινές.—Ὁ 35 Θησεὺς τὴν Ἑλένην ἥρπασε, Πειρίθουν παραλαβὼν κοινω-

νοῦντα, καὶ μεγίστην ἔσχεν αὐτῷ χάριν τῆς συμμαχίας ταύτης. Ἡ γὰρ Ἑλένη πλεῖστον μέρος μετέσχηκε κάλ-
λους.—Δαναὸς ἐξ Αἰγύπτου φυγὼν Ἄργος κατέσχευεν.

XII. MISCELLANEOUS EXAMPLES OF THE VERBS.

1. Οἱ Πέρσαι θύουσι πυρὶ, καὶ ἐπιφοροῦντες αὐτῷ τὴν
5 πυρὸς τροφήν, λέγουσι· Πῦρ, δέσποτα, ἔσθιε.—Οἱ Αἰγύπ-
τιοι θηρία τιμῶσι, καὶ οἱ αὐτῶν θεοὶ ἀποθνήσκουσι, καὶ
πενθοῦνται, καὶ δείκνυνται τάφοι θεῶν.—Τοῖς μὲν διὰ τοῦ
ἡλίου πορευομένοις ἔπεται κατ' ἀνάγκην σκιά· τοῖς δὲ διὰ
τῆς δόξης βαδίζουσιν ἀκολουθεῖ φθόνος.—Τὸ ἐσθίειν πολ-
10 λὰ τοὺς μὲν λογισμοὺς ἐξαιρεῖ, καὶ τὰς ψυχὰς ποιεῖται
βραδυτέρας, ὀργῆς δὲ καὶ σκληρότητος ἐμπύμπλησιν.—Ὁ
Ἀθάμας, δυναστεύων Βοιωτίας, ἐκ Νεφέλης τεκνοῖ μὲν
παῖδα Φρίξον, θυγατέρα δὲ Ἑλλην· αὐτὴς δὲ Ἰνώ γαμεῖ,
ἐξ ἧς αὐτῷ Λέαρχος καὶ Μελικέρτης ἐγένοντο.
- 15 2. Ἀριστοφάνης λέγει περὶ τοῦ Περικλέους, ὅτι ἥστραπ-
τεν, ἐβρόντα, ξυνεκύκα τὴν Ἑλλάδα.—Ἐν τῷ Πελοπον-
νησιακῷ πολέμῳ εἰς ἀνὴρ, ὁ Περικλῆς, ἐξώρθου τὴν πόλιν,
καὶ ἀνίστη, καὶ ἀντετάττετο καὶ τῷ λοιμῷ καὶ τῷ πολέμῳ.
3. Ἀλέξανδρος, ὅτε ἐνίκησε Δαρεῖον, ἀπέστειλε τοῖς
20 Ἕλλησι θεὸν αὐτὸν ψηφίσασθαι.—Ἥρα δύο δράκοντας
ἀπέστειλεν, ἀναλώσοντας Ἡρακλέα, ἔτι βρέφος ὄντα.—Ὁ
δὲ παῖς οὐ καταπλαγεὶς ἑκατέρα τῶν χειρῶν τὸν ἀνχένα
σφίγξας, ἀπέπνιξε τοὺς δράκοντας.—Κόνων τῇ περὶ Κνί-
δον νανμαχία νικήσας Λακεδαιμονίους, ἐκατόμβην θύσας,
25 πάντας Ἀθηναίους εἰστίασε.—Τίς λοιμὸς ἢ σεισμὸς τοσ-
αύτας πόλεις ἐκένωσεν, ἢ τοσαῦτα γένη ἀνθρώπων ἠφάν-
ισεν ἢ κατέδυσεν, ὅσα ἢ τῶν βασιλέων φιλοτιμία;—Ἀθηνᾶ
Κάδμῳ βασιλείαν κατεσκεύασε· Ζεὺς δὲ ἔδωκεν αὐτῷ
γυναικα Ἀρμονίαν, καὶ πάντες θεοὶ, καταλιπόντες τὸν
30 οὐρανὸν, ἐν τῇ Καδμείᾳ τὸν γάμον εὐωχούμενοι ἀνύμνη-
σαν.—Ὁ Ξέρξης τῷ στρατοπέδῳ ἔπλευσε μὲν διὰ τῆς
ἠπείρου, ἐπόρευσε δὲ διὰ τῆς θαλάσσης, τὸν μὲν Ἑλλήσ-
ποντον ζεύξας, τὸν δὲ Ἀθω διορύξας.

4. Ὁ Ζεὺς τοῖς θεοῖς ἀπειλήσας, Ἦν ἐθελήσω, ἔφη, ἐγὼ

μὲν ἐκ τοῦ οὐρανοῦ σειρὰν καθήσω, ὑμεῖς δ', ἣν ἀποκρεμασθέντες βιάζησθέ με, μάτην πονήσετε· οὐ γὰρ δὴ καθελκύσετε· εἰ δ' ἐγὼ ἐθελήσαιμι, οὐ μόνον ὑμᾶς, ἀλλὰ καὶ τὴν γῆν ἅμα καὶ τὴν θάλασσαν συναρτήσας μετεωριῶ. — Πυθαγόρας ὁ Σάμιος πρῶτος ἐν τοῖς Ἑλλήσιν ἐτόλμη- 5 σεν εἰπεῖν, ὅτι τὸ μὲν σῶμα τεθνήσκειται, ἡ δὲ ψυχὴ ἀναπτάσῃ οἰχίσεται ἀθάνατος καὶ ἀγήρως. — Ἐμπεδοκλῆς τὴν τῶν Ἀκραγαντίνων τρυφὴν ἰδὼν, ἔλεγεν· Ἀκραγαντῖνοι τρυφῶσι μὲν ὡς αὔριον ἀποθανούμενοι, οἰκίας δὲ κατασκευάζονται ὡς πάντα τὸν χρόνον βιωσόμενοι. — Ἡρακλῆς 10 τὴν Ἡσιόνην ἰδὼν κήτει ἐκκειμένην, ὑπέσχετο σώσειν αὐτήν, εἰ τὰς ἵππους τοῦ Λαομέδοντος λήψεται.

5. Τῷ Ἀλωέως παῖδε, ἀτασθάλῳ ὄντι, δίκας ἐτίσάτην, ἣ κλίμακα ἐπὶ τὸν οὐρανὸν ἐποίησάσθην. — Πολλὰ ἦσαν ἐν τοῖς παλαιοῖς χρόνοις θεῶν ἀγάλματα, ὧν τὰ μὲν δι' ἔκ- 15 πληξιν ἐσεβάσθη, τὰ δὲ διὰ τὸ κάλλος ἐπηνέθη. — Μηδέποτε ἐπὶ μηδενὸς εἵπης, ὅτι ἀπώλεσα αὐτὸ, ἀλλ' ὅτι ἀπέδωκα· τὸ παιδίον ἀπέθανεν; ἀπεδόθη· τὸ χωρίον ἀφηρέθη; οὐκοῦν καὶ τοῦτο ἀπεδόθη. — Ἀκταίων τραφεῖς παρὰ Χείρωνι, κυνηγὸς ἐδιδάχθη, καὶ ὕστερον κατεβρώθη ἐν 20 τῷ Κιθαιρῶνι ὑπὸ τῶν ἰδίων κυνῶν.

6. Τὰ χρήματα τοῖς πλουσίοις ἡ τύχη οὐ δεδῶρηται, ἀλλὰ δεδάνεικεν. — Ἀλεξάνδρου ἡ σκευὴ πολυτελὴς ἦν· χρυσοῖ γὰρ κίονες διειλήφεσαν αὐτήν, καὶ τὸν ὄροφον διάχρυσος ἦν, καὶ ἐκπεπόνητο ποικίλμασι πολυτελέσι. — 25 Καὶ πρῶτοι μὲν Πέρσαι πεντακόσιοι περὶ αὐτὴν εἰστήκεσαν, πορφυρᾶς καὶ μηλίνας ἡσθημένοι στολᾶς· ἐπ' αὐτοῖς δὲ τοξόται χίλιοι, φλόγινα ἐνδεδνκότες καὶ ὑσγινοβαφεῖ.

7. Γινῶθι σαντόν· μὴ πολλὰ λάλει· τὸν τετελευτηκότα μακάριζε· τοὺς πρεσβυτέρους σέβον· ἡ γλῶσσά σου μὴ 30 προτρεχέτω τοῦ νοῦ· θυμοῦ κράτει· ἀδικούμενος διαλλάσσοι, ὑβρίζομενος δὲ τιμωροῦ. — Φίλων παρόντων καὶ ἀπόντων μέμνησο.

Ἀγάπα τὸν πλησίον· νόμῳ πείθου· θεοὺς σέβον· γονεῖς αἰδοῦ· ἄρχε σεαυτοῦ· πρόνοιαν τίμα· κακίας ἀπέχου. χρόν- 35 ου φείδου· ὅρα τὸ μέλλον· σοφοῖς χρῶ. — Λαβὼν ἀπόδος· τὸ

συμφέρων θηρῶ· ἐπὶ ῥώμῃς μὴ καυχῶ· κακοῖσι μὴ προσομι-
 λει ἀνδράσιν, ἀλλ' ἀεὶ τῶν ἀγαθῶν ἔχου· θεοὺς δείδιδι·
 ἐπίορκον μὴ ἐπόμνυθι.

Μίνως. Ὁ μὲν ληστής οὗτος ἐς τὸν Πυριφλεγέθοντα
 5 ἐμβεβλήσθω· ὁ δ' ἱερόσυλος ὑπὸ τῆς Χιμαίρας διασπασ-
 θήτω· ὁ δὲ τύραννος ὑπὸ τῶν γυπῶν κειρέσθω τὸ ἥπαρ·
 ὑμεῖς δὲ οἱ ἀγαθοὶ ἄπιτε ἐς τὸ Ἥλυσιον πεδῖον, καὶ τὰς
 μακάρων νήσους κατοικεῖτε, ἀνθ' ὧν δίκαια ἐποιεῖτε κατὰ
 τὸν βίον.

- 10 8. Σωκράτης ἔλεγε, τοὺς μὲν ἄλλους ἀνθρώπους ζῆν,
 ἵνα ἐσθίοιεν, αὐτὸν δὲ ἐσθίειν ἵνα ζῶῃ.—Ὁ αὐτὸς ἡξίου
 τοὺς νέους συνεχῶς κατοπτρίζεσθαι, ἵν', εἰ μὲν καλοὶ εἶεν,
 ἄξιοι γίγνουντο· εἰ δὲ αἰσχροὶ, παιδεία τὴν δυσειδεῖαν
 ἐπικαλύπτειν.—Σόλων ἐρωτηθεὶς, πῶς ἂν μὴ γίγνοιτο
 15 ἀδίκημα ἐν τῇ πόλει, εἶπεν, Εἰ ὁμοίως ἀγανακτοῖεν οἱ
 μὴ ἀδικούμενοι τοῖς ἀδικουμένοις.—Πυθαγόρας ἐρωτηθεὶς,
 πῶς ἂν οἰνόφλυξ τοῦ μεθύειν παύσαιτο, Εἰ συνεχῶς, ἔφη,
 θεωροίῃ τὰ ὑπ' αὐτοῦ πρασσόμενα.—Ἀνάχαρσις ἐρωτη-
 θεὶς, πῶς ἂν τις μὴ μεθύσκοιτο, Εἰ, ἔφη, ὁρῶῃ τοὺς μεθύ-
 20 οντας οἷα ποιοῦσι.—Θεόπομπος πρὸς τὸν ἐρωτήσαντα, πῶς
 ἂν τις ἀσφαλῶς τηροίῃ τὴν βασιλείαν, Εἰ τοῖς μὲν φίλοις,
 ἔφη, μεταδιδοίῃ παρῤῥησίας δικαίας, τοὺς δὲ ἀρχομένους
 κατὰ δύναμιν μὴ περιορῶῃ ἀδικουμένους.

Εὐαγόρας τοσοῦτον ταῖς τοῦ σώματος καὶ ταῖς τῆς
 25 ψυχῆς ἀρεταῖς διήνεγκεν, ὥστε, ὁπότε μὲν αὐτὸν ὀρῶεν οἱ
 τότε βασιλεύοντες, ἐκπλήττεσθαι καὶ φοβεῖσθαι περὶ τῆς
 ἀρχῆς· ὁπότε δὲ εἰς τοὺς τρόπους ἀποβλέψαιεν, οὕτω
 σφόδρα πιστεύειν, ὥστε καὶ εἴ τις ἄλλος τολμῶῃ περὶ
 αὐτοὺς ἐξαμαρτάνειν, νομίζειν Εὐαγόραν αὐτοῖς ἔσεσθαι
 30 βοηθόν.—Οἱ ποιηταὶ τοιούτους λόγους περὶ τῶν θεῶν
 εἰρήκασιν, οὓς οὐδεὶς ἂν περὶ τῶν ἐχθρῶν τολμήσειε
 λέγειν.

Εὐκλείδης ὁ Σωκρατικὸς, ἀκούσας τοῦ ἀδελφοῦ λέγον-
 τος· Ἀπολοίμην, εἰ μὴ σε τιμωρησαίμην, Ἐγὼ δὲ, εἶπεν,
 35 εἰ μὴ σε φιλεῖν ἡμᾶς πείσαιμι.—Εἴ τις τὸν τῆς εὐκλείας
 ἔρωτα ἐκβάλοι ἐκ τοῦ βίου, τί ἂν ἔτι ἀγαθὸν ἡμῖν γένοιτο,

ἢ τίς ἂν τι λαμπρὸν ἐργάσασθαι ἐπιθυμήσειεν ;—Τῷ αὐτῷ
 φνύσματι τὸ μὲν πῦρ ἀνακαύσειας ἂν, καὶ μείζον ποιήσειας
 ἐν βραχεῖ, καὶ τὸ τοῦ λύχνου φῶς ἀποσβέσειας.—Μάλιστα
 ἂν εὐδοκιμοίης, εἰ φαίνοιο ταῦτα μὴ πράττων, ἃ τοῖς
 ἄλλοις ἂν πράττουσιν ἐπιτιμώης.—Εἰ ἅπαντες μιμησαίμε- 5
 θα τὴν Λακεδαιμονίων ἀργίαν καὶ πλεονεξίαν, εὐθὺς ἂν
 ἀπολοίμεθα· εἰ δὲ τοῖς τῶν Αἰγυπτίων χρῆσθαι νομίμοις
 βουλευθείημεν, εὐδαιμόνως ἂν τὸν βίον διατέλοιμεν.

9. Σωκράτης λέγει τῶν ἄλλων ἀνθρώπων διαφέρειν,
 καθόσον οἱ μὲν ζῶσιν, ἔν' ἐσθίωσιν, αὐτὸς δὲ ἐσθίει, ἵνα 10
 ζῇ.—Θεώρει ὥσπερ ἐν κατόπτρῳ τὰς σαντοῦ πράξεις, ἵνα
 τὰς μὲν καλὰς ἐπικοσμήῃ, τὰς δ' αἰσχυρὰς καλύπτῃς.—Ὁ
 Πίττακος τῷ μεθύοντι, ἐὰν ἀμάρτη, διπλὴν ζημίαν ἔθηκεν,
 ἵνα μὴ μεθύοιεν οἱ πολῖται.—Τὸν οἶνον ἦν πίνῃ τις μετ-
 ρίως, τὸ σῶμα ὤνησε, τὴν δὲ ψυχὴν οὐκ ἔβλαψεν· ἦν δὲ 15
 πίνῃ πρὸς ὑπερβολὴν, καὶ ἤδη μεθύσκηται, αἰσχυρὰ πάσχει,
 καὶ γελοῖον θέαμα τοῖς ἄλλοις παρέχει.—Ἀπόλλων ἡγή-
 σατο παρὰ τῶν Μοιρῶν, ἵνα, ὅταν Ἀδμητος μέλλῃ τελευ-
 τᾶν, ἀπολυθείη τοῦ θανάτου, ἂν ἐκουσίως τις ὑπὲρ αὐτοῦ
 θνήσκειν ἔλῃται.—Πομπηΐου καὶ Καίσαρος διαστάντων, ὁ 20
 Κικέρων ἔφη, Γιγνώσκω ὃν φύγω, μὴ γιγνώσκων πρὸς ὃν
 φύγω.—Οἱ δραπεταί, κἂν μὴ διώκωνται, φοβοῦνται, οἱ δὲ
 ἄφρονες, κἂν μὴ κακῶς πράττωσι, ταραττονται.

Οἱ Κρῆτες τοὺς παῖδας μανθάνειν τοὺς νόμους κελεύουσι
 μετὰ τινος μελωδίας, ἵνα ἐκ τῆς μουσικῆς ψυχαγωγῶνται, 25
 καὶ εὐκολώτερον αὐτοὺς τῇ μνήμῃ παραλαμβάνωσιν.—
 Διογένης ἰδὼν τοξότην ἀφυῆ, παρὰ τὸν σκοπὸν ἐκάθισεν,
 εἰπὼν, Ἵνα μὴ πληγῶ.

—Χωρὶς τῶν ἀναγκαίων κακῶν
 αὐτοὶ παρ' αὐτῶν ἔτερα προσπορίζομεν 30
 λυπούμεθ', ἦν πτάρῃ τις· ἦν εἶπη κακῶς,
 ὀργιζόμεθ'· ἦν ἰδῇ τις ἐνύπνιον, σφόδρα
 φοβούμεθ'· ἦν γλαυξ ἀνακράγῃ, δεδοίκαμεν.

10. Ἐδιδάχθη Ἡρακλῆς ἀρματηλατεῖν μὲν ὑπὸ Ἀμφι-
 ρύωνος· παλαίειν δὲ ὑπὸ τοῦ Αὐτολύκου· τοξεύειν δὲ 35

ὑπὸ Εὐρύτου· ὅπλομαχεῖν δὲ ὑπὸ Κάστορος· καθαρωδεῖν δὲ ὑπὸ Λίνου· οὗτος δὲ ὑπὸ Ἡρακλέους τῇ κιθάρα πληγεῖς ἀπέθανεν· ἐπιπλήξαντα γὰρ αὐτὸν ὀργισθεὶς ἀπέκτεινεν.

Πυθαγόρας λέγεται παρεγγυᾶν τοῖς μαθηταῖς, τοὺς 5 πρεσβυτέρους τιμᾶν, μὴ ὀμνύναι θεοὺς, ἀνομία πολεμεῖν, φυτὸν ἥμερον μήτε φθεῖρειν μήτε σίνεσθαι, μνήμην ἀσκεῖν, ἐν ὀργῇ μήτε τι λέγειν, μήτε πράσσειν.—Χείλων, εἰς τῶν ἐπὶ σοφῶν προσέταττε, γλώττης κρατεῖν, μὴ κακολογεῖν τοῖς πλησίον, γῆρας τιμᾶν, ζημίαν αἰρεῖσθαι μᾶλλον ἢ 10 κέρδος αἰσχροῦν, ἀτυχοῦντι μὴ ἐπιγελαῖν, νόμοις πείθεσθαι.

Κάδμον φασὶ τὸν Ἀγήνορος ἐκ Φοινίκης ὑπὸ τοῦ βασιλέως ἀποσταλῆναι πρὸς ζήτησιν τῆς Εὐρώπης, ἐντολὰς λαβόντα, ἢ τὴν παρθένον ἀγαγεῖν, ἢ μὴ ἀνακάμπτειν εἰς τὴν Φοινίκην. Μὴ δυνάμενον δὲ ἀνευρεῖν, ἀπογνῶναι τὴν 15 ἐς οἶκον ἀνακομιδὴν, καὶ κατὰ τινα χρησμὸν κτίσαι τὰς Θήβας. Ἐνταῦθα δὲ κατοικήσαντα γῆμαι μὲν Ἀρμονίαν, γεννησαι δὲ ἐξ αὐτῆς Σεμέλην, καὶ Ἰνώ, καὶ Αὐτονόην, καὶ Ἀγαύην

11. Λέγεται Ἐμπεδοκλῆς εἰς τοὺς κρατῆρας τῆς Αἴτνης 20 ἐνάλασθαι, καὶ ἀφανισθῆναι, βουλόμενος τὴν περὶ αὐτοῦ φήμην βεβαιῶσαι, ὅτι γεγόνοι θεός· ὕστερον δὲ γνωσθῆναι, ἀναρρίπισθείσης αὐτοῦ μιᾶς τῶν κρηπίδων· χαλκᾶς γὰρ εἶθιστο ὑποδεῖσθαι.

Τὸ μὲν ἐγκαλέσαι καὶ ἐπιτιμῆσαι ῥάδιον· τὸ δὲ, ὅπως 25 τὰ παρόντα βελτίω γένηται, συμβουλευσαι, τοῦτ' ἔμφρονος συμβούλου ἔργον.—Θεὸν μὲν νοῆσαι χαλεπὸν, φράσαι δὲ ἀδύνατον· τὸ γὰρ ἀσώματον σώματι σημῆναι ἀδύνατον.

Οἱ Ἀθηναῖοι τὸν Ἐριχθόνιον ἐκ τῆς γῆς ἀναδοθῆναί φασι, καὶ τοὺς πρῶτους ἀνθρώπους ἐκ τῆς Ἀττικῆς ἀνα- 30 φῦναι· οἱ Θηβαῖοι δὲ ἐξ ὄψεως ὁδόντων ἀνδρας ἀναβεβλαστηκέναι λέγουσιν.—Οἱ Νάξιοι μυθολογοῦσι τὸν Διώνυσον παρ' αὐτοῖς τραφῆναι· καὶ διὰ τοῦτο τὴν νῆσον αὐτῷ γεγενέναι προσφιλεστάτην.

Λόγος ἐστὶ Δῆλον τὴν νῆσον, πρὶν μὲν ἀνθρώποις 35 φανῆναι τὸν Ἀπόλλωνα, τῷ πελάγει κρύπτεσθαι, φανέν-

τος δὲ τοῦ θεοῦ ἀναδραμεῖν ἐκ τῶν βυθῶν καὶ στῆναι ἐν μέσοις τοῖς κύμασιν.

12. Ἀναξαγόρας λέγεται ἀσεβείας κριθῆναι, διότι τὸν ἥλιον μύδρον ἔλεγε διάπυρον· ἀπολογησαμένου δὲ ὑπὲρ αὐτοῦ Περικλέους, πέντε ταλάντοις ζημιωθῆναι καὶ φυγα- 5
δενθῆναι.—Σχολαστικὸς νοσοῦντα ἐπισκεπτόμενος, ἡρώτα περὶ τῆς ὑγείας· ὁ δὲ οὐκ ἠδύνατο ἀποκριθῆναι· ὀργισθεὶς οὖν, Ἐλπίζω, ἔφη, κάμῃ νοσήσῃ, καὶ ἐλθόντι σοι μὴ ἀποκρινεῖσθαι.—Λέγεται, τὴν Χίμαιραν τραφῆναι μὲν ὑπὸ Ἀμισωδάρου, γεννηθῆναι δὲ ἐκ Τυφῶνος καὶ Ἐχίδνης. 10

Ξέρξης ὡς ἐπύθετο τὸν Ἑλλήσποντον ἐξεὔχθαι, καὶ τὸν Ἄθω διεσκάφθαι, προῆγεν ἐκ τῶν Σάρδεων.—Ὁ Πλάτων τοῖς μεθύουσι συνεβούλευε κατοπτρίζεσθαι· ἀποστή-
σεσθαι γὰρ τῆς τοιαύτης ἀσχημοσύνης.

Καὶ ζῶν ὁ φαῦλος καὶ θανὼν κολάζεται.—Οἱ δελφῖνες 15
ἀνασκιρτῶντες χειμῶνα ἐπιόντα μηνύουσιν.—Οἱ περὶ τὴν Σαλαμίνα διατρίβοντες Ἀθηναῖοι, θεωροῦντες τὴν Ἀττικὴν πυρπολουμένην, καὶ τὸ τέμενος τῆς Ἀθηνᾶς ἀκούον-
τες κατεσκάφθαι, δεινῶς ἠθύμουν.

Δαίδαλος πρῶτος τῶν ἀγαλμάτων τὰ σκέλη διαβεβηκό- 20
τα, καὶ τὰς χειράς διατεταμένας ποιῶν, ζῶντα ἀγάλματα κατασκευάζεσθαι ἔλεγετο. Οἱ γὰρ πρὸ αὐτοῦ τεχνῖται κατεσκεύαζον τὰ ἀγάλματα τοῖς μὲν ὄμμασι μεμνκότα, τὰς δὲ χειράς ἔχοντα καθειμένας, καὶ ταῖς πλευραῖς κεκολλημένας.

25

13. Βασκάνου τινὸς ἐσκυθρωπακότος, ὁ Βίων, Ἦ τούτῳ, ἔφη, κακὸν γέγονεν ἢ ἄλλῳ ἀγαθόν.—Ὁ αὐτὸς πρὸς τὸν τὰ χωρία κατεδηδοκότα, Τὸν μὲν Ἀμφιάραον, ἔφη, ἡ γῆ κατέπιε, σὺ δὲ τὴν γῆν.—Τὸν Μίνω βεβασιλευκότα νομιμώτατα, καὶ μάλιστα δικαιοσύνης πεφροντικότα, δικασ- 30
τὴν καθ' ἄδου ἀποδεδεῖχθαι λέγουσι.—Τὰ παιδία, ἄχρι γένηται τετταράκοντα ἡμερῶν, ἐγρηγορότα μὲν οὐ γελαῖ, οὐδὲ δακρύει, ὑπνoῦντα δὲ ἀμφότερα.

14. Λάμαχος ἐπετίμα τινὶ τῶν λοχαγῶν ἀμαρτάνοντι τοῦ δὲ φήσαντος, μηκέτι τοῦτο ποιήσῃ, Οὐκ ἔστιν, εἶπεν, 35
ἐν πολέμῳ δις ἀμαρτάνειν.—Δημοσθένης, λοιδορουμένου

τινὸς αὐτῷ, Οὐ συγκαταβαίνω, εἶπεν, εἰς ἀγῶνα, ἐν ᾧ ὁ ἡττώμενος τοῦ νικῶντός ἐστι κρείττων.

Εἴ τις οἶεται τερπνότερον εἶναι τὸν ἐν ἄστει βίον τοῦ ἐν ἀγροῖς, ἐνθυμηθήτω πρὸς ἑαυτὸν, οἷον μὲν ἐστι βότρυς 5 ὄρᾱν ἐξ ἀμπέλου κρεμαμένους, οἷον δὲ ἰδεῖν λήϊα Ζεφύρων αὔραις κινούμενα, οἷον δὲ ἀκοῦσαι βοῶν μυκωμένων καὶ προβάτων βληχωμένων, οἷον δὲ θέαμα δαμάλεις σκιρτῶσαι καὶ ἔλκουνσαι γάλα· ἐμοὶ γὰρ δοκεῖ τὰ ἐν τοῖς θεάτροις δεικνύμενα μηδὲν εἶναι πρὸς τὴν ἀπ' ἐκείνων ἡδονήν.

10 Μυθολογοῦσι τὴν Δήμητραν, μὴ δυναμένην εὑρεῖν τὴν θυγατέρα, λαμπάδας ἐκ τῶν κατὰ τὴν Αἴτνην κρατήρων ἀναψαμένην, ἐπελθεῖν ἐπὶ πολλὰ μέρη τῆς οἰκουμένης, τῶν δ' ἀνθρώπων τοὺς μάλιστα ταύτην προσδεξαμένους εὐεργετῆσαι, τὸν τῶν πυρῶν καρπὸν ἀντιδωρησαμένην.

15 Τοῦ Κρόνου τὰ ἑαυτοῦ τέκνα κατεσθίουτος, ὁ Ζεὺς, κλαπεῖς ὑπὸ τῆς Ῥέας, καὶ ἐς τὴν Κρήτην ἐκτεθεὶς, ὑπ' αἰγὸς ἀνετράφη.—Ὁ Ἴκαρος, ὁ τοῦ Δαιδάλου υἱὸς, τακέντος αὐτῷ τοῦ κηροῦ, καὶ τῶν πτερῶν περιρρύεντων, εἰς τὸ πέλαγος ἐνέπιπτεν.

SECOND COURSE.

EXERCISES IN READING.

FABLES AND ANECDOTES.

I. FABLES.

1. *The Wolf.*

Λύκος ἰδὼν ποιμένας ἐσθίουσας ἐν σκηνῇ πρόβατον, ἐγγὺς προσελθὼν, Ἑλίκος, ἔφη, ἂν ἦν θόρυβος, εἰ ἐγὼ τοῦτο ἐποιοῦν!

2. *The Lioness.*

Λέαινα, ὀνειδιζομένη ὑπὸ ἀλώπεκος, ἐπὶ τὸ διὰ παντὸς ἕνα τίκτειν, Ἐνα, ἔφη, ἀλλὰ λέοντα.

5

3. *The Gnat and the Ox.*

Κώνωψ ἐπὶ κέρατος βοὸς ἐκαθέσθη καὶ ἤλλει· εἶπε δὲ πρὸς τὸν βοῦν, Εἰ βαρῶ σου τὸν τένοντα, ἀναχωρήσω. Ὁ δὲ ἔφη, Οὔτε ὅτε ἦλθες ἔγνων, οὔτε ἂν μένης, μελήσει μοι.

4. *The Peasant and the Serpent.*

Γεωργὸς, χειμῶνος ὥρα, ὄφιν εὐρὼν ὑπὸ κρίους πεπη-10 γότα, τοῦτον λαβὼν ὑπὸ κόλπου κατέθετο. Θερμανθεὶς δὲ ἐκεῖνος, καὶ ἀναλαβὼν τὴν ἰδίαν φύσιν, ἐπληξε τὸν εὐεργέτην.

5. *The Fox and the Grapes.*

Βότρυας πεπεῖρους ἀλώπηξ κρεμαμένους ἰδοῦσα, τούτους ἐπειράτο καταφαγεῖν. Πολλὰ δὲ καμοῦσα καὶ μὴ δυνή-15 θεῖσα ψαῦσαι, τὴν λύπην παραμυθουμένη, ἔλεγεν, Ὅμφακες ἔτι εἰσίν.

6. *The Kid and the Wolf.*

Ἐριφος ἐπὶ τινος δώματος ἐστῶς, ἐπειδὴ λύκον παριόντα εἶδεν, ἐλοιδορεῖ καὶ ἔσκωπτεν αὐτόν. Ὁ δὲ λύκος ἔφη, ὦ οὔτος, οὐ σύ με λοιδορεῖς, ἀλλὰ ὁ τόπος.

7. *The Boy bathing.*

Παῖς, λουσάμενος ἐν ποταμῷ, ἐκινδύνευσεν πνιγῆναι· καὶ 5 ἰδὼν τινα παροδίτην, ἐπεφώνει, Βοήθησον. Ὁ δὲ ἐμέμφετο τῷ παιδὶ τὴν τολμηρίαν. Τὸ δὲ παιδίον εἶπεν, Ἀλλὰ νῦν μοι βοήθησον, ὥστερον δὲ σωθέντι μέμφου.

8. *The Dog and the Fox.*

Κύων θηρευτικὸς, λέοντα ἰδὼν, τοῦτον ἐδίωκεν· ὥς δὲ ἐπιστραφεὶς ἐκεῖνος ἐβρυχήσατο, ὁ κύων φοβηθεὶς εἰς τὰ 10 ὀπίσω ἔφυγεν. Ἀλώπηξ δὲ θεασαμένη αὐτὸν ἔφη, ὦ κακὴ κεφαλὴ, σὺ λέοντα ἐδίωκες, οὔτινος οὐδὲ τὸν βρυχηθμὸν ὑπήνεγκας;

9. *The Wolf and the Lamb.*

Λύκος ἄμνον ἐδίωκεν. Ὁ δὲ εἰς ναὸν κατέφυγε. Προσκαλουμένου δὲ τοῦ λύκου τὸν ἄμνον, καὶ λέγοντος, ὅτι 15 θυσιάσει αὐτὸν ὁ ἱερεὺς τῷ θεῷ, ἐκεῖνος ἔφη πρὸς αὐτόν, Ἀλλ' αἰρετώτερόν μοί ἐστι θεῷ θυσίαν εἶναι, ἢ ὑπὸ σοῦ διαφθαρῆναι.

10. *The Ass in the Lion's Skin.*

Ὄνος δορὰν λέοντος ἐπενδυθεὶς, λέων ἐνομίζετο πᾶσι, καὶ φυγὴ μὲν ἦν ἀνθρώπων, φυγὴ δὲ ποιμνίων. Ὡς δὲ 20 ἄνεμος, βιαιότερον πνεύσας, ἐγύμνου αὐτὸν τοῦ προκαλύμματος, τότε πάντες ἐπιδραμόντες ξύλοις καὶ ῥοπάλοις αὐτὸν ἔπειον.

11. *The Woman and the Hen.*

Γυνὴ τις χήρα ὄρνιν εἶχε, καθ' ἐκάστην ἡμέραν ὠδὸν αὐτῇ τίκτουσαν. Νομίσασα δὲ, ὥς, εἰ πλείους τῇ ὄρνιδι 25 κριθᾶς παραβάλαι, δις τέξεται τῆς ἡμέρας, τοῦτο πεποίηκεν. Ἡ δὲ ὄρνις πιμελὴς γενομένη οὐδ' ἅπαξ τῆς ἡμέρας τεκεῖν ἠδύνατο.

12. *The Birds and the Peacock.*

Τῶν ὀρνίθων βουλομένων ποιῆσαι βασιλέα, ταῶς ἐαυτὸν ἡξίου διὰ τὸ κάλλος χειροτονεῖν. Αἰρουμένων δὲ τοῦτον τῶν ἄλλων, ὁ κολοιδὸς ὑπολαβὼν ἔφη· Ἄλλ' εἰ, σοῦ βασιλεύοντος, ὁ αἰτὸς ἡμᾶς καταδιώκειν ἐπιχειρήσει, πῶς ἡμῖν ἐπαρκέσεις;

5

II. ANECDOTES OF PHILOSOPHERS.

Zeno.

1. Ζήνων δοῦλον ἐπὶ κλοπῇ ἑμαστίγον. Τοῦ δὲ εἰπόντος, Εἴμαρτό μοι κλέψαι, Καὶ δαρῆναι, ἔφη.—2. Πρὸς τὸ φλυαροῦν μειράκιον, Διὰ τοῦτο, εἶπε, δύο ὦτα ἔχομεν, στόμα δὲ ἓν, ἵνα πλείω μὲν ἀκούωμεν, ἥττονα δὲ λέγωμεν.—3. Νεανίσκου πολλὰ λαλοῦντος, Ζήνων ἔφη, Τὰ ὦτά σου εἰς τὴν γλῶσσαν συνεῤῥύηκεν.—4. Ζήνων, Ἀντιγόνου πρέσβεις Ἀθήναζε πέμψαντος, κληθεὶς ὑπ' αὐτῶν σὺν ἄλλοις φιλοσόφοις ἐπὶ δεῖπνον, κάκεινων παρὰ πότον σπενδόντων ἐπιδείκνυσθαι τὴν αὐτῶν πολυμαθίαν, αὐτὸς ἐσίγα. Τῶν δὲ πρεσβέων ζητούντων, τί ἀπαγγεῖλωσι περὶ αὐτοῦ πρὸς Ἀντίγονον; Τοῦτ' αὐτὸ, ἔφη, ὃ βλέπετε, φιλόσοφον εἶναι ἐν Ἀθήναις σιγᾷ ἐπιστάμενον.

Aristotle.

5. Ἀριστοτέλης, ὀνειδιζόμενός ποτε, ὅτι πονηρῷ ἀνθρώπῳ ἐλεημοσύνην ἔδωκεν, Οὐ τὸν τρόπον, ἔφη, ἀλλὰ τὸν ἄνθρωπον ἡλέησα.—6. Τοὺς Ἀθηναίους ἔφασκεν εὐ-
ρηκεῖναι πυροὺς καὶ νόμους· ἀλλὰ πυροῖς μὲν χρῆσθαι, νόμοις δὲ μή.—7. Πρὸς τὸν καυχώμενον, ὡς ἀπὸ μεγάλης πόλεως εἶη, Οὐ τοῦτο, ἔφη, δεῖ σκοπεῖν, ἀλλ' εἴ τις μεγάλης πατρίδος ἄξιός ἐστιν.—8. Ἐρωτηθεὶς, πῶς ἂν προκόπτοιεν οἱ μαθηταί, ἔφη, Ἐὰν, τοὺς προέχοντας διώκον-
τες, τοὺς ὑστεροῦντας μὴ ἀναμένωσιν.—9. Ἐρωτηθεὶς, πῶς ἂν τοῖς φίλοις προσφεροίμεθα, ἔφη, Ὡς ἂν εὐξαίμεθα

αὐτοὺς ἡμῖν προσφέρεσθαι.—10. Ἀριστοτέλης, ἐνοχλούμενος ὑπὸ ἀδολέσχου, καὶ κοπτόμενος ἀτόποις τισὶ διηγήμασι, πολλάκις αὐτοῦ λέγοντος, Οὐ θαυμαστὸν ὃ τι λέγω; Οὐ τοῦτο, φησὶ, θαυμαστὸν, ἀλλ' εἴ τις πόδας ἔχων σὲ
5 ὑπομένει.

Plato.

11. Πλάτων θρασυνόμενον ἰδὼν τινα πρὸς τὸν ἑαυτοῦ πατέρα, Οὐ παύσει, μειράκιον, εἶπε, τούτου καταφρονῶν, δι' ὃν μέγα φρονεῖν ἀξιοῖς;—12. Πλάτων, ὀργιζόμενός ποτε τῷ οἰκέτῃ, ἐπιστάντος Ξενοκράτους, Λαβὼν, ἔφη,
10 τοῦτον, μαστίγωσον· ἐγὼ γὰρ ὀργίζομαι.

Socrates.

13. Πρὸς Ἀλκιβιάδην εἰπόντα, οὐκ ἀνεκτὴ ἡ Ξανθίππη λοιδοροῦσα, Οὐ καὶ σὺ, εἶπε, χηνῶν βοώντων ἀνέχει;—14. Ἡ Ξανθίππη ἔφη, μυρίων μεταβολῶν τὴν πόλιν καὶ αὐτοὺς κατασχοουσῶν, ἐν πάσαις ὅμοιον τὸ Σωκράτους πρόσωπον
15 θεάσασθαι, καὶ προϊόντος ἐκ τῆς οἰκίας, καὶ ἐπανιόντος.

Diogenes.

15. Διογένης πρὸς τὸν εἰπόντα, κακὸν εἶναι τὸ ζῆν, Οὐ τὸ ζῆν, εἶπεν, ἀλλὰ τὸ κακῶς ζῆν.—16. Διογένης ὁ Σινωπεύς, ὁ Κύνων ἐπικαλούμενος, παντὶ τόπῳ ἐχρῆτο εἰς πάντα, ἀριστῶν τε καὶ καθεύδων, καὶ διαλεγόμενος. Βακτηρίᾳ
20 ἐπηρείσατο ἀσθενήσας· ἔπειτα μέντοι καὶ διαπαντὸς ἐφόρει αὐτήν. Καὶ πήραν ἐκομίσατο, ἔνθα αὐτῷ τὰ σιτία ἦν. Ἐπιστείλας δέ τινι, οἰκίδιον αὐτῷ προνοήσασθαι, καὶ βραδύνοντος, πίδον τινὰ ἔσχεν οἰκίαν.—17. Διογένης ἡνίκα ἀπέλιπε τὴν πατρίδα, εἰς αὐτῷ τῶν οἰκετῶν ἡκολούθει,
25 ὄνομα Μάνης· ὃς οὐ φέρων τὴν μετ' αὐτοῦ διατριβὴν ἀπέδρα. Προτρεπόντων δέ τινων ζητεῖν αὐτὸν, ἔφη, Οὐκ αἰσχρόν ἐστι, Μάνην μὲν μὴ δεῖσθαι Διογένους, Διογένην δὲ Μάνους;—18. Θεασάμενός ποτε παιδίον ταῖς χερσὶ πῖνον, ἐξέρριψε τῆς πήρας τὴν κοτύλην, εἰπὼν, Παιδίον με νενί-
30 κηκεν εὐτελείᾳ. Ἐξέβαλε δὲ καὶ τὸ τρυβλίον, ὁμοίως παιδίον θεασάμενος, ἐπειδὴ κατέαξε τὸ σκεῦος, τῷ κοίλῳ ἄρτῳ

τὴν φακῆν ὑποδεχόμενον.—19. Δύχνον μεθ' ἡμέραν ἄψας, "Ανθρωπον, ἔφη, ζητῶ.—20. "Οτε ἄλους καὶ πωλούμενος ἠρωτήθη, τί οἶδε ποιεῖν, ἀπεκρίνατο, 'Ανδρῶν ἄρχειν· καὶ πρὸς τὸν κήρυκα, Κήρυσσε, ἔφη, εἴ τις ἐθέλει δεσπότην αὐτῷ πρίασθαι.—21. "Ελεγε τῷ Ξενιάδῃ, τῷ πριαμένῳ ἀν- 5 τὸν, δεῖν πείθεσθαι αὐτῷ, εἰ καὶ δοῦλος εἴη· καὶ γὰρ ἱατρὸς ἢ κυβερνήτης εἰ δοῦλος εἴη, πεισθῆναι δεῖν αὐτῷ.—22. Μοχθηροῦ τινος ἀνθρώπου ἐπιγράψαντος ἐπὶ τὴν οἰκίαν, Μηδὲν εἰσίστω κακόν· ὁ οὖν κύριος τῆς οἰκίας, ἔφη, ποῦ εἰσ- ἐλθοι ἄν;—23. 'Εκ τοῦ βαλανείου ἐξιὼν, τῷ μὲν πνυθομέ- 10 νῳ, εἰ πολλοὶ ἄνθρωποι λοῦνται, ἡρνήσατο· τῷ δὲ, εἰ πολὺς ὄχλος, ὠμολόγησεν.—24. Πρὸς τοὺς ἐρπύσαντας ἐπὶ τὴν τράπεζαν μῦς, 'Ιδοῦ, φησὶ, καὶ Διογένης παρασίτους τρέφει.—25. Πρὸς τὸν πνυθόμενον, ποῖα ὥρα δεῖ ἀριστᾶν, Εἰ μὲν πλούσιος, ἔφη, ὅταν θέλῃ, εἰ δὲ πένης, ὅταν ἔχῃ.—26. 15 Πλάτωνος ὀρίσαμένου, "Ανθρωπὸς ἐστὶ ζῶον δίπουν, ἄπτερον, καὶ εὐδοκιμοῦντος, τίλας ἀλεκτρύονα εἰσήνεγκεν εἰς τὴν σχολὴν αὐτοῦ, καὶ ἔφη, Οὗτός ἐστιν ὁ Πλάτωνος ἄνθρωπος.—27. Διογένης ἄσωτον ἦτει μνᾶν τοῦ δὲ εἰπόν- 20 τος, Διὰ τί τοὺς μὲν ἄλλους τριώβολα, ἐμὲ δὲ μνᾶν αἰτεῖς; ὁ ἔφη, Παρὰ μὲν τῶν ἄλλων ἐλπίζω πάλιν λαβεῖν, παρὰ δὲ σοῦ οὐκέτι.—28. 'Αττικοῦ τινος ἐγκαλοῦντος αὐτῷ, διότι Λακεδαιμονίους μᾶλλον ἐπαινῶν, παρ' ἐκείνοις οὐ διατρίβει· Οὐδὲ γὰρ ἱατρὸς, εἶπεν, ὑγείας ὦν ποιητικὸς, ἐν τοῖς ὑγιαίνουσι τὴν διατριβὴν ποιεῖται.—29. Διογένης 25 τὴν εἰς 'Αθήνας ἐκ Κορίνθου, καὶ πάλιν εἰς Κόρινθον ἐκ Θηβῶν μετάβασιν αὐτοῦ παρέβαλε ταῖς τοῦ βασιλέως, ἔαρος μὲν ἐν Σούσοις, καὶ χειμῶνος ἐν Βαβυλῶνι, θέρους δ' ἐν Μηδίᾳ διατριβαῖς.

Antisthenes.

30. 'Αντισθένης ποτὲ ἐπαινούμενος ὑπὸ πονηρῶν, 'Αγω- 30 νιῶ, ἔφη, μή τι κακὸν εἴργασμαι.—31. 'Ερωτηθεὶς, τί αὐτῷ περιέγρονεν ἐκ φιλοσοφίας, ἔφη, Τὸ δύνασθαι ἐαυτῷ ὀμιλεῖν.—32. 'Ερωτηθεὶς, τί τῶν μαθημάτων ἀναγκαϊότατον, ἔφη, Τὸ κακὰ ἀπομαθεῖν.—33. Συνεβούλευεν 'Αθη-

ναίοις, τοὺς ὄνους ἵππους ψηφίσασθαι. "Αλογον δὲ ἡγούμενων, Ἀλλὰ μὴν καὶ στρατηγοὶ, φησὶ, γίνονται παρ' ὑμῶν μηδὲν μαθόντες, μόνον δὲ χειροτονηθέντες.—34. Αἰρετώτερον εἶπεν εἶναι, εἰς κόρακας ἐμπεσεῖν ἢ εἰς κόλας· τοὺς μὲν γὰρ ἀποθανόντος τὸ σῶμα, τοὺς δὲ ζῶντος τὴν ψυχὴν λυμαίνεσθαι.

Aristippus.

35. Ἀρίστιππος, ἐρωτηθεὶς, τί αὐτῷ περιγέγονεν ἐκ φιλοσοφίας, ἔφη, Τὸ δύνασθαι πᾶσι θαρρόντως ὁμιλεῖν.
 —36. Ἐρωτηθεὶς ποτε, τί πλέον ἔχουσιν οἱ φιλόσοφοι, 10 ἔφη, Ἐὰν πάντες οἱ νόμοι ἀναιρεθῶσιν, ὁμοίως βιώσομεν.
 —37. Ἐρωτηθεὶς ποτε, τίνι διαφέρει ὁ σοφὸς τοῦ μὴ σοφοῦ, ἔφη, Εἰς ἀγνώτα τόπον τοὺς δύο γυμνοὺς ἀπόστειλον, καὶ εἴσει.—38. Ἐρωτηθεὶς, τίνι διαφέρουσιν οἱ πεπαιδευμένοι τῶν ἀπαιδευτῶν, ἔφη, Ὡπερ οἱ δεδαμασμένοι ἵπποι 15 τῶν ἀδαμάστων.—39. Ἐρωτηθεὶς, τίνα ἐστὶν, ἃ δεῖ τοὺς παῖδας μανθάνειν, ἔφη, Οἷς ἄνδρες γενόμενοι χρήσονται.
 —40. Ἐρωτηθεὶς ὑπὸ τινος, τί αὐτοῦ ὁ υἱὸς ἀμείνων ἔσται παιδευθεὶς, Καὶ εἰ μηδὲν ἄλλο, εἶπεν, ἐν γοῦν τῷ θεάτρῳ οὐ καθεδήσεται λίθος ἐπὶ λίθῳ.—41. Συνίσταντός 20 τινος αὐτῷ υἱὸν, ἤτησε πεντακοσίας δραχμὰς· τοῦ δὲ εἰπόντος, Τοσοῦτον δύναμαι ἀνδράποδον ὠνήσασθαι, Πρίῳ, ἔφη, καὶ ἔξεις δύο.—42. Τοῦ θεράποντος ἐν ὁδῷ βαστάζοντος ἀργύριον, καὶ βαρυνομένου, Ἀπόχεε, ἔφη, τὸ πλέον, καὶ ὅσον δύνασαι βάσταζε.—43. Ἐρωτηθεὶς ὑπὸ Διονυσίου, διὰ 25 τί οἱ μὲν φιλόσοφοι ἐπὶ τὰς τῶν πλουσίων θύρας ἔρχονται, οἱ δὲ πλούσιοι ἐπὶ τὰς τῶν φιλοσόφων οὐκέτι, ἔφη, Ὅτι οἱ μὲν ἴσασιν ὧν δέονται, οἱ δὲ οὐκ ἴσασι.—44. Διογένης ποτὲ λάχανα πλύνων Ἀρίστιππον παριόντα ἔσκωψε καὶ ἔφη, Εἰ ταῦτα ἔμαθες προσφέρεσθαι, οὐκ ἂν τυράννων 30 αὐλὰς ἐθεράπευες· ὁ δὲ, Καὶ σὺ, εἶπεν, εἴπερ ἦδεις ἀνθρώποις ὁμιλεῖν, οὐκ ἂν λάχανα ἔπλυνες.—45. Εἰς Κόρινθον αὐτῷ πλέοντί ποτε, καὶ χειμαζομένῳ, συνέβη ταραχθῆναι· πρὸς οὖν τὸν εἰπόντα, Ἡμεῖς μὲν οἱ ἰδιῶται οὐ δεδοίκαμεν, ὑμεῖς δὲ οἱ φιλόσοφοι δειλιᾶτε· Οὐ γὰρ περὶ ὁμοίας, ἔφη, 35 ψυχῆς ἀγωνιῶμεν ἕκαστοι.

Solon. Gorgias.

46. Σόλων ἀποβαλὼν νίδον ἔκλαυσεν. Εἰπόντος δέ τις πρὸς αὐτὸν, ὥς οὐδὲν προὔργου ποιεῖ κλαίων, Δι' αὐτὸ γάρ τοι τοῦτο, ἔφη, κλαίω.—47. Γοργίας ὁ Λεοντῖνος ἐρωτηθεὶς, ποία διαίτη χρώμενος εἰς μακρὸν γῆρας ἦλθεν, Οὐδὲν οὐδέποτε, ἔφη, πρὸς ἡδονὴν οὔτε φαγῶν, οὔτε δρᾶ- 5
σας.—48. Γοργίας, ἥδη γηραιὸς ὑπάρχων, ἐρωτηθεὶς, εἰ ἡδέως ἀποθνήσκει, Μάλιστα, εἶπεν· ὥσπερ γὰρ ἐκ σαπροῦ καὶ ῥέοντος οἰκιδίου ἀσμένως ἀπαλλάττομαι.—49. Ὁ αὐ-
τὸς ἐπὶ τέρματι ὢν τοῦ βίου, ὑπ' ἀσθενείας καταληφθεὶς, κατ' ὀλίγον εἰς ὕπνον ὑπολισθαίνων ἔκειτο. Εἰ δέ τις 10
αὐτὸν τῶν ἐπιτηδείων ἤρετο, τί πράττοι; ὁ Γοργίας ἀπεκρίνατο· Ἦδη με ὁ ὕπνος ἄρχεται παρακατατίθεσθαι τῷ ἀδελφῷ.

Pittacus. Xenophon.

50. Πιττακὸς ἀδίκηθεὶς ὑπὸ τινος καὶ ἔχων ἐξουσίαν αὐτὸν κολάσαι, ἀφῆκεν, εἰπὼν, Συγγνώμη τιμωρίας ἀμεί- 15
νων· τὸ μὲν γὰρ ἡμέρου φύσεως ἐστὶ, τὸ δὲ θηριώδους.
—51. Γρύλλος, ὁ Ξενοφῶντος νίδος, ἐν τῇ μάχῃ περὶ Μαν-
τίνειαν ἰσχυρῶς ἀγωνισάμενος ἐτελεύτησεν. Ἐν ταύτῃ
τῇ μάχῃ καὶ Ἐπαμινώνδας ἔπεσε. Τηνικαῦτα δὴ καὶ τὸν
Ξενοφῶντα φασὶ θύειν ἐστεμμένον· ἀπαγγελθέντος δὲ 20
αὐτῷ τοῦ θανάτου τοῦ παιδὸς, ἀποστεφανώσασθαι ἔπειτα
μαθόντα ὅτι γενναίως, πάλιν ἐπιθέσθαι τὸν στέφανον.
Ἐνιοὶ δὲ οὐδὲ δακρῦσαι φασὶν αὐτὸν, ἀλλὰ γὰρ, εἰπεῖν
ἦδειν θνητὸν γεγεννηκώς.

III. ANECDOTES OF POETS AND ORATORS.

52. Ἀνακρέων δωρεὰν παρὰ Πολυκράτους λαβὼν πέντε 25
τάλαντα, ὥς ἐφρόντισεν ἐπ' αὐτοῖς δυοῖν νυκτοῖν, ἀπέδω-
κεν αὐτὰ, εἰπὼν· Μισῶ δωρεὰν ἣτις ἀναγκάζει ἀγρυπνεῖν.
—53. Σιμωνίδης ἔλεγεν, ὅτι λαλήσας μὲν πολλάκις μετε-

- νόησε, σιωπήσας δὲ οὐδέποτε.—54. Αἰσχύλος ὁ τραγωδὸς ἐκρίνετο ἀσεβείας ἐπὶ τινι δράματι. Ἐτοίμων οὖν ὄντων Ἀθηναίων βάλλειν αὐτὸν λίθοις, Ἀμεινίας ὁ νεώτερος ἀδελφὸς, διακαλυψάμενος τὸ ἱμάτιον, ἔδειξε τὸν πῆχυν
 5 ἔρρημον τῆς χειρός. Ἐτυχε δὲ ἀριστεύων ἐν Σαλαμῖνι ὁ Ἀμεινίας, ἀποβεβληκῶς τὴν χεῖρα, καὶ πρῶτος Ἀθηναίων τῶν ἀριστείων ἔτυχεν. Ἐπεὶ δὲ εἶδον οἱ δικασταὶ τοῦ ἀνδρὸς τὸ πάθος, ὑπεμνήσθησαν τῶν ἔργων αὐτοῦ, καὶ ἀφῆ-
 καν τὸν Αἰσχύλον.—55. Φιλόξενος, παραδοθεὶς ὑπὸ Διο-
 10 νυσίου ποτὲ εἰς τὰς λατομίας, διὰ τὸ φανλίζειν τὰ ποιήμα-
 τα αὐτοῦ, καὶ ἀνακληθεὶς, ἔπειτα πάλιν ἐπὶ τὴν ἀκρόασιν αὐτῶν ἐκλήθη. Μέχρι δὲ τίνος ὑπομείνας, ἀνέστη. Πυ-
 δομένου δὲ τοῦ Διονυσίου, Ποῖ δὴ σύ; Εἰς τὰς λατομίας, εἶπεν.—56. Σοφοκλῆς, ὁ τραγωδοποιὸς, ὑπο τοῦ Ἰοφῶντος
 15 τοῦ υἱέος ἐπὶ τέλει τοῦ βίου παρανοίας κρινόμενος, ἀνέγνω τοῖς δικασταῖς Οἰδίπουν τὸν ἐπὶ Κολωνῷ, ἐπιδεικνύμενος, διὰ τοῦ δράματος, ὅπως τὸν νοῦν ὑγιαίνειν· ὥς τοὺς δικαστὰς τὸν μὲν ὑπερθαυμάσαι, καταψηφίσασθαι δὲ τοῦ υἱοῦ αὐτοῦ μανίαν.—57. Φιλήμων, ὁ κωμικὸς, ἐπτα πρὸς
 20 τοῖς ἐννενήκοντα ἔτη βιοὺς, κατέκειτο μὲν ἐπὶ κλίνης ἡρεμῶν· θεασάμενος δὲ ὄνον τὰ παρεσκευασμένα αὐτῷ σῦκα κατεσθίουντα, ὥρμησε μὲν εἰς γέλωτα, καλέσας δὲ τὸν οἰκέτην, καὶ σὺν πολλῷ καὶ ἀθρόῳ γέλῳτι εἰπὼν, προσδοῦναι τῷ ὄνῳ ἀκράτου ῥοφεῖν, ἀποπνιγεὶς ὑπὸ τοῦ
 25 γέλῳτος ἀπέθανεν.—58. Φιλήταν λέγουσι τὸν Κῶον λεπ-
 τότατον γενέσθαι τὸ σῶμα. Ἐπεὶ τοίνυν ἀνατραπῆναι ῥάδιος ἦν ἐκ πάσης προφάσεως, μολίβδου, φασὶ, πεποιημένα εἶχεν ἐν τοῖς ὑποδήμασι πέλματα, ἵνα μὴ ἀνατρέποιτο ὑπὸ τῶν ἀνέμων, εἴ ποτε σκληροὶ κατέπνεον.—59. Φιλιππί-
 30 δης ὁ κωμωδοποιὸς, φιλοφρονουμένου τοῦ βασιλέως αὐτὸν Λυσιμάχου, καὶ λέγοντος, Τίνος σοὶ μεταδῶ τῶν ἐμῶν; Οὐ βούλει, φησὶν, ὦ βασιλεῦ, πλὴν τῶν ἀπορρήτων.—60. Ἰσοκράτης, ὁ ῥήτωρ, νεανίου τινὸς λάλου σχολάζειν αὐτῷ βουλομένου, διττοὺς ἤτησε μισθοὺς. Τοῦ δὲ τὴν αἰτίαν
 35 πνυθομένου, Ἐνα, ἔφη, μὲν, ἵνα λαλεῖν μάθης, τὸν δ' ἕτερον, ἵνα σιγᾷ.—61. Λυσίας τινὶ δίκην ἔχοντι λόγον συγγράψ-

ας ἔδωκεν· ὁ δὲ πολλάκις ἀναγνοῦς, ἦκε πρὸς τὸν Λυσίαν ἀθυμῶν καὶ λέγων, τὸ μὲν πρῶτον αὐτῷ διεξιόντι θανμαστὸν φανῆναι τὸν λόγον, αὐθις δὲ καὶ τρίτον ἀναλαμβάνοντι παντελῶς ἀμβλὺν καὶ ἄπρακτον· ὁ δὲ Λυσίας γελάσας, Τί οὖν, εἶπεν, οὐχ ἅπαξ μέλλεις λέγειν αὐτὸν ἐπὶ 5 τῶν δικαστῶν;

IV. ANECDOTES OF PRINCES AND STATESMEN.

62. Ἐν φυγῇ τινι, τῆς ἀποσκευῆς Ἀρταξέρξου τοῦ Μνήμονος διαρπαγείσης, ξηρὰ σῦκα καταφαγὼν καὶ κρίθινον ἄρτον, Οἶας, εἶπεν, ἡδονῆς ἄπειρος ἦμην.—63. Χαριέντως ὁ βασιλεὺς Ἀρχέλαος, ἀδολέσχου κουρέως περιβα- 10 λόντος αὐτῷ τὸ ὠμόλινον, καὶ πυθομένου, Πῶς σε κείρω, βασιλεῦ; Σιωπῶν, ἔφη.—64. Ὁ νεώτερος Διονύσιος ἔλεγε πολλοὺς τρέφειν σοφιστὰς, οὐ θαυμάζων ἐκείνους, ἀλλὰ δι' ἐκείνων θαυμάζεσθαι βουλόμενος.

Philip, King of Macedonia.

65. Φίλιππος ἔλεγε, κρεῖττον εἶναι στρατόπεδον ἐλάφων, 15 λέοντος στρατηγοῦντος, ἢ λεόντων, ἐλάφου στρατηγοῦντος.—66. Φίλιππος, ὁ Ἀλεξάνδρου πατήρ, Ἀθηναίους μακαρίζειν ἔλεγεν, εἰ καθ' ἕκαστον ἐνιαυτὸν αἰρεῖσθαι δέκα στρατηγοὺς εὐρίσκουσιν· αὐτὸς γὰρ ἐν πολλοῖς ἔτεσιν ἓνα μόνον στρατηγὸν εὕρηκέναι, Παρμενίωνα.—67. Φίλ- 20 ιππος ἐρωτώμενος, οὔστινας μάλιστα φιλεῖ, καὶ οὔστινας μάλιστα μισεῖ, Τοὺς μέλλοντας, ἔφη, προδιδόναι μάλιστα φιλῶ, τοὺς δ' ἤδη προδεδωκότας μάλιστα μισῶ.—68. Νεοπτόλεμον, τὸν τῆς τραγωδίας ὑποκριτὴν, ἤρετό τις, τί θαυμάζοι τῶν ὑπ' Αἰσχύλου λεχθέντων, ἢ Σοφοκλέους, ἢ 25 Εὐριπίδου; οὐδὲν μὲν τούτων, εἶπεν, ὃ δ' αὐτὸς ἐθεάσατο ἐπὶ μείζονος σκηνῆς, Φίλιππον ἐν τοῖς τῆς θυγατρὸς Κλεοπάτρας γάμοις πομπεύσαντα, καὶ τρισκαιδέκατον θεὸν ἐπικληθέντα, τῇ ἐξῆς ἐπισφαγέντα ἐν τῷ θεάτρῳ, καὶ

ἐρρίμμενον.—69. Τριῶν Φιλίππῳ προσαγγελθέντων εὐτυχμάτων ὑφ' ἓνα καιρὸν, πρώτου μὲν, ὅτι τεθρίππῳ νενίκηκεν Ὀλύμπια· δευτέρου δὲ, ὅτι Παρμενίων ὁ στρατηγὸς μάχῃ Δαρδανεῖς ἐνίκησε· τρίτου δ', ὅτι ἄρρεν αὐτῷ παιδίον
 5 ἀπεκύησεν Ὀλυμπιάς· ἀνατείνας ἐς οὐρανὸν τὰς χεῖρας, ὦ δαῖμον, εἶπε, μέτριόν τι τούτοις ἀντίθες ἐλάττωμα! εἰδὼς ὅτι τοῖς μεγάλοις εὐτυχήμασι φθονεῖν πέφυκεν ἡ Τύχη.—70. Ἐν Χαιρωνείᾳ τοὺς Ἀθηναίους μεγάλη νίκη ἐνίκησε Φίλιππος. Ἐπαρθεῖς δὲ τῇ εὐπραγίᾳ, ὥετο δεῖν
 10 αὐτὸν ὑπομυμνήσκεσθαι, ὅτι ἀνθρωπὸς ἐστίν; καὶ προσέταξέ τινα παιδὶ τοῦτο ἔργον ἔχειν. Τρεῖς δὲ ἐκάστης ἡμέρας ὁ παῖς ἔλεγεν αὐτῷ· Φίλιππε, ἀνθρωπος εἰ.

Alexander.

71. Ὁ Ἀλέξανδρος Διογένει εἰς λόγους ἐλθὼν, οὕτω κατεπλάγη τὸν βίον καὶ τὸ ἀξίωμα τοῦ ἀνδρὸς, ὥστε
 15 πολλάκις αὐτοῦ μνημονεύων λέγειν, Εἰ μὴ Ἀλέξανδρος ἦμην, Διογένης ἂν ἦμην.—72. Ἀλέξανδρος μόνον ἐκέλευε Λύσιππον εἰκόνας αὐτοῦ δημιουργεῖν· μόνος γὰρ οὗτος κατεμήνυε τῷ χαλκῷ τὸ ἦθος αὐτοῦ, καὶ συνεξέφερε τῇ μορφῇ τὴν ἀρετὴν· οἱ δὲ ἄλλοι τὴν ἀποστροφὴν τοῦ
 20 τραχήλου, καὶ τῶν ὀμμάτων τὴν ὑγρότητα μιμεῖσθαι θέλοντες, οὐ διεφύλαττον αὐτοῦ τὸ ἀρρενωπὸν καὶ λεοντῶδες.—73. Ἀλέξανδρος Ἀναξάρχου περὶ κόσμων ἀπειρίας ἀκούων ἐδάκρυε, καὶ τῶν φίλων ἐρωτησάντων αὐτὸν, τί δακρύει, Οὐκ ἄξιον, ἔφη, δακρύνειν, εἰ κόσμων ὄντων ἀπεί-
 25 ρων, ἐνδὸς οὐδέπω κύριοι γεγόναμεν;

Successors of Alexander.

74. Πτολεμαῖόν φασι τὸν Λάγον, καταπλουτίζοντα τοὺς φίλους αὐτοῦ ὑπερχαίρειν· ἔλεγε δὲ, ἄμεινον εἶναι πλουτίζειν ἢ πλουτεῖν.—75. Ἀντίγονος πρὸς τινα μακαρίζουσαν αὐτὸν γραῦν, Εἰ ἤδεις, ἔφη, ὦ μῆτερ, ὅσων κακῶν
 30 μεστόν ἐστι τουτὶ τὸ ράκος, δείξας τὸ διάδημα, οὐκ ἂν ἐπὶ κοπρίας κείμενον αὐτὸ ἐβάστασας.—76. Ἀντίγονος ὁ βασιλεὺς, ἐρωτήσαντος αὐτὸν τοῦ υἱοῦ, πηνίκα μέλλουσιν ἀναzeugνύειν, Τί δέδοικας; εἶπε, μὴ μόνος οὐκ ἀκούσης τῆς σάλπιγγος;

Alexander of Phœæ.

77. Ἀλέξανδρος, ὁ Φεραίων τύραννος, θεώμενος τραγωδὸν, ἐμπαθέστερον διετέθη πρὸς τὸν οἶκτον· ἀναπηδήσας οὖν ἐκ τοῦ θεάτρου ἀπὼν ὥχετο, δεινὸν εἶναι λέγων, εἰ τοσούτους ἀποσφάζας πολίτας ὀφθήσεται τοῖς Ἑκάβης καὶ Πολυξένης πάθεσιν ἐπιδακρύων.

5

Cræsus.

78. "Οτε Κροῖσος ἤρχε Λυδῶν, τὸν ἀδελφὸν μεθ' αὐτοῦ κατέστησεν ἄρχοντα. Προσελθὼν δέ τις τῶν Λυδῶν, Ἵβασιλεῦ, εἶπε, πάντων ἐπὶ γῆς καλῶν ὁ ἥλιος ἀνθρώποις αἰτιός ἐστι, καὶ οὐδὲν ἂν εἴη τῶν ἐπὶ γῆς, μὴ τοῦ ἡλίου ἐπιλάμποντος· ἀλλ' εἰ θέλουσι δύο ἥλιοι γενέσθαι, κίνδυνος πάντα συμφλεχθέντα διαφθαρῆναι. Οὕτως ἓνα μὲν βασιλέα δέχονται Λυδοὶ, καὶ σωτῆρα πιστεύουσιν εἶναι, δύο δὲ ἅμα οὐκ ἂν ἀνάσχοιντο.

Themistocles.

79. Θεμιστοκλῆς ἔτι μειράκιον ὢν ἐν πότοις ἐκυλινδεῖτο· ἐπεὶ δὲ Μιλτιάδης στρατηγῶν ἐνίκησεν ἐν Μαραθῶνι τοὺς βαρβάρους, οὐκ ἔτι ἦν ἐντυχεῖν ἀτακτοῦντι Θεμιστοκλεῖ. Πρὸς δὲ τοὺς θαυμάζοντας τὴν μεταβολὴν ἔλεγεν, Οὐκ ἔα με καθεύδειν, οὐδὲ ῥαθυμεῖν τὸ Μιλτιάδου τρόπαιον.—80. Ἐρωτηθεὶς δὲ, πότερον Ἀχιλλεὺς ἐβούλετ' ἂν εἶναι ἢ Ὅμηρος; Σὺ δὲ αὐτὸς, ἔφη, πότερον ἠθελες ὁ νικῶν ἐν Ὀλυμπιάσιν ἢ ὁ κηρύσσων τοὺς νικῶντας εἶναι;—81. Θεμιστοκλῆς πρὸς τὸν Εὐρυβιάδην τὸν Λακεδαιμόνιον ἔλεγέ τι ὑπεναντίον, καὶ ἀνέτεινεν αὐτῷ τὴν βακτηρίαν ὁ Εὐρυβιάδης. Ὁ δὲ, Πάταξον μὲν, ἔφη, ἄκουσον δέ. "Ηιδει δὲ, ὅτι ἂ μέλλει λέγειν, τῷ κοινῷ λυσιτελεῖ.—82. Σεριφίου τινὸς πρὸς αὐτὸν εἰπόντος, ὥς οὐ δι' αὐτὸν, ἀλλὰ διὰ τὴν πόλιν ἔνδοξός ἐστιν, Ἀληθῆ λέγεις, εἶπεν, ἀλλ' οὐτ' ἂν ἐγὼ Σερίφιος ὢν ἐγενόμην ἔνδοξος, οὔτε σὺ, Ἀθηναῖος.—83. Πρὸς δὲ Σιμωνίδην ἐξαιτούμενόν τινα κρίσιν οὐ δικαίαν, ἔφη, μήτ' ἂν ἐκεῖνον γενέσθαι ποιητὴν ἀγαθόν, ἄδοντα παρὰ μέλος, μήτ' αὐτὸν

ἄρχοντα χρηστὸν, δικάζοντα παρὰ τὸν νόμον.—84. Ἀπείκαζεν αὐτὸν ταῖς πλατάνοις, αἷς ὑποτρέχουσι χειμαζόμενοι, γενομένης δὲ εὐδίας τίλλουσιν οἱ παρερχόμενοι καὶ κολοῦουσιν.

Eraminondas.

- 5 85. Ἐπαμινώνδας ἓνα εἶχε τρίβωνα· εἰ δέ ποτε αὐτὸν ἔδωκεν εἰς γναφεῖον, αὐτὸς ὑπέμενε· οἴκοι δὲ ἀπορίαν ἔτερον.—86. Ἐπαμινώνδας, ὁ Θηβαῖος, ἰδὼν στρατόπεδον μέγα καὶ καλὸν, στρατηγὸν οὐκ ἔχον, Ἡλίκον, ἔφη, θηρίον, καὶ κεφαλὴν οὐκ ἔχει!—87. Ἐλεγε πρὸς Πελοπίδαν, μὴ
10 πρότερον ἀπαλλάττεσθαι τῆς ἀγορᾶς ἡμέρα, πρὶν ἢ φίλον τοῖς ἀρχαίοις τινὰ προσπορίσαι νεώτερον.—88. Τὸν Ἐπαμινώνδαν ὁ Σπίνθαρος ἐπαινῶν, ἔφη, μήτε πλείονα γιγνώσκοντι, μήτε ἐλάττονα φθεγγομένῳ ῥαδίως ἐντυχεῖν ἑτέρῳ.

Pelopidas and other Commanders.

- 15 89. Πελοπίδας, ἀνδρείου στρατιώτου διαβληθέντος αὐτῷ, ὡς βλασφημήσαντος αὐτὸν, Ἐγὼ τὰ μὲν ἔργα, ἔφη, αὐτοῦ βλέπω, τῶν δὲ λόγων οὐκ ἤκουσα.—90. Ἰφικράτης τὸ στράτευμα οὕτως ἔφασκε δεῖν συντετάχθαι, ὡς ἐν σῶμα· θώρακα μὲν ἔχον τὴν φάλαγγα, χεῖρας δὲ τοὺς ψιλοὺς,
20 πόδας δὲ τοὺς ἰππέας, κεφαλὴν δὲ τὸν στρατηγόν.—91. Ὁ Περικλῆς ἐν τῷ λοιμῷ τοὺς παῖδας ἀποβαλὼν, ἀνδρείοτατα τὸν θάνατον αὐτῶν ἤνεγκε, καὶ πάντας Ἀθηναίους ἔπεισε τοὺς τῶν φιλτάτων θανάτους εὐθυμότερον φέρειν.
—92. Ὀδυρομένων τῶν μετὰ Φωκίωνος μελλόντων ἀπο-
25 θνήσκειν, εἶπεν ὁ Φωκίων, Εἴτα οὐκ ἀγαπᾷς, Θούδιππε, μετὰ Φωκίωνος ἀποθνήσκων;

V. ANECDOTES OF SPARTANS.

93. Ἅγις ὁ βασιλεὺς ἔφη, τοὺς Λακεδαιμονίους μὴ ἔρω-
τᾷν, ὅποσοι εἰσὶν, ἀλλὰ ποῦ εἰσιν οἱ πολέμιοι; καὶ ἔρω-
τῶντός τινος, πόσοι εἰσὶ Λακεδαιμόνιοι, Ὅσοι, ἔφη, ἱκαναὶ

τοὺς κακοὺς ἀπερύκειν.—94. Δημάρατος, ἀνθρώπου τινὸς πονηροῦ κόπτοντος αὐτὸν ἀκαίροις ἐρωτήμασι, καὶ δὴ τοῦτο πολλάκις ἐρωτῶντος, τίς ἄριστος Σπαρτιατῶν, ἔφη, Ὁ σοὶ ἀνομοιότατος.—95. Πλειστῶναξ, ὁ Πανσανίου, Ἀττικοῦ τινος ῥήτορος τοὺς Λακεδαιμονίους ἀμαθεῖς ἀποκαλοῦντος, 5 Ὁρθῶς, ἔφη, λέγεις, μόνοι γὰρ τῶν Ἑλλήνων ἡμεῖς οὐδὲν κακὸν μεμαθήκαμεν παρ' ὑμῶν.—96. Ἀγησίπολις, ὁ Κλεομβρότου, εἰπόντος τινὸς, ὅτι Φίλιππος ἐν ὀλίγαις ἡμέραις Ὀλυμπὸν κατέσκαψε, Μὰ τοὺς θεοὺς, εἶπεν, ἄλλην τοιαύτην ἐν πολλαπλασίονι χρόνῳ οὐκ οἰκοδομήσει.—97. Χαρί- 10 λαος ἐρωτηθεὶς, διὰ τί τοὺς νόμους ὁ Λυκοῦργος οὕτως ὀλίγους ἔθηκεν, Ὅτι, ἔφη, τοῖς ὀλίγα λέγουσιν ὀλίγων καὶ νόμων ἐστὶ χρεία.

98. Ἀθηναίου τινὸς πρὸς Ἀνταλκίδαν εἰπόντος, Ἀλλὰ μὴν ἡμεῖς ἀπὸ τοῦ Κηφισσοῦ πολλάκις ὑμᾶς ἐδιώξαμεν, 15 Ἡμεῖς δὲ οὐδέποτε, εἶπεν, ὑμᾶς ἀπὸ τοῦ Εὐρώτα.—99. Ὁ αὐτὸς, σοφιστοῦ τινος μέλλοντος ἀναγιγνώσκειν ἐγκώμιον Ἡρακλέους, ἔφη, Τίς γὰρ αὐτὸν ψέγει;—100. Ἀρχίδαμος πρὸς τὸν ἐπαινοῦντα κιθαρωδὸν, καὶ θαυμάζοντα τὴν δύναμιν αὐτοῦ, ὦ λῶστε, ἔφη, ποῖον γέρας παρὰ σοῦ τοῖς 20 ἀγαθοῖς ἀνδράσιν ἔσται, ὅταν κιθαρωδὸν οὕτως ἐπαινῇς.—101. Ταῖς θυγατράσιν αὐτοῦ ἱματισμὸν πολυτελεῇ Διονυσίου τοῦ τυράννου Σικελίας πέμψαντος, οὐκ ἐδέξατο, εἰπὼν, Φοβοῦμαι μὴ περιθέμεναι αἱ κόραι φανῶσί μοι αἰσχροί.—102. Ἀρχίδαμος, ὁ Ἀγησιλάου, καταπελτικὸν βέλ- 25 ος ἰδὼν, τότε πρῶτως ἐκ Σικελίας κομισθὲν, ἀνεβόησεν, ὦ Ἡράκλεις, ἀπόλωλεν ἀνδρὸς ἀρετά.

103. Ἀγησίλαος, παρακαλούμενός ποτε ἀκοῦσαι τοῦ τὴν ἀηδόνα μιμουμένου, παρητήσατο, φήσας, Αὐτῆς ἀκήκοα 30 πολλάκις.—104. Κατηγοροῦσιν οἱ Λακεδαιμόνιοι Ἀγησιλάου τοῦ βασιλέως, ὡς ταῖς συνεχέσι καὶ πυκναῖς εἰς τὴν Βοιωτίαν ἐμβολαῖς καὶ στρατείαις τοὺς Θηβαίους ἀντιπάλους τοῖς Λακεδαιμονίοις κατασκευάσαντος. Διὸ καὶ τετρωμένον αὐτὸν ἰδὼν ὁ Ἀνταλκίδας, Καλὰ, ἔφη, τὰ διδασκάλια παρὰ Θηβαίων ἀπολαμβάνεις, μὴ βουλομένους 35 αὐτοὺς, μῆδ' εἰδότας μάχεσθαι διδάξας.—105. Ἀνὴρ εἰς

Λακεδαίμονα ἀφίκετο Κεῖος, γέρων ἤδη ὢν, τὰ μὲν ἄλλα ἀλαζῶν, ἠδεῖτο δὲ ἐπὶ τῷ γήρῳ, καὶ διὰ ταῦτα τὴν τρίχα, πολιὰν οὖσαν, ἐπειρᾶτο βαφῇ ἀφανίζειν· παρελθὼν οὖν, εἶπεν ἐκεῖνα ὑπὲρ ὧν καὶ ἀφίκετο. Ἀναστὰς οὖν ὁ Ἄρ-
 5 χίδαμος, ὁ τῶν Λακεδαιμονίων βασιλεὺς, Τί δ' ἂν, ἔφη, οὗτος ὑγιὲς εἴποι, ὃς οὐ μόνον ἐπὶ τῇ ψυχῇ τὸ ψεῦδος, ἀλλὰ καὶ ἐπὶ τῇ κεφαλῇ περιφέρει;

106. Ἔλεγεν ὁ Κλεομένης, ὁ τῶν Λακεδαιμονίων βασ-
 ιλεὺς, κατὰ τὸν ἐπιχώριον τρόπον, τὸν Ὅμηρον Λακε-
 10 δαιμονίων εἶναι ποιητὴν, ὥς χρὴ πολεμεῖν λέγοντα, τὸν δὲ Ἡσίοδον τῶν Εἰλώτων, λέγοντα, ὥς χρὴ γεωργεῖν.—

107. Λυκοῦργος, ὁ Λακεδαιμόνιος, πηρωθεὶς ὑπὸ τινος τῶν πολιτῶν ὀφθαλμῶν τὸν ἕτερον, καὶ παραλαβὼν τὸν νεανίσ-
 κον παρὰ τοῦ δήμου, ἵνα τιμωρήσαιο, ὅπως αὐτὸς βού-
 15 ληται, τούτου μὲν ἀπέσχετο, παιδεύσας δὲ αὐτὸν, καὶ ἀπό-
 φηνας ἄνδρα ἀγαθόν, παρήγαγεν εἰς τὸ θέατρον. Θαν-
 μαζόντων δὲ τῶν Λακεδαιμονίων, Τοῦτον μέντοι λαβὼν, ἔφη, παρ' ὑμῶν ὑβριστὴν καὶ βίαιον, ἀποδίδωμι ὑμῖν ἐπιεικῇ καὶ δημοτικόν.—108. Περσῶν τὴν Ἑλλάδα λεηλα-
 20 τούντων, Πανσανίας, ὁ τῶν Λακεδαιμονίων στρατηγός, ἀπὸ Ξέρξου πεντακόσια τάλαντα χρυσίου λαβὼν, ἔμελλε προδιδόναι τὴν Σπάρτην. Τῶν δὲ ἐπιστολῶν μεσολαβη-
 θεισῶν, Ἠγησίλαος, ὁ πατὴρ τοῦ προειρημένου, περὶ τῶν συμβεβηκότων ἀκούσας, τὸν νῆδον μέχρι τοῦ ναοῦ τῆς χαλ-
 25 κιοίκου συνεδίωξεν Ἀθηνᾶς, καὶ τὰς θύρας τοῦ τεμένους πλίνθοις ἐμφράξας, μετὰ τῆς γυναικὸς τὴν εἴσοδον ἐφρού-
 ρησε, καὶ λιμῷ τὸν προδότην ἀνείλεν, ὃν ἡ μήτηρ ἀείρασα ὑπὲρ τοὺς ὄρους ἔρριψεν.

109. Ὁ Βρασίδας μῦν τινα συλλαβὼν ἐν ἰσχάσι, καὶ
 30 δηχθεὶς, ἀφῆκεν· εἶτα πρὸς ἑαυτὸν, ὦ Ἡράκλεις, ἔφη, ὥς οὐδέν ἐστιν οὕτω μικρὸν, οὐδ' ἀσθενές, ὃ μὴ ζήσεται, τολμῶν ἀμύνασθαι!—110. Ὁ Λεωνίδας, ὁ Λακεδαιμόνιος, καὶ οἱ σὺν αὐτῷ τριακόσιοι, τὸν μαντευόμενον αὐτοῖς θάνατον εἰλοντο ἐν Πύλαις, καὶ ὑπὲρ τῆς Ἑλλάδος εὖ καὶ
 35 καλῶς ἀγωνισάμενοι τέλους ἔτυχον εὐκλεοῦς, καὶ δόξαν ἑαυτοῖς ἀθάνατον ἀπέλιπον, καὶ φήμην ἀγαθὴν δι' αἰῶνος.

—111. Λέγοντός τινος, ἀπὸ τῶν ὀϊστευμάτων τῶν βαρ-
 βάρων οὐδὲ τὸν ἥλιον ἰδεῖν ἔστιν, Οὐκοῦν, ἔφη, χαρίεν,
 εἰ ὑπὸ σκιὰν αὐτοῖς μαχεσόμεθα.—112. Βουλόμενος ἤδη
 τοῖς πολεμίοις ἐπιτίθεσθαι, τοῖς στρατιώταις παρήγγειλεν,
 ἀριστοποιεῖσθαι, ὥς ἐν ἄδου δειπνοποιησόμενους. 5

Spartan Women.

113. Αἱ Λακεδαιμονίων μητέρες, ὅσαι ἐπυνθάνοντο τοὺς
 παῖδας αὐτῶν ἐν τῇ μάχῃ κεῖσθαι, αὐταὶ ἀφικόμεναι, τὰ
 τραύματα αὐτῶν ἐπεσκόπουν, τά τε ἔμπροσθεν, καὶ τὰ
 ὀπισθεν. Καὶ, εἰ ἦν πλείω τὰ ἐναντία, αἶδε γανρούμεναι
 τοὺς παῖδας εἰς τὰς πατρώας ἔφερον ταφάς· εἰ δὲ ἐτέρως 10
 εἶχον τῶν τραυμάτων, ἐνταῦθα αἰδούμεναι καὶ θρηνοῦσαι,
 καὶ, ὥς ἐνι μάλιστα, λαθεῖν σπεύδουσαι ἀπηλλάττοντο,
 καταλιποῦσαι τοὺς νεκροὺς ἐν τῷ πολυανδρίῳ θάψαι, ἢ
 λάθρα εἰς τὰ οἰκεῖα ἡρία ἐκόμιζον αὐτούς.—114. Λάκαινα
 γυνή, τοῦ υἱοῦ αὐτῆς ἐν παρατάξει χωλωθέντος, καὶ δυσ- 15
 φοροῦντος ἐπὶ τούτῳ, Μὴ λυποῦ, τέκνον, εἶπε· καθ' ἕκασ-
 τον γὰρ βῆμα τῆς ἰδίας ἀρετῆς ὑπομνησθήσει.—115. Γορ-
 γῷ, ἡ Λακεδαιμονία, Λεωνίδου γυνή, τοῦ υἱοῦ αὐτῆς ἐπὶ
 στρατείαν πορευομένον, τὴν ἀσπίδα ἐπιδιδούσα, εἶπεν· Ἡ
 ταύταν, ἢ ἐπὶ ταύτα.—116. Εἰπούσης τινὸς, ὥς ἔοικε, 20
 ξένης πρὸς Γοργῷ, τὴν Λεωνίδου γυναικα, ὥς Μόλαι τῶν
 ἀνδρῶν ἄρχετε ὑμεῖς αἱ Λάκαιναι, Μόλαι γὰρ, ἔφη, τίκτο-
 μεν ἄνδρας.

117. Ἡ Βρασίδου μήτηρ, Ἀργιλεωνὶς, ὥς ἀφικόμενοί
 τινες εἰς Λακεδαίμονα τῶν ἐξ Ἀμφιπόλεως εἰσῆλθον πρὸς 25
 αὐτήν, ἠρώτησεν, εἰ καλῶς ὁ Βρασίδας ἀπέθανε, καὶ τῆς
 Σπάρτης ἀξίως; Μεγαλυνόντων δὲ ἐκείνων τὸν ἄνδρα, καὶ
 λεγόντων, ὥς οὐκ ἔχει τοιοῦτον ἄλλον ἢ Σπάρτη, Μὴ
 λέγετε, εἶπεν, ὦ ξένοι· καλὸς μὲν γὰρ ἦν καὶ ἀγαθὸς ὁ
 Βρασίδας, πολλοὺς δ' ἄνδρας ἢ Λακεδαίμων ἔχει κείνου 30
 κρείττονας.—118. Λάκαινά τις ἐκπέμψασα τοὺς υἱοὺς αὐ-
 τῆς πέντε ὄντας ἐπὶ πόλεμον, ἐν τοῖς προαστείοις εἰσ-
 τήκει, караδοκοῦσα, τί ἐκ τῆς μάχης ἀποθήσοιτο· ὥς δὲ
 παραγενόμενός τις πνυθομένης ἀπήγγειλε, τοὺς παῖδας

ἅπαντας τετελευτηκένας, Ἄλλ' οὐ τοῦτο ἐπνυθόμην, εἶπε, κακὸν ἀνδράποδον, ἀλλὰ τί πράσσει ἡ πατρίς. Φήσαντος δὲ, ὅτι νικᾷ, Ἀσμένῃ, τοῖνον, εἶπε, δέχομαι καὶ τὸν τῶν παίδων θάνατον.

- 5 119. Λακῶν τρωθεῖς ἐν πολέμῳ καὶ βαδίζειν οὐ δύναμενος, τετραποδιστὶ ὤδευεν· αἰσχυνομένῳ δ' αὐτῷ ἐπὶ τῷ γελοίῳ, ἡ μήτηρ, Καὶ πόσῳ βέλτιον, ὦ τέκνον, εἶπε, μᾶλλον ἐπὶ τῇ ἀνδρείᾳ γεγηθέναί ἢ αἰσχύνεσθαι ἐπὶ γέλωτι ἀνοήτῳ!—120. Σεμννομένης γυναικὸς τινος Ἰων-
10 ικῆς ἐπὶ τινι τῶν ἑαυτῆς ὑφασμάτων ὄντι πολυτελεῖ, Λάκαινα ἐπιδείξασα τοὺς τέσσαρας υἱοὺς ὄντας κοσμιωτάτους, τοιαῦτα ἔφη δεῖν εἶναι τὰ τῆς καλῆς καὶ ἀγαθῆς γυναικὸς ἔργα, καὶ ἐπὶ τούτοις ἐπαίρεσθαι καὶ μεγαλαυχεῖν.—121. Γοργῷ, ἡ βασιλέως Κλεομένους θυγάτηρ,
15 Ἀρισταγόρου τοῦ Μιλησίου παρακαλοῦντος αὐτὸν ἐπὶ τὸν πρὸς βασιλέα πόλεμον ὑπὲρ Ἰώνων, ὑπισχνουμένου χρημάτων πλῆθος, καὶ ὅσῳ ἀντέλεγε, πλείονα προστιθέντος, Καταφθερεῖ σε, ὦ πάτερ, ἔφη, τὸ ξενύλλιον, ἐὰν μὴ τάχιον αὐτὸν τῆς οἰκίας ἐκβάλῃς.—122. Τὸν δὲ Ἀρισταγ-
20 ὄραν ὑπὸ τινος τῶν οἰκετῶν ὑποδοῦμενον θεασαμένη, Πάτερ, ἔφη, ὁ ξένος χειρὰς οὐκ ἔχει.

VI. MISCELLANEOUS ANECDOTES.

123. Ὁ Ζεῦξις, αἰτιωμένων αὐτὸν τινῶν, ὅτι ζωγραφ-
εῖ βραδέως, Ὁμολογῶ, εἶπεν, ἐν πολλῷ χρόνῳ γράφειν,
καὶ γὰρ εἰς πολὺν.—124. Οἱ ἔφοροι Ναυκλείδην, τὸν
25 Πολυβιάδου, ὑπερσαρκοῦντα τῷ σώματι, καὶ ὑπέρπαχυν
διὰ τρυφῇν γενόμενον, εἰς τὴν ἐκκλησίαν κατήγαγον, καὶ
ἠπείλυσαν αὐτῷ φυγῆς προστίμησιν, ἐὰν μὴ τὸν βίον, ὃν
ἐβίον τότε, τοῦ λοιποῦ μεθαρμοῦσθαι· φέρειν γὰρ αὐτοῦ
τὸ εἶδος, καὶ τὴν τοῦ σώματος διάθεσιν, αἰσχύνην καὶ τῇ
30 Λακεδαίμονι καὶ τοῖς νόμοις.—125. Δημάδης, ὁ ῥήτωρ,
ληφθεὶς αἰχμάλωτος ἐν τῇ κατὰ Χαιρώνειαν μάχῃ ὑπὸ
Φιλίππου, καὶ συσταθεὶς αὐτῷ, ἐκείνου παρὰ πότον σεμ-

νυνομένον, ποῦ ἡ εὐγένεια καὶ ὑπεροχὴ τῆς Ἀθηναίων πόλεως; Ἐγὼς ἂν, ἔφη, τὴν τῆς πόλεως δύναμιν, εἰ Ἀθηναίων μὲν Φίλιππος, Μακεδόνων δὲ Χάρης ἐστρατήγει.

126. Σιμωνίδης ὁ τῶν μελῶν ποιητῆς, Πανσανίου τοῦ βασιλέως τῶν Λακεδαιμονίων μεγαλαυχούμενον συνεχῶς 5 ἐπὶ ταῖς αὐτοῦ πράξεσι, καὶ κελεύοντος ἐπαγγεῖλαί τι αὐτῷ σοφὸν μετὰ χλευασμοῦ, συνεῖς αὐτοῦ τὴν ὑπερηφανίαν, συνεβούλευε μεμνησθαι, ὅτι ἄνθρωπός ἐστιν.—127. Θηραμένης ὁ γενόμενος Ἀθήνησι τῶν τριάκοντα τυράννων, συμπεσοῦσης τῆς οἰκίας, ἐν ᾗ μετὰ πλειόνων ἐδείπνει, 10 μόνος σωθεὶς καὶ πρὸς πάντων εὐδαιμονιζόμενος, ἀναφωνήσας μεγάλη τῇ φωνῇ, ὦ τύχη, εἶπεν, εἰς τίνα με καιρὸν ἄρα φυλάττεταις; μετ' οὐ πολὺν δὲ χρόνον καταστρεβλωθεὶς ὑπὸ τῶν συντυράννων ἐτελεύτησεν.

128. Μενεκράτους τοῦ ἱατροῦ, ἐπεὶ κατατυχῶν ἐν τισιν 15 ἀπεγνωσμέναις θεραπείαις Ζεὺς ἐπεκλήθη, φορτικῶς ταύτην χρωμένον τῇ προσωυμίᾳ, καὶ δὴ πρὸς τὸν Ἀγησίλαον ἐπιστεῖλαι τολμήσαντος οὕτω, Μενεκράτης Ζεὺς βασιλεῖ Ἀγησιλάῳ χαίρειν· οὐκ ἀναγνοὺς τὰ λοιπὰ ἀντέγραψε, Βασιλεὺς Ἀγησίλαος Μενεκράτει ὑγιαίνειν.—129. Μενεκ- 20 ράτης, ὁ ἱατρὸς, εἰς τοσοῦτον προῆλθε τύφον, ὥστε ἑαυτὸν ὀνομάζειν Δία. Εἰστία ποτὲ μεγαλοπρεπῶς ὁ Φίλιππος, καὶ δὴ καὶ τοῦτον ἐπὶ θοίνην ἐκάλεσε, καὶ ἰδίᾳ κλίνην αὐτῷ ἐκέλευσε παρεσκευάσθαι, καὶ κατακλιθέντι θυμιατήριον παρέθηκε, καὶ ἐθυμιάτο αὐτῷ· οἱ δὲ λοιποὶ εἰσιτῶντο, 25 καὶ ἦν μεγαλοπρεπὲς τὸ δεῖπνον. Ὁ τοίνυν Μενεκράτης τὰ μὲν πρῶτα ἐνεκαρτέρει, καὶ ἔχαιρε τῇ τιμῇ· ἐπεὶ δὲ κατὰ μικρὸν ὁ λιμὸς περιῆλθεν αὐτὸν, καὶ ἡλέγχετο, ὅτι ἦν ἄνθρωπος, καὶ ταῦτα εὐήθης, ἐξαναστὰς ἀπὼν ὤχετο, καὶ ἔλεγεν ὑβρίσθαι, ἐμμελῶς πάννυ τοῦ Φιλίππου τὴν 30 ἄνοιαν αὐτοῦ ἐκκαλύψαντος.

130. Θράσυλλός τις παράδοξον ἐνόσησε μανίαν. Ἀπολιπὼν γὰρ τὸ ἄστυ, καὶ κατελθὼν εἰς τὸν Πειραιᾶ, καὶ ἐνταῦθα οἰκῶν, τὰ πλοῖα τὰ καταίροντα ἐν αὐτῷ πάντα ἑαυτοῦ ἐνόμιζεν εἶναι, καὶ ἀπεγράφετο αὐτὰ, καὶ αὐτὸς 35 ἐξέπεμπε, καὶ τοῖς περισωζομένοις καὶ εἰσιοῦσιν εἰς τὸν

λιμένα ὑπερέχαιρε. Χρόνους δὲ διετέλεσε πολλοὺς συννοικ-
 ῶν τῷ ἀρρώσθηματι τούτῳ. Ἐκ Σικελίας δὲ ἀναχθεὶς ὁ
 ἀδελφὸς αὐτοῦ, παρέδωκεν αὐτὸν ἱατρῷ ἰάσασθαι, καὶ
 ἐπαύσατο τῆς νόσου οὕτως. Ἐμέμνητο δὲ πολλάκις τῆς
 5 ἐν μανίᾳ διατριβῆς, καὶ ἔλεγε, μηδέποτε ἡσθῆναι τοσοῦτον,
 ὅσον τότε ἦδετο ἐπὶ ταῖς μηδὲν αὐτῷ προσηκούσαις ναυσὶν
 ἀποσωζομέναις.—131. Τίμων, ὁ μισάνθρωπος, εὐημερή-
 σαντα ἰδὼν τὸν Ἀλκιβιάδην, καὶ προπεμπόμενον ἀπὸ τῆς
 ἐκκλησίας ἐπιφανῶς, οὐ παρῆλθεν, οὐδ' ἐξέκλινεν, ὥσπερ
 10 εἰώθει τοὺς ἄλλους, ἀλλ' ἀπαντήσας καὶ δεξιωσάμενος, Εὐ
 γ', ἔφη, ποιεῖς αὐξόμενος, ὦ παῖ· μέγα γὰρ αὖξει κακὸν
 ἅπασι τούτοις.

132. Σώστρατος, ὁ αὐλητῆς, ὀνειδιζόμενος ὑπὸ τινος
 ἐπὶ τῷ γονέων ἀσῆμων εἶναι, εἶπε, Καὶ μὴν διὰ τοῦτο
 15 ὥφειλον μᾶλλον θαυμάζεσθαι, ὅτι ἀπ' ἐμοῦ τὸ γένος
 ἄρχεται.—133. Φάλτης Ἀντιγόνῳ ἐπεδείκνυτο τοῦ δὲ
 βασιλέως πολλάκις λέγοντος, Τὴν νήτην ἐπίσφιξον, εἴτα
 πάλιν, Τὴν μέσην, ὅδε ἀγανακτήσας, ἔφη· Μὴ γένοιτό σοι
 οὕτω κακῶς, ὦ βασιλεῦ, ὥς ἐμοῦ ταῦτα ἀκριβοῦν μᾶλλον.
 20 134. Ἡ Φωκίωνος γυνὴ ἐρωτηθεῖσα, διὰ τί μόνη τῶν
 ἄλλων ἐν συνόδῳ οὐ φορεῖ χρυσοῦν κόσμον, ἔφη, Ὅτι
 αὐτάρκης κόσμος μοι ἐστὶν ἡ τοῦ ἀνδρὸς ἀρετή.—135. Θεα-
 νῶ, ἡ Πυθαγορικὴ φιλόσοφος, ἐρωτηθεῖσα, τί πρόπον εἶη
 γυναικί, Τὸ τῷ ἰδίῳ, ἔφη, ἀρέσκειν ἀνδρί.—136. Στρατ-
 25 ονίκη, ἡ Σελεύκου γυνὴ, φαλακρὰ οὔσα, τοῖς ποιηταῖς
 ἀγῶνα προὔθηκε περὶ ταλάντου, ὅστις ἂν ἄμεινον ἐπαινέ-
 σαι αὐτῆς τὴν κόμην.

NATURAL HISTORY.

Syrian Sheep.

1. Ἐν τῇ Συρίᾳ τὰ πρόβατα τὰς οὐρὰς ἔχει τὸ πλάτος
 πῆχεως, τὰ δὲ ὦτα αἱ αἰγες σπιθαμῆς καὶ παλαιστῆς· καὶ
 30 ἐνταῦθα συμβάλλουσι τὰ ὦτα κάτω ἀλλήλοις.

The Elephant.

2. Ὁρῶδεϊ ὁ ἐλέφας κεράστην κριὸν καὶ χοίρου βοήν. Οὕτω τοίνυν, φασὶ, καὶ Ῥωμαῖοι τοὺς σὺν Πύρρῳ τῷ Ἡπειρώτῃ ἐτρέψαντο ἐλέφαντας, καὶ ἡ νίκη σὺν τοῖς Ῥωμαίοις λαμπρῶς ἐγένετο.—3. Τῷ ἐλέφαντι ὁ μυκτῆρ ἐστὶ μακρὸς καὶ ἰσχυρὸς· καὶ χρῆται αὐτῷ ὥσπερ χειρί· λαμβάνει γὰρ τοῦτω, καὶ εἰς τὸ στόμα προσφέρεται τὴν τροφήν, καὶ τὴν ὑγρὰν καὶ τὴν ξηρὰν, μόνον τῶν ζώων.—4. Οἱ ἐλέφαντες μάχονται σφοδρῶς πρὸς ἀλλήλους, καὶ τύπτουσι τοῖς ὀδοῦσι σφᾶς αὐτούς· ὁ δὲ ἡττηθεὶς δουλοῦται, καὶ οὐχ ὑπομένει τὴν τοῦ νικήσαντος φωνήν. Διαφέρουσι δὲ 10 καὶ τῇ ἀνδρείᾳ οἱ ἐλέφαντες θανμαστὸν ὄσον.

5. Οἱ ἐλέφαντες ζῶσιν ἔτη πλείω τῶν διακοσίων. Τῶν δὲ Λιθυκῶν οἱ Ἰνδικοὶ μείζους τέ εἰσιν καὶ ῥωμαλεώτεροι. Ταῖς γοῦν προβοσκίσις ἐπάλλξεις καθαιροῦσι, καὶ δένδρα ἀνασπῶσι πρόρριζα, διανιστάμενοι εἰς τοὺς ὀπισθίους 15 πόδας. Τοσοῦτον δὲ εἰσιν εὐτιθάσσειτοι καὶ θυμόσοφοι, ὥστε καὶ λιθάξιν ἐπὶ σκοπὸν μανθάνουσι, καὶ ὅπλοις χρῆσθαι, καὶ νεῖν.—6. Ἐν Ῥώμῃ ποτὲ πολλῶν ἐλεφάντων προδιδασκομένων στάσεις τινὰς ἵστασθαι παραβόλους, καὶ κινήσεις δυσελίκτους ἀνακνκλεῖν, εἰς ὃ δυσμαθέστατος 20 αὐτῶν, ἀκούων κακῶς ἐκάστοτε, καὶ κολαζόμενος πολλάκις, ὥφθη νυκτὸς αὐτὸς ἀφ' ἑαυτοῦ πρὸς τὴν σελήνην τὰ μαθήματα μελετῶν.—7. Ἄλλος τις ὑπὸ τῶν παιδαρίων προπηλακισθεὶς ἐν Ῥώμῃ, τοῖς γραφείοις τὴν προβοσκίδα κεντούντων, ἕνα αὐτῶν συλλαβῶν καὶ μετέωρον ἐξάρας, 25 ἐπίδοξος ἦν ἀποτυμπανίσειν· κραυγῆς δὲ τῶν παρόντων γενομένης, ἀτρέμα πρὸς τὴν γῆν πάλιν ἀπηρείσατο, καὶ παρῆλθεν, ἀρκοῦσαν ἡγούμενος δίκην τῷ τηλικούτῳ φοβηθῆναι.—8. Περὶ δὲ τῶν ἀγρίων καὶ αὐτονόμων ἐλεφάντων ἄλλα τε θαυμάσια καὶ τὰ περὶ τὰς διαβάσεις τῶν 30 ποταμῶν ἱστοροῦσι· προδιαβαίνει γὰρ ἐπιδούς ἑαυτὸν ὁ νεώτατος καὶ μικρότατος· οἱ δὲ ἐστῶτες ἀποθεωροῦσιν, ὥς, ἂν ἐκεῖνος ὑπεραίρῃ τῷ μεγέθει τὸ ῥεῦμα, πολλὴν τοῖς μείζοσι πρὸς τὸ θαρρῆν περιουσίαν τῆς ἀσφαλείας οὔσαν.

9. Ἡ θήρα τῶν ἐλεφάντων τοιάδε ἐστίν. Ἀναβάντες ἐπὶ τινας τῶν τιθασσῶν καὶ ἀνδρείων διώκουσι, καὶ, ὅταν καταλάβωσι, τύπτειν προστάττουσι τούτοις, ἕως ἂν ἐκλύσωσι. Τότε δὲ ὁ ἐλεφαντιστὴς ἐπιπηδήσας κατευθύνει τῷ
 5 δρεπάνῳ· ταχέως δὲ μετὰ ταῦτα τιθασσεύεται καὶ πειθαρχεῖ. Ἐπιβεηκότος μὲν οὖν τοῦ ἐλεφαντιστοῦ ἅπαντες πρᾶεῖς εἰσιν· ὅταν δ' ἀποβῇ, οἱ μὲν, οἱ δ' οὐ· ἀλλὰ τῶν ἐξαγριουμένων τὰ πρόσθια σκέλη δεσμεύουσι σειραῖς, ἵν' ἡσυχάζωσιν.

The Rhinoceros.

10. Ἔστι ζῶον, ὃ καλεῖται μὲν ἀπὸ τοῦ συμβεηκότος ῥινόκεως, ἀλκῇ δὲ καὶ βία παραπλήσιον ἐλέφαντι, τῷ δὲ ὕψει ταπεινότερον. Τὴν μὲν δορὰν ἰσχυροτάτην ἔχει, τὴν δὲ χροάν πυξοειδῇ. Ἐπὶ δ' ἄκρων τῶν μυκτῆρων φέρει κέρας, τῷ τύπῳ σιμὸν, τῇ δὲ στερεότητι σιδῆρῳ παρεμφερές.
 15 Τοῦτο, περὶ τῆς νομῆς αἰεὶ διαφερόμενον ἐλέφαντι, τὸ μὲν κέρας πρὸς τινα τῶν μειζόνων πετρῶν θήγει, συμπεσὼν δ' εἰς μάχην τῷ προειρημένῳ θηρίῳ, καὶ ὑποδύνον ὑπὸ τὴν κοιλίαν, ἀναρρήττει τῷ κέρατι, καθάπερ ξίφει, τὴν σάρκα. Ὅταν δὲ ὁ ἐλέφας, φθάσας τὴν ὑπὸ τὴν κοιλίαν ὑπόδυσιν,
 20 τῇ προβοσκίδι προκαταλάβηται τὸν ῥινόκερον, περιγίγνεται ῥαδίως, τύπτων τοῖς ὀδοῦσι, καὶ τῇ βίᾳ πλεόν ἰσχύων.

The Hippopotamus.

11. Ὁ καλούμενος ἵππος τῷ μεγέθει μὲν ἐστὶν οὐκ ἐλάττων πηχῶν πέντε, τετράπους δ' ὢν καὶ δίχηλος παραπλησίως τοῖς βουσι, τοὺς χαυλιόδοντας ἔχει μείζους τῶν
 25 ἀγρίων ὤν, τρεῖς ἐξ ἀμφοτέρων τῶν μερῶν· ὦτα δὲ καὶ κέρκον καὶ φωνὴν ἵππῳ παρεμφερῇ, τὸ δ' ὅλον κύτος τοῦ σώματος οὐκ ἀνόμοιον ἐλέφαντι, καὶ δέρμα πάντων σχεδὸν τῶν θηρίων ἰσχυρότατον. Ποτάμιον ὑπάρχον καὶ χερσαῖον, τὰς μὲν ἡμέρας ἐν τοῖς ὕδασι διατρίβει, τὰς δὲ
 30 νύκτας ἐπὶ χώρας κατανέμεται τὸν τε σῆτον καὶ τὸν χόρτον· ὥστε εἰ πολύτεκνον ἦν τοῦτο τὸ ζῶον, καὶ κατ' ἐνιαυτὸν ἔτικτεν, ἐλυμαίνετο ἂν ὁλοσχερῶς τὰς γεωργίας τὰς κατ' Αἴγυπτον.

The Camel.

12. Αἱ κάμηλοι ἴδιον ἔχουσι παρὰ τὰ ἄλλα τετράποδα τὸν καλούμενον ὕβον ἐπὶ τῷ νώτῳ· διαφέρουσι δὲ αἱ Βάκτριαι τῶν Ἀραβίων· αἱ μὲν γὰρ δύο ἔχουσιν ὕβους, αἱ δ' ἓνα μόνον. Ἡ κάμηλος κύει μὲν δέκα μῆνας, τίκτει δὲ αἰεὶ ἓν μόνον. Ζῇ δὲ χρόνον πολὺ πλείω ἢ πεντήκοντα 5 ἔτη.

The Ape with a Dog's Head.

13. Οἱ ὀνομαζόμενοι κυνοκέφαλοι τοῖς μὲν σώμασιν ἀνθρώποις δυσειδέσι παρεμφερεῖς εἰσὶ, ταῖς δὲ φωναῖς μυγμοὺς ἀνθρωπίνους προτενται. Ἀγριώτατα δὲ ταῦτα τὰ ζῶα καὶ παντελῶς ἀτιθάσσευτά ἐστιν. 10

The Crocottas.

14. Ὁ λεγόμενος παρὰ Αἰθίοψι κροκόττας μεμιγμένην ἔχει φύσιν κυνὸς καὶ λύκου, τὴν δὲ ἀγριότητα φοβερωτέραν ἀμφοτέρων· τοῖς δὲ ὁδοῦσι πάντων ὑπεράγει. Πᾶν γὰρ ὁστῶν μέγεθος συντρίβεται ῥαδίως, καὶ τὸ καταποθὲν διὰ τῆς κοιλίας πέττει παραδόξως. 15

The Fox.

15. Οἱ Θραῖκες, ὅταν παγέντα ποταμὸν διαβαίνειν ἐπιχειρῶσιν, ἀλώπεκα ποιοῦνται γνῶμονα τῆς τοῦ πάγου στερρότητος. Ἡσυχῇ γὰρ ὑπάγουσα παραβάλλει τὸ οὖς· κἂν μὲν αἰσθηται ψόφῳ τοῦ ῥεύματος ἐγγὺς ὑποφερομένον, τεκμαιρομένη μὴ γεγονέναι διὰ βάθους τὴν πῆξιν, ἀλλὰ 20 λεπτήν καὶ ἀβέβαιον, ἵσταται, κἂν ἔῃ τις, ἐπανέρχεται· τῷ δὲ μὴ ψοφεῖν θάρροῦσα, διῆλθεν.

The Deer.

16. Τῶν ἐλάφων αἱ θήλειαι μάλιστα τίκτουσι παρὰ τὴν ὁδὸν, ὅπου τὰ σαρκοβόρα θηρία μὴ πρόσεισιν· οἱ δὲ ἄρρενες, ὅταν αἰσθωνται βαρεῖς ὑπὸ πιμελῆς καὶ πολυσαρ- 25 κίας ὄντες, ἐκτοπίζουσι, σώζοντες αὐτοὺς τῷ λανθάνειν, ὅτε τῷ φεύγειν οὐ πεποίθασιν.

The Hedgehog.

17. Ἡ τῶν χερσαίων ἐχίνων περὶ τῶν σκυμνίων πρόνοια πάνν γλαφυρά ἐστι. Μετοπώρου γὰρ ὑπὸ τὰς ἀμπέλους ὑποδυνόμενος, καὶ τοῖς ποσὶ τὰς ῥᾶγας ἀποσείσας τοῦ βότρυνος χαμᾶζε, καὶ περικυλισθεὶς, ἀναλαμβάνει ταῖς ἀκάν-
 5 θαις· εἶτα καταδὺς εἰς τὸν φωλεὸν, τοῖς σκύμνοις χρῆσθαι, καὶ λαμβάνειν ἀπ' αὐτοῦ ταμιευομένοις παραδίδωσι. Τὸ δὲ κοιταῖον αὐτῶν ὁπᾶς ἔχει δύο, τὴν μὲν πρὸς νότον, τὴν δὲ πρὸς βορέαν βλέπουσαν· ὅταν δὲ προαίσθωνται τὴν διαφορὰν τοῦ ἀέρος, ἐμφράσσουσι τὴν κατ' ἄνεμον, τὴν δὲ
 10 ἐτέραν ἀνοίγουσιν.

The Dog.

18. Πύρρως, ὁ βασιλεὺς, ὁδεύων ἐνέτυχε κυνὶ φρουροῦντι σῶμα πεφονευμένον, καὶ πυθόμενος τρίτην ἡμέραν ἐκείνην ἄσιτον παραμένειν καὶ μὴ ἀπολιπεῖν, τὸν μὲν νεκρὸν ἐκέλευσε θάψαι, τὸν δὲ κύνα μεθ' ἑαυτοῦ κομίζειν.
 15 Ὅλīgiαις δὲ ὕστερον ἡμέραις ἐξέτασις ἦν τῶν στρατιωτῶν, καὶ πάροδος, καθημένου τοῦ βασιλέως, καὶ παρῆν ὁ κύων ἡσυχίαν ἔχων· ἐπεὶ δὲ τοὺς φονέας τοῦ δεσπότητος παριόντας εἶδεν, ἐξέδραμε μετὰ φωνῆς καὶ θυμοῦ ἐπ' αὐτούς, καὶ καθυλάκει πολλάκις μεταστρεφόμενος εἰς τὸν Πύρρον·
 20 ὥστε μὴ μόνον ἐκείνῳ δι' ὑποψίας, ἀλλὰ καὶ πᾶσι τοῖς παροῦσι τοὺς ἀνθρώπους γενέσθαι· διὸ συλληφθέντες εὐθὺς καὶ ἀνακρινόμενοι, μικρῶν τινων τεκμηρίων ἔξωθεν προσγενομένων, ὁμολογήσαντες τὸν φόνον, ἐκολάσθησαν.

19. Λυσίμαχος κύνα εἶχεν Ὑρκανόν. Οὗτος νεκρῷ τε
 25 μόνος παρέμεινεν αὐτῷ, καὶ καιομένου τοῦ σώματος ἐνδραμὼν αὐτὸς ἑαυτὸν ἐπέρριψε. Τὰ δ' αὐτὰ καὶ τὸν Ἀστὸν δρᾶσαι λέγουσιν, ὃν Πύρρος, οὐχ ὁ βασιλεὺς, ἀλλ' ἑτερός τις ἰδιώτης, ἔθρεψεν· ἀποθανόντος γὰρ αὐτοῦ, περὶ τὸ σῶμα διατρίβων, καὶ περὶ τὸ κλινίδιον αἰωρούμενος ἐκφε-
 30 ρομένον, τέλος εἰς τὴν πυρὰν ἀφῆκεν ἑαυτὸν καὶ συγκατέκανσε.—Φασὶ τὸν πρωτεύοντα κύνα τῶν Ἰνδικῶν εἰσαχθέντα πρὸς Ἀλέξανδρον, ἐλάφον ἀφιεμένου καὶ κάπρου καὶ ἄρκτου, ἡσυχίαν ἔχοντα κεῖσθαι, καὶ περιορᾶν· ὁφθέν-

τος δὲ λέοντος εὐθὺς ἐξαναστῆναι καὶ διακονίεσθαι, καὶ φανερόν εἶναι αὐτοῦ ποιούμενον ἀνταγωνιστὴν, τῶν δὲ ἄλλων ὑπερφρονοῦντα πάντων.

The Raven.

20. Ὁ κόραξ ὁ ἥδη γέρων, ὅταν μὴ δύνηται τρέφειν τοὺς νεοττοὺς, ἑαυτὸν αὐτοῖς προτείνει τροφήν· οἱ δὲ 5 ἐσθίουσι τὸν πατέρα. Καὶ τὴν παροιμίαν ἐντεῦθεν φασὶ τὴν γένεσιν λαβεῖν, τὴν λέγουσαν· Κακοῦ κόρακος κακὸν ὦόν.

The Pelican.

21. Φασὶ τοὺς πελεκᾶνας τὰς ἐν τοῖς ποταμοῖς γενομένας κόγχας ὀρύττοντας κατεσθίειν· ἔπειτα ὅταν πλήθος 10 εἰσφορήσωσιν αὐτῶν, ἐξεμεῖν, εἶθ' οὕτως τὰ μὲν κρέα ἐσθίειν τῶν κογχῶν, τῶν δὲ ὀστράκων μὴ ἄπτεσθαι.

The Ostrich.

22. Οἱ στρουθοκάμηλοι μέγεθος ἔχουσι νεογενεῖ καμήλῳ παραπλήσιον, τὰς δὲ κεφαλὰς πεφρικυίας θριξὶ λεπταῖς, τοὺς δὲ ὀφθαλμοὺς μεγάλους, καὶ κατὰ τὴν χρῶαν μέλανας. 15 Μακροτράχηλον δ' ὑπάρχον, ῥύγχος ἔχει βραχὺ παντελῶς, καὶ εἰς ὁξὺ συνηγμένον. Ἐπτέρωται δὲ ταρσοῖς μαλακοῖς καὶ τετριχωμένοις, καὶ δυσὶ σκέλεσι στηριζόμενον, καὶ ποσὶ διχήλοις, χερσαῖον ἅμα φαίνεται καὶ πτηνόν. Διὰ δὲ τὸ βάρος οὐ δυνάμενον ἐξᾶραι καὶ πέτεσθαι, κατὰ τῆς γῆς 20 ὠκέως ἀκροβατεῖ, καὶ, διωκόμενον ὑπὸ τῶν ἱππέων, τοῖς ποσὶ τοὺς ὑποπίπτοντας λίθους οὕτως εὐτόνως ἀποσφενδονᾷ πρὸς τοὺς διώκοντας, ὥστε πολλάκις καρτεραῖς πληγαῖς αὐτοὺς περιπίπτειν.

The Magpie.

23. Κουρεὺς τις ἐργαστήριον ἔχων ἐν Ῥώμῃ πρὸ τοῦ 25 τεμένους, ὃ καλοῦσιν Ἑλλήνων ἀγορὰν, θαυμαστόν τι χρῆμα πολυφώνου κίττης ἔτρεφεν, ἥ ἀνθρώπου ῥήματα καὶ θηρείους φθόγγους ἀνταπεδίδου, καὶ φόφους ὀργάνων, μηδενὸς ἀναγκάζοντος, ἀλλ' αὐτὴν ἐθίζουσα, φιλοτιμου-

μένη μηδὲν ἄρρητον ἀπολιπεῖν, μηδὲ ἀμίμητον. Ἐτυχε
 δέ τις ἐκεῖ τῶν πλουσίων ἐκκομιζόμενος ὑπὸ σάλπιγξι
 πολλαῖς, καὶ γενομένης, ὥσπερ εἶωθε, κατὰ τὸν τόπον
 ἐπιστάσεως, εὐδοκιμοῦντες οἱ σαλπιγκταὶ καὶ κελευόμενοι,
 5 πολὺν χρόνον ἐνδιέτριψαν. Ἡ δὲ κίττα μετὰ τὴν ἡμέραν
 ἐκείνην ἄφθογγος ἦν καὶ ἄναυδος. Τοῖς οὖν πρότερον
 αὐτῆς θαυμάζουσι τὴν φωνὴν τότε θαῦμα μεῖζον ἢ σιωπῇ
 παρεῖχεν· ὑποψίαί δὲ φαρμάκων ἐπὶ τοὺς ὁμοτέχνους
 ἦσαν· οἱ δὲ πλείστοι τὰς σάλπιγγας εἵκαζον ἐκπλήξαι τὴν
 10 ἀκοήν, τῇ δ' ἀκοῇ συγκατεσθῆσθαι τὴν φωνήν. Ἦν δὲ
 οὐδέτερα τούτων, ἀλλ' ἄσκησις, ὥς ἔοικεν· ἄφνω γὰρ
 αὐθις ἀφῆκεν, οὐδὲν τῶν συνηθῶν καὶ παλαιῶν μιμημάτων
 ἐκείνων, ἀλλὰ τὰ μέλη τῶν σαλπίγγων, αὐταῖς περιόδοις
 φθεγγομένη, καὶ μεταβολὰς πάσας διεξιούσα.

The Crocodile.

15 24. Ὁ κροκόδειλος ἐξ ἐλαχίστου γίνεται μέγιστος, ὥς
 ἂν ὡὰ μὲν τοῦ ζῶου τίκτοντος τοῖς χηνείοις παραπλήσια,
 τοῦ δὲ γεννηθέντος αὐξομένου μέχρι πηχῶν ἐκκαίδεκα.
 Τὸ δὲ σῶμα θαυμαστῶς ὑπὸ τῆς φύσεως ὠχύρωται. Τὸ
 μὲν γὰρ δέρμα αὐτοῦ πᾶν φύλιδωτόν ἐστι καὶ τῇ σκληρό-
 20 τητι διαφέρουν, ὀδόντες δὲ ἐξ ἀμφοτέρων τῶν μερῶν ὑπάρ-
 χουσι πολλοὶ, δύο δὲ οἱ χαυλιόδοντες, πολὺ τῷ μεγέθει
 τῶν ἄλλων διαλλάττοντες. Σαρκοφαγεὶ δὲ οὐ μόνον ἀν-
 θρώπους, ἀλλὰ καὶ τῶν ἄλλων τῶν ἐπὶ τῆς γῆς ζῶων τὰ
 προσπελάζοντα τῷ ποταμῷ. Πλήθος δ' αὐτῶν ἀμύθητόν
 25 ἐστὶ κατὰ τὸν Νεῖλον καὶ τὰς παρακειμένας λίμνας, ὥς ἂν
 πολυγόνων τε ὄντων καὶ σπανίως ὑπὸ τῶν ἀνθρώπων
 ἀναιρουμένων. Τοῖς μὲν γὰρ ἐγχωρίων τοῖς πλείστοις
 νόμιμόν ἐστιν ὥς θεὸν σέβεσθαι τὸν κροκόδειλον· τοῖς δ'
 ἀλλοφύλοις ἀλυσιτελής ἐστὶν ἡ θῆρα παντελῶς, οὐκ οὔσης
 30 ἐδωδίμου τῆς σαρκός. Ἀλλ' ὅμως τοῦ πλήθους τούτου
 φνομένον κατὰ τῶν ἀνθρώπων, ἡ φύσις κατεσκεύασε μέγα
 βοήθημα. Ὁ γὰρ καλούμενος ἰχνεύμων παραπλήσιος ὢν
 μικρῷ κυνὶ, περιέρχεται τὰ τῶν κροκοδείλων ὡὰ συντρίβων,
 τίκτοντος τοῦ ζῶου παρὰ τὸν ποταμόν.—25. Ὁ κροκόδειλος

ἔχει ὀφθαλμοὺς μὲν ὑὸς, ὀδόντας δὲ μεγάλους καὶ χανλιό-
δοντας κατὰ λόγον τοῦ σώματος· γλῶσσαν δὲ μόνον
θηρίων οὐκ ἔφυσε· οὐδὲ τὴν κάτω κινεῖ γνάθον, ἀλλὰ τὴν
ἄνω γνάθον προσάγει τῇ κάτω· ἔχει δὲ ὄνυχας καρτεροὺς,
καὶ δέρμα λεπιδωτὸν ἄρρηκτον ἐπὶ τοῦ νώτου· τυφλὸν δὲ 5
ἐν ὕδατι, ἐν δὲ τῇ αἰθρία ὀξυδερκέστατον.

The Ephemeron.

26. Περὶ τὸν Ὑπανιν ποταμὸν τὸν περὶ Βόσπορον
τὸν Κιμμέριον, γίγνεται ζῶον πτερωτὸν, τετράπουν. Ζῇ
δὲ τοῦτο καὶ πέτεται ἐξ ἑωθινοῦ μέχρι δείλης· καταφερ-
ομένου δὲ τοῦ ἡλίου, ἀπομαραίνεται, καὶ ἅμα δυομένῳ 10
ἀποθνήσκει, βιοῦν ἡμέραν μίαν· διὸ καὶ καλεῖται Ἐφή-
μερον.

Bees. Geese.

27. Θαύματος ἄξια τὰ τῶν Κρητικῶν μελισσῶν, καὶ
τὰ τῶν ἐν Κιλικίᾳ χηνῶν. Ἐκεῖναι μὲν γὰρ ἀνεμῶδές
τι μέλλουσαι κάμπτειν ἀκρωτήριον, ἐρματίζουσιν ἑαυτὰς, 15
ὑπὲρ τοῦ μὴ παραφέρεσθαι, μικροῖς λιθιδίοις. Οἱ δὲ χῆνες
τοὺς ἀετοὺς δεδοικότες, ὅταν ὑπερβάλλωσι τὸν Ταῦρον,
εἰς τὸ στόμα λίθον εὐμεγέθη λαμβάνουσιν, οἷον ἐπιστομίζ-
οντες αὐτῶν καὶ χαλινοῦντες τὸ φιλόφωνον καὶ λάλον,
ὅπως λάθωσι σιωπῇ παρελθόντες. 20

Of some Marine Animals.

28. Τῆς νάρκης ἡ δύναμις οὐ μόνον τοὺς θιγόντας αὐ-
τῆς ἐκπήγνυσιν, ἀλλὰ καὶ διὰ τῆς σαγῆνης βαρὺτητα ναρ-
κώδη ταῖς χερσὶ τῶν ἀντιλαμβανομένων ἐμποιεῖ. Ἐνιοι
δὲ ἱστοροῦσι, πείραν αὐτῆς ἐπιπλέον λαμβανόντες, ἂν
ἐκπέσῃ ζῶσα, κατασκεδαννύντες ὕδωρ ἄνωθεν, αἰσθάνεσ- 25
θαι τοῦ πάθους ἀνατρέχοντος ἐπὶ τὴν χεῖρα, καὶ τὴν ἀφὴν
ἀμβλύνοντος, ὥς ἔοικε, διὰ τοῦ ὕδατος τρεπομένου καὶ
προπεπονθότος.—29. Ὁ πιννοτήρας ζῷον ἐστὶ καρκινῶδες,
καὶ τῇ πίννησύνεστι, καὶ πυλωρεῖ τὴν κόγχην προκαθήμε-
νος, ἐὼν ἀνεωγμένην καὶ διακεχηνυῖαν, ἄχρι προσπέσῃ τι 30
τῶν ἀλωσίμων αὐτοῖς ἰχθυοῖν· τότε δὲ τὴν σάρκα τῆς

πίννης δακῶν παρεισῆλθεν· ἡ δὲ συνέκλεισε τὴν κόγχην, καὶ κοινῶς τὴν ἄγραν ἐντὸς ἔρκους γενομένην κατεσθίουσιν.

The Pilot-fish and the Whale.

30. Ὁ καλούμενος ἡγεμὼν ἀεὶ σύνεστιν ἐνὶ τῶν μεγάλων κητῶν, καὶ προνήχεται, τὸν δρόμον ἐπενθύνων, ὅπως οὐκ ἐνσχεθήσεται βράχεσιν, οὐδὲ εἰς τέναγος ἢ τινα πορθμὸν ἐμπεσεῖται δυσέξοδον. Ἐπεταὶ γὰρ αὐτῷ τὸ κῆτος, ὥσπερ οἶακι ναῦς, παραγόμενον εὐπειθῶς· καὶ τῶν μὲν ἄλλων ὅ, τι ἂν παραλάβῃ τῷ χάσματι ζῶον ἢ σκάφος
10 ἢ λίθον, εὐθὺς διέφθαρται καὶ ἀπόλωλε, πᾶν ἐμβευθισμένον· ἐκεῖνο δὲ γιγνώσκον, ἀναλαμβάνει τῷ στόματι καθάπερ ἄγκυραν ἐντός. Ἐγκαθεύδει γὰρ αὐτῷ, καὶ τὸ κῆτος ἔστηκεν ἀναπαυομένου καὶ ὀρμεῖ· προελθόντος δὲ αὐθις ἐπακολουθεῖ, μήτε ἡμέρας, μήτε νυκτὸς ἀπολειπόμε-
15 νον, ἢ ῥέμβεται καὶ πλανᾶται· καὶ πολλὰ διεφθάρη, καθάπερ ἀκνέριοντα πρὸς γῆν ἐξενεχθέντα.

The Tortoise.

31. Θαυμαστὴ ἡ τῆς χελώνης περὶ τὴν γένεσιν καὶ σωτηρίαν τῶν γεννωμένων ἐπιμέλεια. Τίκτει μὲν γὰρ ἐκβαίνουσα τῆς θαλάττης πλησίον· ἐπιάζειν δὲ μὴ δυναμ-
20 ἔνη, μηδὲ χερσεύειν πολὺν χρόνον, ἐντίθησι τῇ ψάμμῳ τὰ ὠὰ, καὶ τὸ λειότατον ἐπαμᾶται τῆς θινὸς αὐτοῖς καὶ μαλακώτατον· ὅταν δὲ καταχώσῃ καὶ ἀποκρύψῃ βεβαίως, οἱ μὲν λέγουσι τοῖς ποσὶν ἀμύττειν καὶ καταστίζειν τὸν τόπον, εὖσημον ἑαυτῇ ποιοῦσαν, οἱ δὲ, τὴν θήλειαν ὑπὸ
25 τοῦ ἄρρενος τρεπομένην, τύπους ἰδίους καὶ σφραγίδας ἐναπολείπειν. Ὁ δὲ τούτου θαυμασιώτερόν ἐστιν, ἡμέραν ἐκφυλάξασα τεσσαρακοστὴν (ἐν τοσαύταις γὰρ ἐκπέττεται καὶ περιῤῥήγνυται τὰ ὠὰ) πρόσεισι, καὶ γνωρίσασα τὸν ἑαυτῆς ἐκάστη θησαυρὸν, ὥς οὐδεὶς χρυσίον θήκην ἄνθρω-
30 πος, ἀσμένως ἀνοίγει καὶ προθύμως.

The Magnet. Nitre.

32. Ἡ λίθος, ἣν Εὐριπίδης μὲν μαγνητὶν ὠνόμασεν, οἱ δὲ πολλοὶ Ἑρακλείαν, οὐ μόνον αὐτοὺς τοὺς δακτυλίους ἄγει τοὺς σιδηροὺς ἀλλὰ καὶ δύναμιν ἐντίθησι τοῖς δακτυλίοις, ὥστε δύνασθαι ταὐτὸν τοῦτο ποιεῖν, ὅπερ ἡ λίθος, ἄλλους ἄγειν δακτυλίους· ὥστ' ἐνίοτε ὄρμαθός μακρὸς 5 πάνυ σιδηρῶν δακτυλίων ἐξ ἀλλήλων ἥρτηται, πᾶσι δὲ τούτοις ἐξ ἐκείνης τῆς λίθου ἡ δύναμις ἀνήρτηται.—33. Ἐν τῇ Ἀσκανίᾳ λίμνῃ οὕτω νιτρῶδές ἐστι τὸ ὕδωρ, ὥστε τὰ ἱμάτια οὐδενὸς ἐτέρου ῥύμματος προσδεῖσθαι· καὶ πλείω χρόνον ἐν τῷ ὕδατι ἐάσῃ τις, διαπίπτει. 10

MYTHOLOGY.

Mythological Notices.

1. Ὁ οὐρανὸς χαλκοῦς ἐστὶ τὰ ἕξω. Ὑπερβάντι δὲ καὶ ἐπὶ τοῦ νώτου γενομένῳ φῶς τε λαμπρότερον φαίνεται, καὶ ἥλιος καθαρώτερος, καὶ ἄστρα διανυγέστερα, καὶ χρυσοῦν τὸ δάπεδον. Εἰσιόντι δὲ, πρῶτον μὲν οἰκοῦσιν αἱ Ὠραὶ πυλωροῦσι γάρ· ἔπειτα δὲ, ἡ Ἴρις, καὶ ὁ Ἑρμῆς, 15 ὄντες ὑπηρεταὶ καὶ ἀγγελιαφόροι τοῦ Διός. Ἐξῆς δὲ τοῦ Ἡφαίστου τὸ χαλκεῖον, ἀνάμεστον ἀπάσης τέχνης· μετὰ δὲ, αἱ τῶν θεῶν οἰκίαι, καὶ τοῦ Διὸς τὰ βασίλεια, ταῦτα πάντως περικαλλῇ τοῦ Ἡφαίστου κατασκευάσαντος. Οἱ δὲ θεοὶ παρὰ Ζηνὶ καθήμενοι εὐωχοῦνται, νέκταρ 20 πίνοντες καὶ ἀμβροσίαν ἐσθίωντες. Πάλαι μὲν οὖν καὶ ἄνθρωποι συνεισιτῶντο, καὶ συνέπινον αὐτοῖς, ὁ Ἰξίων καὶ ὁ Τάνταλος· ἐπεὶ δὲ ἦσαν ὑβρισταὶ καὶ ἀλάοι, ἐκείνοι μὲν ἔτι καὶ νῦν κολάζονται, ἄβατος δὲ τῷ θνητῶν γένει καὶ ἀπόρρητος ὁ οὐρανός. 25

2. Οἱ θεοὶ οὔτε σῖτον ἔδουσιν, οὔτε πίνουσιν οἶνον, ἀλλὰ τὴν ἀμβροσίαν παρατίθενται, καὶ τοῦ νέκταρος μεθύσκονται, μάλιστα δὲ ἡδονται σιτούμενοι τὸν ἐκ τῶν

θυσιῶν καπνὸν αὐτῇ κνίσσῃ ἀννηεγμένον, καὶ τὸ αἷμα τῶν ἱερείων, ὃ τοῖς βωμοῖς οἱ θύοντες περιχέουσι.—3. Θυσίας ἄλλοι ἄλλας τοῖς θεοῖς προσάγουσι· βοῦν μὲν ὁ γεωργὸς, ἄρνα δὲ ὁ ποιμῆν, καὶ αἶγα ὁ αἰπόλος· ὁ δὲ τις 5 λιβανωτὸν ἢ πόπανον· ὁ δὲ πένης ἰλάσκεται τὸν θεὸν φιλήσας μόνον τὴν αὐτοῦ δεξιάν.

4. Οἱ πλάσται τὸν μὲν Δία ἀναπλάττουσι γενειήτην καὶ σκῆπτρον ἔχοντα, Ποσειδῶνα κvanoχαίτην, τὴν Ἀθηναῖαν παρθένον καλὴν, γλανκῶπιν, αἰγίδα ἀνεζωσμένην, 10 κόρυν φέρουσαν, δόρυ ἔχουσαν, τὴν Ἥραν λευκώλενον, εὐῶπιν, εὐείμονα, βασιλικὴν, ἰδρυμένην ἐπὶ χρυσοῦ θρόνον, Ἀπόλλωνα μειράκιον γυμνὸν ἐν χλαμνδίῳ, τοξότην, διαβεβηκότα τοῖς ποσὶν ὥσπερ θέοντα.—Ἐκαστος τῶν θεῶν τέχνην τινὰ ἔχει ἢ θεοῖς ἢ ἀνθρώποις χρησίμην. 15 Ὁ Ἀπόλλων μαντεύεται· ὁ Ἀσκληπιὸς ἰᾶται· ὁ Ἑρμῆς παλαίειν διδάσκει· ἢ Ἀρτεμις μαιεύεται· οἱ Διόσκουροι τοὺς ἐν θαλάσῃ χειμαζομένους ναύτας σώζουσιν, ἄλλοι δὲ ἄλλα τοιαῦτα ἐπιτηδεύουσιν.

5. Τοὺς Διὸς ἐκγόνους φασὶ γενέσθαι, θεὰς μὲν, Ἀφροδίτην καὶ Χάριτας, πρὸς δὲ ταύταις Εἰλείθυιαν, καὶ τὴν ταύτης συνεργὸν Ἀρτεμιν, καὶ τὰς προσαγορευομένας Ὠρας, Εὐνομίαν τε καὶ Δίκην, ἔτι δ' Εἰρήνην· θεοὺς δὲ, Ἥφαιστον καὶ Ἄρεα καὶ Ἀπόλλωνα, πρὸς δὲ τούτοις Ἑρμῆν.—Τούτων δὲ ἐκάστῳ μυθολογοῦσι τὸν Δία τῶν 25 εὐρεθέντων ὑπ' αὐτοῦ καὶ συντελουμένων ἔργων τὰς ἐπιστήμας καὶ τὰς τιμὰς τῆς εὐρέσεως ἀπονεῖμαι, βουλόμενον αἰώνιον αὐτοῖς περιποιῆσαι μνήμην παρὰ πᾶσιν ἀνθρώποις. Παραδοθῆναι δὲ τῇ μὲν Ἀφροδίτῃ τὴν τε τῶν παρθένων ἡλικίαν, ἐν οἷς χρόνοις δεῖ γαμεῖν αὐτὰς, 30 καὶ τὴν ἄλλην ἐπιμέλειαν, τὴν ἔτι καὶ νῦν ἐν τοῖς γάμοις γινομένην μετὰ θυσιῶν καὶ σπονδῶν, ἃς ποιοῦσιν ἄνθρωποι τῇ θεῷ ταύτῃ. Ταῖς δὲ Χάρισι δοθῆναι τὴν τῆς ὀψεως κόσμησιν, καὶ τὸ κατάρχειν εὐεργεσίας, καὶ πάλιν ἀμείβεσθαι ταῖς προσηκούσαις χάρισι τοὺς εὐποιήσαντας. 35 6. Εἰλείθυιαν δὲ λαβεῖν τὴν περὶ τὰς τικτούσας ἐπιμέλειαν, καὶ θεραπείαν τῶν ἐν τῷ τίκτειν κακοπαθουσῶν

διὸ καὶ τὰς ἐν τοῖς τοιούτοις κινδυνεύουσας γυναῖκας ἐπικαλεῖσθαι μάλιστα τὴν θεὸν ταύτην. Ἄρτεμιν δέ φασιν εὑρεῖν τὴν τῶν νηπίων παιδίων θεραπείαν, καὶ τροφάς τινας ἄρμοζούσας τῇ φύσει τῶν βρεφῶν· ἀφ' ἧς αἰτίας καὶ Κουροτρόφον αὐτὴν ὀνομάζεσθαι. Τῶν δὲ 5 ὀνομαζομένων Ὀρῶν ἐκάστη δοθῆναι τὴν ἐπώνυμον τάξιν τε καὶ τοῦ βίου διακόσμησιν, ἐπὶ τῇ μεγίστῃ τῶν ἀνθρώπων ὠφελείᾳ· μηδὲν γὰρ εἶναι μᾶλλον δυνάμενον εὐδαίμονα βίον παρασκευάσαι τῆς Εὐνομίας, καὶ Δίκης, καὶ Εἰρήνης.

10

7. Ἀθηνᾶ δὲ προσάπτουσι τὴν τε τῶν ἐλαιῶν ἡμέρωσιν καὶ φυτεῖαν παραδοῦναι τοῖς ἀνθρώποις, καὶ τὴν τοῦ καρποῦ τούτου κατεργασίαν· πρὸς δὲ τούτοις τὴν τῆς ἐσθῆτος κατασκευὴν, καὶ τὴν τεκτονικὴν τέχνην, ἔτι δὲ πολλὰ τῶν ἐν ταῖς ἄλλαις ἐπιστήμαις εἰσηγήσασθαι τοῖς 15 ἀνθρώποις· εὑρεῖν δὲ καὶ τὴν τῶν αὐλῶν κατασκευὴν, καὶ τὴν διὰ τούτων συντελουμένην μουσικὴν, καὶ τὸ σύνολον πολλὰ τῶν φιλοτέχνων ἔργων, ἀφ' ὧν Ἑργάνην αὐτὴν προσαγορεύεσθαι.

8. Ταῖς δὲ Μούσαις δοθῆναι παρὰ τοῦ πατρὸς τὴν τῶν 20 γραμμάτων εὔρεσιν, καὶ τὴν τῶν ἐπῶν σύνθεσιν, τὴν προσαγορευομένην ποιητικὴν. Ἥφαιστον δὲ λέγουσιν εὑρετὴν γενέσθαι τῆς περὶ τὸν σίδηρον ἐργασίας ἀπάσης, καὶ τῆς περὶ τὸν χαλκὸν καὶ χρυσὸν καὶ ἄργυρον, καὶ τῶν ἄλλων ὅσα τὴν ἐκ τοῦ πυρὸς ἐργασίαν ἐπιδέχεται. Τὸν Ἄρην 25 δὲ μυθολογοῦσι πρῶτον κατασκευάσαι πανοπλίαν, καὶ στρατιώτας καθοπλίσαι, καὶ τὴν ἐν ταῖς μάχαις ἐναγώνιον ἐνέργειαν εἰσηγήσασθαι, φονεύοντα τοὺς ἀπειθοῦντας τοῖς θεοῖς.

9. Ἀπόλλωνα δὲ τῆς κιθάρας εὑρετὴν ἀναγορεύουσι, 30 καὶ τῆς κατ' αὐτὴν μουσικῆς· ἔτι δὲ τὴν ἱατρικὴν ἐπιστήμην ἐξευεγκεῖν, διὰ τῆς μαντικῆς τέχνης γινομένην, δι' ἧς τὸ παλαιὸν συνέβαινε θεραπείας τυγχάνειν τοὺς ἀρρώστούντας· εὑρετὴν δὲ καὶ τοῦ τόξου γενόμενον, διδάξαι τοὺς ἐγχωρίους τὰ περὶ τὴν τοξείαν. Ἀπόλλωνος 35 δὲ καὶ Κορωνίδος Ἀσκληπιδὸν γεννηθέντα, καὶ πολλὰ

παρὰ τοῦ πατρὸς τῶν εἰς ἰατρικὴν μαθόντα, προσεξευρεῖν τὴν τε χειρουργίαν, καὶ τὰς τῶν φαρμάκων σκευασίας, καὶ ῥιζῶν δυνάμεις, καὶ καθόλου προβιδάσαι τὴν τέχνην ἐπὶ τοσοῦτον, ὥστε ὡς ἀρχηγὸν αὐτῆς καὶ κτίστην τιμᾶσθαι.

5 10. Τῷ δ' Ἑρμῇ προσάπτουσι τὰς ἐν τοῖς πολέμοις γινομένης ἐπικηρυκείας καὶ διαλλαγὰς καὶ σπονδάς. Φασὶ δ' αὐτὸν καὶ μέτρα καὶ σταθμὰ, καὶ τὰ ἐκ τῆς ἐμπορίας κέρδη πρῶτον ἐπινοῆσαι, καὶ τὸ λάθρα τὰ τῶν ἄλλων σφετερίζεσθαι. Εἰσηγητὴν δ' αὐτὸν καὶ παλαιόστρας γεν-
10 ἐσθαι, καὶ τὴν ἀπὸ τῆς χελώνης λύραν ἐπινοῆσαι. Διόνυσον δὲ μυθολογοῦσιν εὐρετὴν γενέσθαι τῆς ἀμπέλου, καὶ τῆς περὶ ταύτην ἐργασίας, ἔτι δ' οἰνοποιίας, καὶ τοῦ πολλοῦς τῶν ἐκ τῆς ὀπώρας καρπῶν ἀποθησαυρίζειν.

11. Αἱ Μοῦσαι Διὸς καὶ Μνημοσύνης θυγατέρες εἶναι
15 λέγονται. Ἡσίοδος τὰ ὀνόματα αὐτῶν ἀποφαίνεται οὕτως

Κλειώ τ', Εὐτέρπη τε, Θάλειά τε, Μελπομένη τε,
Τερψιχόρη τ', Ἑρατώ τε, Πολύμνιά τ', Οὐρανίη τε,
Καλλιόπη θ', ἥ σφέων προφερεστάτη ἐστὶν ἀπασέων.

* * * * *

20 12. Ὁ πολὺς ὄμιλος, οὓς ἰδιώτας οἱ σοφοὶ καλοῦσιν, Ὀμήρῳ τε καὶ Ἡσιόδῳ πειθόμενοι, τόπον τινὰ ὑπὸ τῇ γῇ πάννυ βανθὺν Ἀθην ὑπειλήφασιν, μέγαν τε καὶ πολύχωρον τοῦτον εἶναι, καὶ ζοφερὸν καὶ ἀνήλιον. Βασιλεύειν δὲ τοῦ χάσματος ἀδελφὸν τοῦ Διὸς, Πλούτωνα κεκλημένον.

25 Περιβρεῖσθαι δὲ τὴν χώραν αὐτοῦ ποταμοῖς μεγάλοις τε καὶ φοβεροῖς, καὶ ἐκ μόνων τῶν ὀνομάτων Κωκυτοὶ γάρ, καὶ Πυριφλεγέθοντες, καὶ τὰ τοιαῦτα κέκληνται. Τὸ δὲ μέγιστον, ἥ Ἀχερουσία λίμνη πρόκειται, πρώτη δεχομένη τοὺς ἀπαντῶντας, ἣν οὐκ ἔστι διαπλεῦσαι, ἥ παρελθεῖν,

30 ἄνευ τοῦ πορθμέως. Πρὸς δὲ αὐτῇ τῇ καθόδῳ καὶ πύλη, οὔση ἀδαμαντίνη, ἀδελφιδοῦς τοῦ βασιλέως Αἰακὸς ἐστὶ, τὴν φρουρὰν ἐπιτετραμμένος, καὶ παρ' αὐτῷ κύων τρικέφαλος. Περαιωθέντας δὲ τὴν λίμνην λειμῶν ὑποδέχεται μέγας, καὶ ποτὸν, μνήμης πολέμιον. Λήθης γοῦν διὰ

35 τοῦτο ὠνόμασται. Ὁ μὲν οὖν Πλούτων καὶ ἡ Περσεφόνη

θυναστεύουσιν, ὑπηρετοῦσι δ' αὐτοῖς Ἑριννύες, καὶ Φόβοι, καὶ Ἑρμῆς. Δικασταὶ δὲ κάθηνται δύο, Μίνως τε καὶ Ῥαδάμανθυς, Κρῆτες ὄντες, καὶ υἱοὶ τοῦ Διός. Οὗτοι δὲ τοὺς μὲν ἀγαθοὺς τῶν ἀνδρῶν καὶ δικαίους πέμπουσιν εἰς τὸ Ἥλύσιον πεδίον, τῷ ἀρίστῳ βίῳ συνεσομένους· τοὺς 5 δὲ πονηροὺς ταῖς Ἑριννύσι παραδόντες, εἰς τὸν τῆς κολάσεως χῶρον ἐκπέμπουσιν.

13. Ὁ Κέρβερος, ὁ τοῦ Ἅδου φρουρὸς, εἶχε τρεῖς μὲν κυνῶν κεφαλὰς, τὴν δὲ οὐράν δράκοντος, κατὰ δὲ τοῦ νώτου παντοίων ὄφειν κεφαλὰς.—14. Ὁ Τάρταρος τόπος 10 ἐστὶν ἐρεβώδης ἐν Ἅδου, τοσοῦτον ἀπὸ γῆς ἔχων διάστημα, ὅσον ἀπ' οὐρανοῦ γῆ.

MYTHOLOGICAL NARRATIONS.

I. APOLLO AND DIANA.

1. Λητώ, ἡ τοῦ Κοίου θυγάτηρ, κατὰ τὴν γῆν ἅπασαν ὑφ' Ἡρας ἡλαύνετο, μέχρις εἰς Δῆλον ἐλθοῦσα, γεννᾷ πρῶτην Ἀρτεμιν· ὑφ' ἧς μαιωθεῖσα, ὕστερον Ἀπόλλωνα 15 ἐγέννησεν.—Ἀρτεμις μὲν οὖν, τὰ περὶ θήραν ἀσκήσασα, παρθένος ἔμεινεν. Ἀπόλλων δὲ, τὴν μαντικὴν μαθὼν παρὰ τοῦ Πανδός, ἤκεν εἰς Δελφοὺς, χρησμοφδοῦσης τότε Θέμιδος. Ὡς δὲ ὁ φρουρῶν τὸ μαντεῖον Πύθων ὄφεις ἐκώλυνεν αὐτὸν παρελθεῖν ἐπὶ τὸ χάσμα, τοῦτον ἀνελὼν τὸ 20 μαντεῖον παραλαμβάνει.

2. Ἀπόλλων Ἀδμήτῳ, τῷ βασιλεῖ τῶν Φερῶν ἐν Θεσσαλίᾳ, ἐθήτευσε, καὶ ἡτήσατο παρὰ Μοιρῶν, ἵνα, ὅταν Ἀδμητος μέλλῃ τελευτᾶν, ἀπολυθῇ τοῦ θανάτου, ἂν ἐκουσίως τις ὑπὲρ αὐτοῦ θνήσκῃ ἐληται. Ὡς δὲ ἦλθεν 25 ἡ τοῦ θνήσκῃ ἡμέρα, μήτε τοῦ πατρὸς, μήτε τῆς μητρὸς ὑπὲρ αὐτοῦ θνήσκῃ θελόντων, Ἀλκηστις, ἡ αὐτοῦ ἄλοχος, ὑπεραπέθανε. Καὶ αὐτὴν πάλιν ἀνέπεμψεν ἡ Κόρη· ὥς δὲ ἔνιοι λέγουσιν, Ἡρακλῆς μαχεσάμενος τῷ Θανάτῳ.

3. Ἀπόλλων καὶ Ποσειδῶν, τὴν Λαομέδοντος ὕβριν πειράσαι θέλοντες, εἰκασθέντες ἀνθρώποις, ὑπέσχοντο ἐπὶ μισθῷ τειχιεῖν τὸ Πέργαμον· τοῖς δὲ τειχίσασι τὸν μισθὸν οὐκ ἀπέδιδου. Διὰ τοῦτο Ἀπόλλων μὲν λοιμὸν ἔπεμψε.
- 5 Ποσειδῶν δὲ κῆτος, ὃ τοὺς ἐν τῷ πεδίῳ συνήρπαζεν ἀνθρώπους. Χρησμῶν δὲ λεγόντων, ἀπαλλαγὴν ἔσεσθαι τῶν συμφορῶν, ἐὰν προθῇ Λαομέδων Ἑσιόνην, τὴν θυγατέρα αὐτοῦ, βορὰν τῷ κῆτει, οὗτος προὔθηκε, ταῖς πλησίον τῆς θαλάσσης πέτραις προσαρτήσας αὐτήν. Ταύτην ἰδὼν ἐκ-
- 10 κειμένην Ἑρακλῆς, ὑπέσχετο σώσειν αὐτήν, εἰ τὰς ἵππους παρὰ Λαομέδοντος λήψεται, ὃς ὁ Ζεὺς ποινὴν τῆς Γανυμήδους ἀρπαγῆς ἔδωκεν αὐτῷ· δώσειν δὲ Λαομέδοντος εἰπόντος, κτείνας τὸ κῆτος Ἑσιόνην ἔσωσε. Μὴ βουλομένου δὲ τὸν μισθὸν ἀποδοῦναι, Ἑρακλῆς αὐτὸν ἀπέκ-
- 15 τεινε, καὶ τὴν πόλιν εἶλεν.
4. Τάνταλος μὲν Διὸς ἦν παῖς, πλούτῳ δὲ καὶ δόξῃ διαφέρων, κατῴκει τῆς Ἀσίας περὶ τὴν νῦν ὀνομαζομένην Παφλαγονίαν. Διὰ δὲ τὴν εὐγένειαν, ὥς φασι, φίλος ἐγένετο τῶν θεῶν ἐπὶ πλεῖον. Ὑστερον δὲ τὴν εὐτυχίαν
- 20 οὐ φέρων, καὶ μετασχὼν κοινῆς τραπέζης καὶ πάσης παρρησίας, ἀπήγγελλε τοῖς ἀνθρώποις τὰ παρὰ τοῖς ἀθανάτοις ἀπόρρητα. Δι' ἣν αἰτίαν καὶ ζῶν ἐκολάσθη, καὶ τελευτήσας αἰωνίου τιμωρίας ἡξιώθη, καταχθεὶς εἰς τοὺς ἄσβεῖς.—Τούτου δ' ἐγένετο Πέλοψ υἱὸς καὶ Νιόβη θυγάτ-
- 25 ηρ. Αὕτη δ' ἐγέννησεν υἱοὺς ἑπτὰ, καὶ θυγατέρας τὰς ἴσας, εὐπρεπεῖα διαφερούσας. Ἐπὶ δὲ τῷ πλήθει τῶν τέκνων μέγα φρναττομένη, πλεονάκις ἐκαυχᾶτο, καὶ τῆς Λητοῦς ἑαυτὴν εὐτεκνοτέραν ἀπεφαίνετο. Εἰθ' ἡ μὲν Λητὼ, χολωσαμένη, προσέταξε τῷ μὲν Ἀπόλλωνι, κατα-
- 30 τοξεῦσαι τοὺς υἱοὺς τῆς Νιόβης, τῇ δ' Ἀρτεμίδι, τὰς θυγατέρας. Τούτων δ' ὑπακουσάντων τῇ μητρὶ, καὶ κατὰ τὸν αὐτὸν καιρὸν κατατοξευσάντων τὰ τέκνα τῆς Νιόβης, συνέβη αὐτὴν ὑφ' ἑνα καιρὸν ὀξέως ἅμα εὐτεκνον καὶ ἄτεκνον γενέσθαι.—5. Νιόβη δὲ Θήβας ἀπολιπούσα, πρὸς
- 35 τὸν πατέρα Τάνταλον ἦκεν εἰς Σίπυλον τῆς Ἀσίας· κάκει Διὶ εὐξαμένη, τὴν μορφὴν εἰς λίθον μετέβαλε, καὶ χεῖται δάκρυα νύκτωρ καὶ μεθ' ἡμέραν.

6. Ἀκταίων, Αὐτονόης καὶ Ἀρισταίου παῖς, τραφεὶς παρὰ Χείρωνι, κυνηγὸς ἐδιδάχθη, καὶ ὕστερον κατεβρώθη ἐν τῷ Κιθαιρῶνι ὑπὸ τῶν ἰδίων κυνῶν. Καὶ τοῦτον ἐτελεύτησε τὸν τρόπον, ὅτι τὴν Ἄρτεμιν λουομένην εἶδε. Καὶ φασὶ, τὴν θεὸν παραχρῆμα αὐτοῦ τὴν μορφὴν εἰς 5 ἔλαφον ἀλλάξαι, καὶ τοῖς ἐπομένοις αὐτῷ πεντήκοντα κυσὶν ἐμβαλεῖν λύσσαν, ὑφ' ᾧν κατὰ ἄγνοιαν ἐβρώθη ἀπολομένον δὲ Ἀκταίωνος, οἱ κύνες ἐπιζητοῦντες τὸν δεσπότην, κατωρύοντο, καὶ ζήτησιν ποιούμενοι παρεγένοντο ἐπὶ τὸ τοῦ Χείρωνος ἄντρον, ὃς εἰδὼλον κατεσκεύασεν 10 Ἀκταίωνος, ὃ καὶ τὴν λύπην αὐτῶν ἔπαυσεν.

7. Ἀσκληπιὸς Ἀπόλλωνος παῖς ἦν καὶ Κορωνίδος. Τοῦτον, τῆς αὐτοῦ μητέρος ἀποθανούσης, ἔτι βρέφος ὄντα, πρὸς Χείρωνα τὸν Κένταυρον ἤνεγκεν Ἀπόλλων, παρ' ᾧ καὶ τὴν ἱατρικὴν καὶ τὴν κυνηγετικὴν τρεφόμενος ἐδιδ- 15 ἀχθη. Καὶ γενόμενος χειρουργικὸς, καὶ τὴν τέχνην ἀσκήσας ἐπὶ πολὺ, οὐ μόνον ἐκώλυε τινὰς ἀποθνήσκειν, ἀλλ' ἀνήγειρε καὶ τοὺς ἀποθανόντας. Ζεὺς δὲ φοβηθεὶς, μὴ λαβόντες οἱ ἄνθρωποι θεραπείαν παρ' αὐτοῦ, βοηθῶσιν ἀλλήλοις, ἐκεραύνωσεν αὐτόν· καὶ διὰ τοῦτο ὀργισθεὶς 20 Ἀπόλλων κτείνει Κύκλωπα, τοὺς τὸν κεραυνὸν Διὶ κατασκευάσαντας. Ζεὺς δὲ ἐμέλλησε ρίπτειν αὐτὸν εἰς Τάρταρον· δεηθείσης δὲ Ἀθητῶς, ἐκέλευσεν αὐτὸν ἐνιαυτὸν ἀνδρὶ θηγεῦσαι. Ὁ δὲ παραγενόμενος εἰς Φεραίς πρὸς Ἀδμητον, τὸν Φέρητος, τούτῳ λατρεύων ἐποίμαινε, καὶ τὰς θηλείας 25 βόας πάσας διδυματόκους ἐποίησεν.

II. BACCHUS.

1. Λυκούργος, παῖς Δρύαντος, Ἡδωνῶν βασιλεύων, οἱ Στρυμόνα ποταμὸν παροικοῦσιν, ἐξέβαλε Διόνυσον σὺν ταῖς Βάκχαις εἰς Θράκην ἐλθόντα. Καὶ Διόνυσος μὲν εἰς θάλασσαν πρὸς Θέτιν, τὴν Νηρέως, κατέφυγε, Βάκχαι 30 δὲ ἐγένοντο αἰχμάλωτοι, καὶ τὸ αὐτῷ συνεπόμενον Σατύρων πλῆθος. Αἱ δὲ Βάκχαι ἐλύθησαν ἐξαίφνης, Λυκούργῳ δὲ μανίαν ἐνεποίησε Διόνυσος. Ὁ δὲ μεμηνὼς Δρύαντα τὸν παῖδα, ἀμπέλου νομίζων κλῆμα κόπτειν, πελέκει πλήξας

ἀπέκτεινε, καὶ ἀκρωτηριάσας ἑαυτὸν ἐσωφρόνησε. Τῆς δὲ γῆς ἀκάρπου μενούσης, ἔχρησεν ὁ θεὸς, καρποφορήσειν αὐτήν, ἂν θανατωθῇ Λυκοῦργος. Ἦδωνοὶ δὲ ἀκούσαντες, εἰς τὸ Παγγαῖον αὐτὸν ἀπαγαγόντες ὄρος, ἔδησαν· κάκει 5 κατὰ Διονύσου βούλῃσιν ὑφ' ἵππων διαφθαρεῖς ἀπέθανεν.

2. Διελθὼν δὲ Θράκην, καὶ τὴν Ἰνδικὴν ἅπασαν, στήλας ἐκεῖ στήσας, ἤκεν εἰς Θήβας, καὶ τὰς γυναῖκας ἠνάγκασε καταλιπούσας τὰς οἰκίας βακχεύειν ἐν τῷ Κιθαιρῶνι. Πενθεὺς δὲ, Ἐχίονος υἱὸς, παρὰ Κάδμου εἰληφώς τὴν 10 βασιλείαν, διεκώλυε ταῦτα γίγνεσθαι, καὶ παραγενόμενος εἰς Κιθαιρῶνα, τῶν Βακχῶν κατάσκοπος, ὑπὸ τῆς μητρὸς Ἀγαύης κατὰ μανίαν ἐμελεῖσθαι. Ἐνόμισε γὰρ αὐτὸν θηριον εἶναι.

3. Βουλόμενος δὲ ἀπὸ τῆς Ἰκαρίας εἰς Νάξον διακομ- 15 ισθῆναι, Τυρρηνῶν ληστρικὴν ἐμισθώσατο τριήρη· οἱ δὲ αὐτὸν ἐνθήμενοι, Νάξον μὲν παρέπλεον, ἠπείγοντο δὲ εἰς τὴν Ἀσίαν ἀπεμπωλήσοντες. Ὁ δὲ τὸν μὲν ἰσθὸν καὶ τὰς κώπας ἐποίησεν ὄφεις, τὸ δὲ σκάφος ἔπλησε κισσοῦ καὶ βοῆς αὐλῶν· οἱ δὲ ἐμμανεῖς γενόμενοι, κατὰ τῆς θαλάσσης 20 ἔφυγον, καὶ ἐγένοντο δελφῖνες.

4. Ἰκάριος τὸν Διόνυσον, εἰς τὴν Ἀττικὴν ἐλθόντα, ὑπεδέξατο, καὶ λαμβάνει παρ' αὐτοῦ κλῆμα ἀμπέλου. Καὶ τὰ περὶ τὴν οἰνοποιίαν μανθάνων, καὶ τὰς τοῦ θεοῦ δωρή- 25 σασθαι θέλων χάριτας ἀνθρώποις, ἀφικνεῖται πρὸς τινὰς ποιμένας, οἳ γενυσάμενοι τοῦ ποτοῦ, καὶ χωρὶς ὕδατος δι' ἡδονὴν ἀφειδῶς ἐλκύσαντες, πεφαρμάχθαι νομίζοντες, ἀπέκτειναν αὐτόν. Μεθ' ἡμέραν δὲ νοήσαντες, ἔθαψαν αὐτόν. Ἡριγόνῃ δὲ τῇ θυγατρὶ, τὸν πατέρα μαστενούσῃ, κύων συνήθης, ὄνομα Μαίρα, ἢ τῷ Ἰκαρίῳ συνέιπετο, τὸν 30 νεκρὸν ἐμήνυσεν· κάκεινῃ ὀδυρομένη τὸν πατέρα, ἑαυτὴν ἀνήρτησεν.

III. MERCURY.

Ἑρμῆς, Μαίας καὶ Διὸς υἱὸς, ἔτι ἐν σπαργάνοις ὦν, ἐκδύς, εἰς Πιερίαν παραγίγνεται, καὶ κλέπτει βόας, ἃς ἔνεμεν Ἀπόλλων. Ἵνα δὲ μὴ φωραθεῖν ὑπὸ τῶν ἰχνῶν,

ὑποδήματα τοῖς ποσὶ περίεθηκε, καὶ κομίσας εἰς Πύλον, εἰς σπήλαιον ἀπέκρυψε. Καὶ ταχέως εἰς Κυλλήνην ὤχετο, καὶ εὐρίσκει πρὸ τοῦ ἄντρον νεμομένην χελώνην. Ταύτην ἑκκαθάρας, εἰς τὸ κῦτος χορδὰς ἐντείνας, λύραν εὔρε καὶ πληκτρον.—'Απόλλων δὲ τὰς βόας ζητῶν, εἰς Πύλον 5 ἀφικνεῖται, καὶ τοὺς κατοικοῦντας ἀνέκρινεν. Οἱ δὲ ἰδεῖν μὲν παῖδα ἐλαύνοντα ἔφασκον, οὐκ ἔχειν δὲ εἰπεῖν, ποῖ ποτε ἠλάθησαν, διὰ τὸ μὴ εὐρεῖν ἵχνος δύνασθαι. Μαθὼν δὲ ἐκ τῆς μαντικῆς τὸν κέκλοφότα, πρὸς Μαῖαν εἰς Κυλλήνην παραγίγνεται, καὶ τὸν Ἑρμῆν ἡτιᾶτο· ἡ δὲ ἀπέ- 10 δειξεν αὐτὸν ἐν τοῖς σπαργάνοις. Ἀπόλλων δὲ αὐτὸν τὸν παῖδα πρὸς Δία κομίσας, τὰς βόας ἀπήτει. Διὸς δὲ κελεύοντος ἀποδοῦναι, ἡρνεῖτο. Μὴ πείθων δὲ, ἄγει τὸν Ἀπόλλωνα εἰς Πύλον, καὶ τὰς βόας ἀποδίδωσιν.—'Ακούσας δὲ τῆς λύρας, ὁ Ἀπόλλων ἀντιδίδωσι τὰς βόας. 15 Ἑρμῆς δὲ, ταύτας νέμων, σύριγγα πηξάμενος ἐσύριζεν. Ἀπόλλων δὲ, καὶ ταύτην βουλόμενος λαβεῖν, τὴν χρυσῆν ῥάβδον ἐδίδου αὐτῷ, ἣν ἐκέκτητο βουκολῶν, καὶ τὴν μαντικὴν ἐδιδάξατο αὐτόν. Ζεὺς δὲ αὐτὸν κήρυκα ἑαυτοῦ καὶ θεῶν ὑποχθονίων τίθησιν. 20

IV. MINERVA.

1. Κέκροψ αὐτοχθὼν, συμφυὲς ἔχων σῶμα ἀνδρὸς καὶ δράκοντος, τῆς Ἀττικῆς ἐβασίλευσε πρῶτος, καὶ τὴν γῆν, πρότερον λεγομένην Ἀκτην, ἀφ' ἑαυτοῦ Κεκροπίαν ὠνόμασεν. Ἐπὶ τούτου, φασὶν, ἔδοξε τοῖς θεοῖς πόλεις κατα- λαβέσθαι, ἐν αἷς ἔμελλον ἔχειν τιμὰς ἰδίας ἑκαστος. 25 Ἦκεν οὖν πρῶτος Ποσειδῶν ἐπὶ τὴν Ἀττικὴν, καὶ πλήξας τῇ τριαίνῃ, κατὰ μέσσην τὴν ἀκρόπολιν ἀνέφηνε θάλασσαν, ἣν νῦν Ἑρεχθίδαι καλοῦσι. Μετὰ δὲ τοῦτον ἦκεν Ἀθηνᾶ καὶ ἐφύτευσεν ἐλαίαν, ἣ νῦν ἐν τῷ Πανδρουσίῳ δείκνυται. Γενομένης δὲ ἔριδος ἀμφοῖν περὶ τῆς χώρας, 30 Ἀθηνᾶν καὶ Ποσειδῶνα διαλύσας, Ζεὺς κριτὰς ἔδωκε θεοὺς τοὺς δώδεκα. Καὶ τούτων δικαζόντων, ἡ χώρα τῆς Ἀθηνᾶς ἐκρίθη, Κέκροπος μαρτυρήσαντος, ὅτι πρῶτον τὴν ἐλαίαν ἐφύτευσεν. Ἀθηνᾶ μὲν οὖν ἀφ' ἑαυτῆς τὴν

πόλιν ἐκάλεσεν Ἀθήνας· Ποσειδῶν δὲ, θυμῷ ὀργισθεὶς, τὸ Θριάσιον πεδῖον ἐπέκλυσε καὶ τὴν Ἀττικὴν ὕφαλον ἐποίησεν.

2. Ἦν παρὰ Θηβαίοις μάντις Τειρεσίας, Εὐήρους καὶ
 5 Χαρικλοῦς νύμφης, γενόμενος τυφλὸς τοὺς ὀφθαλμούς. Οὐ περὶ τῆς πηρώσεως καὶ μαντικῆς, λόγοι λέγονται διάφοροι. Ἄλλοι μὲν γὰρ αὐτὸν ὑπὸ τῶν θεῶν φασὶ τυφλωθῆναι, ὅτι τοῖς ἀνθρώποις, ἃ κρύπτειν ἤθελον, ἐμήνυνεν ἄλλοι δὲ, ὑπὸ Ἀθηνᾶς αὐτὸν τυφλωθῆναι, ὅτι
 10 αὐτὴν γυμνὴν ἐν λουτρῷ εἶδε. Χαρικλοῦς δὲ δεομένης τὴν θεὸν (ἣν δὲ προσφιλῆς τῇ Ἀθηνᾷ ἢ Χαρικλῷ) ἀποκαταστῆσαι πάλιν τοὺς ὀφθαλμούς, μὴ δυναμένη τοῦτο ποιῆσαι, τὰς ἀκοὰς διακαθάρασα, πᾶσαν ὀρνίθων φωνὴν ἐποίησε συνιέναι, καὶ σκῆπτρον αὐτῷ ἐδωρήσατο, ὃ φέρων
 15 ὁμοίως τοῖς βλέπουσιν ἐβάδιζεν.

V. HERCULES.

1. Πρῶτα μὲν ἐν Νεμέᾳ βριαρὸν κατέπεφνε λέοντα. Δεύτερον, ἐν Λέρνη πολυαύχενον ἔκτανεν ὕδραν. Τὸ τρίτον αὐτ' ἐπὶ τοῖς Ἑρμάνθιον ἔκτανε κάπρον. Χρυσόκερων ἔλαφον μετὰ ταῦτ' ἤγρευσεν τέταρτον.
 20 Πέμπτον, δ' ὄρνιθας Στυμφαλίδας ἐξεδίδωξεν. Ἔκτον, Ἀμαζονίδος κόμισε ζωστῆρα φαεινόν. Ἑβδομον, Αὐγείου πολλὴν κόπρον ἐξεκάθηρεν. Ὀγδοον, ἐκ Κρήτηθε πυρίπνοον ἤλασε ταῦρον. Εἵνατον, ἐκ Θρήκης Διομήδεος ἤγαγεν ἵππους.
 25 Γηρυόνου, δέκατον, βόας ἤλασεν ἐξ Ἑρυνθείης. Ἐνδέκατον, κύνα Κέρβερρον ἤγαγεν ἐξ Αἰδαο. Δωδέκατον δ', ἠνεγκεν ἐς Ἑλλάδα χρύσεια μῆλα.
 2. Ἡρακλέα μυθολογοῦσιν ἐκ Διὸς γενέσθαι. Οὗτος, ῥώμῃ σώματος πολὺ τῶν ἀπάντων διενέγκας, ἐπῆλθε
 30 τὴν οἰκουμένην, κολάζων μὲν τοὺς ἀδίκους, ἀναιρῶν δὲ τὰ τὴν χώραν ἀοίκητον ποιοῦντα θηρία· πᾶσι δ' ἀνθρώποις τὴν ἐλευθερίαν περιποιήσας, ἀήττητος μὲν ἐγένετο καὶ ἄτρωτος, διὰ δὲ τὰς εὐεργεσίας ἀθανάτου τιμῆς ἔτυχε παρ' ἀνθρώποις.

3. Ἡρακλέος παιδὸς ὄντος ὀκταμηνιαίου, δύο δράκον-
τας ὑπερμεγέθεις Ἦρα ἐπὶ τὴν αὐτοῦ εὐνὴν ἔπεμψε,
διαφθαρῆναι τὸ βρέφος θέλουσα. Ἐπιβοωμένης δὲ Ἀλκ-
μήνης Ἀμφιτρύωνα, Ἡρακλῆς διαναστὰς ἄγχων ἑκατέρ-
αις ταῖς χερσὶν αὐτοὺς διέφθειρεν.—4. Εὐρύσθευς ἐπ- 5
έταξε τῷ Ἡρακλεῖ τοῦ Νεμέου λέοντος τὴν δορὰν κομίζειν.
Τοῦτο δὲ ζῶων ἦν ἄτρωτον, ἐκ Τυφῶνος γεγεννημένον.
Πορευόμενος οὖν ἐπὶ τὸν λέοντα, καὶ εἰς τὴν Νεμέαν
ἀφικόμενος, τὸν λέοντα ἐτόξευσεν πρῶτον. Ὡς δὲ ἔμαθεν
ἄτρωτον ὄντα, τῷ ῥοπάλῳ ἐδίωκε. Φυγόντος δὲ τοῦ 10
λέοντος εἰς ἀμφίστομον σπήλαιον αὐτοῦ, Ἡρακλῆς τὴν
ἐτέραν ἀπωκοδόμησεν εἴσοδον, διὰ δὲ τῆς ἐτέρας ἐπεισῆλθε
τῷ θηρίῳ, καὶ περιθεὶς τὴν χειρὰ τῷ τραχήλῳ κατέσχευεν
ἄγχων, ἕως ἔπνιξε, καὶ θέμενος ἐπὶ τῶν ὤμων, ἐκόμιζεν
εἰς Μυκῆνας.—5. Ἐκτον ἐπέταξεν ἄθλον αὐτῷ τὰς Στυμ- 15
φαλίδας ὄρνιθας ἐκδιῶξαι. Ἦν δὲ ἐν Στυμφάλῳ, πόλει
τῆς Ἀρκαδίας, Στυμφαλὶς λεγομένη λίμνη, πολλῇ συν-
ηρεφῆς ὕλη. Εἰς ταύτην ὄρνεις συνέφυγον ἄπλετοι.
Ἀμμηχανοῦντος οὖν Ἡρακλέος, πῶς ἐκ τῆς ὕλης τὰς ὄρνι-
θας ἐκβάλῃ, χάλκεα κρόταλα δίδωσιν αὐτῷ Ἀθηναί, παρ' 20
Ἡφαίστου λαβοῦσα. Ταῦτα κρούων ἐπὶ τινος ὄρους τῇ
λίμνῃ παρακειμένον, τὰς ὄρνιθας ἐφόβει. Αἱ δὲ τὸν
δοῦπον οὐχ ὑπομένονσαι, μετὰ δέους ἀνίπταντο, καὶ τοῦ-
τον τὸν τρόπον Ἡρακλῆς ἐτόξευσεν αὐτάς.

6. Λιβύης ἐβασίλευε παῖς Ποσειδῶνος, Ἀνταῖος, ὃς τοὺς 25
ξένους ἀναγκάζων παλαίειν ἀνῆρει. Τούτῳ δὲ παλαίειν
ἀναγκαζόμενος, Ἡρακλῆς, ἀράμενος ἄμμασι μετέωρον, ἀπ-
έκτεινε· ψαύοντα γὰρ γῆς ἰσχυρότατον συνέβη γίγνεσθαι.
Διὸ καὶ Γῆς τινες ἔφασαν τοῦτον εἶναι παῖδα.—7. Μετὰ
Λιβύην Ἡρακλῆς Αἴγυπτον διεξῆει. Ταύτης ἐβασίλευε 30
Βούσιρις, Ποσειδῶνος παῖς. Οὗτος τοὺς ξένους ἔθνευ
ἐπὶ βωμῷ Διὸς, κατὰ τι λόγιον. Ἐννέα γὰρ ἔτη ἀφορία
τὴν Αἴγυπτον κατέλαβε. Θράσιος δὲ ἐλθὼν ἐκ Κύπρου,
μάντις τὴν ἐπιστήμην, ἔφη, τὴν ἀφορίαν παύσεσθαι, εἰάν
ξένον ἄνδρα τῷ Διὶ σφάξωσι κατ' ἔτος. Βούσιρις δὲ, 35
ἐκείνον πρῶτον σφάξας τὸν μάντιν, πάντας τοὺς κατιόν-

τας ξένους ἔσφαζε. Συλληφθεὶς οὖν καὶ Ἡρακλῆς τοῖς βωμοῖς προσεφέρετο· τὰ δὲ δεσμὰ διαρρήξας, τὸν τε Βούσιριν καὶ τὸν ἐκείνου παῖδα Ἀμφιδάμαντα ἀπέκτεινεν.

8. Μεταστάντος δὲ Ἡρακλέους εἰς θεοὺς, οἱ παῖδες 5 αὐτοῦ, φυγόντες Εὐρυσθέα, ἦλθον εἰς Ἀθήνας, καὶ καθεσθέντες ἐπὶ τὸν Ἑλέου βωμὸν, ἠξίουں βοηθεῖσθαι. Εὐρυσθέως δὲ ἐκείνους ἐκδιδόναι λέγοντος, καὶ πόλεμον ἀπειλοῦντος, οἱ Ἀθηναῖοι οὐκ ἐκδιδόντες αὐτοὺς πόλεμον πρὸς αὐτὸν ὑπέστησαν. Καὶ τοὺς μὲν παῖδας αὐτοῦ 10 ἀπέκτειναν· αὐτὸν δὲ Εὐρυσθέα φεύγοντα ἐφ' ἄρματος κτείνει διώξας Ὕλλος, καὶ τὴν μὲν κεφαλὴν ἀποτεμὼν, Ἀλκμήνῃ δίδωσιν· ἡ δὲ κερκίσι τοὺς ὀφθαλμοὺς ἐξώρυξεν αὐτοῦ

VI. EXPEDITION OF THE ARGONAUTS.

1. Φρίξον, τὸν Ἀθάμαντος, μυθολογοῦσι, διὰ τὰς ἀπὸ 15 τῆς μητρυιᾶς ἐπιβουλὰς ἀναλαβόντα τὴν ἀδελφὴν Ἑλλην, φυγεῖν ἐκ τῆς Ἑλλάδος. Περαιουμένων δὲ αὐτῶν κατὰ τινα θεῶν πρόνοιαν ἐκ τῆς Εὐρώπης εἰς τὴν Ἀσίαν ἐπὶ κριοῦ χρυσομάλλου, τὴν μὲν παρθένον ἀποπεσεῖν εἰς τὴν θάλασσαν, ἣν ἀπ' ἐκείνης Ἑλλήσποντον ὀνομασθῆναι· 20 τὸν δὲ Φρίξον εἰς τὸν Πόντον πορευθέντα κατενεχθῆναι μὲν πρὸς τὴν Κολχίδα, κατὰ τέ τι λόγιον θύσαντα τὸν κριὸν, ἀναθεῖναι τὸ δέρας εἰς τὸ τοῦ Ἄρεος ἱερόν. Μετὰ δὲ ταῦτα βασιλεύοντι τῆς Κολχίδος Αἰήτη χρησμόν ἐκπεσεῖν, ὅτι τότε καταστρέψει τὸν βίον, ὅταν ξένοι καταπ- 25 λεύσαντες τὸ χρυσόμαλλον δέρας ἀπενέγκωσι. Διὰ δὴ ταύτας τὰς αἰτίας, καὶ διὰ τὴν ἰδίαν ὠμότητα καταδειξαι θύειν τοὺς ξένους, ἵνα διαδοθείσης τῆς φήμης εἰς ἅπαντα τόπον περὶ τῆς Κόλχων ἀγριότητος, μηδεὶς τῶν ξένων ἐπιβῆναι τολμήσαι τῆς χώρας.
- 30 2. Τῷ Πελῖα, τῆς Ἰώλκου ἐν Θεσσαλίᾳ βασιλεῖ, ἐθέσπισεν ὁ θεὸς, τὸν μονοσάνδαλον φυλάξασθαι. Τὸ μὲν οὖν πρῶτον ἡγνώνει τὸν χρησμόν· ὕστερον δὲ αὐτὸν ἔγνω. Τελῶν γὰρ ἐπὶ τῇ θαλάσῃ Ποσειδῶνι θυσίαν, ἄλλους τε πολλοὺς ἐπὶ ταύτῃ, καὶ τὸν Ἰάσονα μετεπέμψατο· Ὁ δὲ

πόθῳ γεωργίας ἐν τοῖς χωρίοις διατελῶν, ἔσπευσεν ἐπὶ τὴν θυσίαν. Διαβαίνων δὲ ποταμὸν Ἀναυρον, ἐξῆλθε μονοσάνδαλος, τὸ ἕτερον ἀπολέσας ἐν τῷ ρείθρῳ πέδιλον. Θεασάμενος δὲ Πελίας αὐτὸν, καὶ τὸν χρησμὸν συμβαλὼν, ἡρώτα προσελθὼν, τί ἂν ἐποίησεν, ἐξουσίαν ἔχων, εἰ 5 λόγιον ἦν αὐτῷ πρὸς τινος φονευθήσεσθαι τῶν πολιτῶν; Ὁ δὲ ἔφη, Τὸ χρυσόμαλλον δέρας προσέταττον ἂν φέρειν αὐτῷ. Τοῦτο Πελίας ἀκούσας, εὐθὺς ἐπὶ τὸ δέρας ἐλθεῖν ἐκέλευσεν αὐτόν. Τοῦτο δὲ ἐν Κόλχοις ἦν, ἐν Ἀρεος ἄλσει κρεμάμενον ἐκ δρυὸς, ἐφρουρεῖτο δὲ ὑπὸ δράκοντος 10 αὐπνου.—Ἐπὶ τοῦτο πεμπόμενος Ἰάσων, Ἀργον παρεκάλεσε τὸν Φρίξον· κάκεῖνος, Ἀθηνᾶς ὑποθεμένης, πεντηκόντορον ναῦν κατεσκεύασε, τὴν προσαγορευθεῖσαν ἀπὸ τοῦ κατασκευάσαντος Ἀργώ· κατὰ δὲ τὴν πρῶραν ἐνήρμοσεν Ἀθηνᾶ φωνῆεν φηγοῦ τῆς Δωδωνίδος ξύλον· ὥς δὲ 15 ἡ ναῦς κατεσκευάσθη, χρωμένῳ ὁ θεὸς πλεῖν ἐπέτρεψε, συναθροίσαντι τοὺς ἀρίστους τῆς Ἑλλάδος.

3. Οὗτοι ναυαρχοῦντος Ἰάσονος ἀναχθέντες καταντῶσιν εἰς τὴν τῆς Θράκης Σαλμυδησσὸν, ἔνθα ᾤκει Φινεὺς μάντις, τὰς ὄψεις πεπηρωμένος. Τοῦτον οἱ μὲν Ἀγῆ-20 νορος εἶναι λέγουσιν, οἱ δὲ Ποσειδῶνος νίον· καὶ πηρωθῆναι φασὶν αὐτὸν, οἱ μὲν ὑπὸ θεῶν, ὅτι προὔλεγε τοῖς ἀνθρώποις τὰ μέλλοντα, οἱ δὲ, ὑπὸ Βορέου καὶ τῶν Ἀργοναυτῶν, ὅτι, πεισθεὶς μητρὸν, τοὺς ἰδίους ἐτύφλωσε παῖδας. Ἐπεμψαν δὲ αὐτῷ καὶ τὰς Ἀρπυίας οἱ θεοί. 25 Πτερωταὶ δὲ ἦσαν αὗται, καὶ ἐπειδὴ τῷ Φινεῖ παρετίθετο τράπεζα, ἐξ οὐρανοῦ καθιπτάμεναι, τὰ μὲν πλείονα ἀνῆρπαζον, ὀλίγα δὲ ὅσα ὁσμῆς ἀνάπλεα κατέλειπον, ὥστε μὴ δύνασθαι προσενέγκασθαι. Βουλομένοις δὲ τοῖς Ἀργοναύταις τὰ περὶ τοῦ πλοῦ μαθεῖν, ὑποθήσεσθαι τὸν πλοῦν 30 ἔφη, τῶν Ἀρπυιῶν αὐτὸν εἶναι ἀπαλλάξωσιν. Οἱ δὲ παρέθεσαν αὐτῷ τράπεζαν ἐδεσμάτων. Ἀρπυιαὶ δὲ ἐξαίφνης σὺν βοῇ καταπτᾶσαι τὴν τροφὴν ἤρπαζον. Θεασάμενοι δὲ οἱ Βορέου παῖδες, Ζήτης καὶ Κάλαις, ὄντες πτερωτοὶ, σπασάμενοι τὰ ξίφη, δι' αἼρος ἐδίωκον. Ἦν δὲ ταῖς 35 Ἀρπυίαις χρεὼν τεθνάναι ὑπὸ τῶν Βορέου παίδων· τοῖς

- δὲ Βορέου παισὶ, τότε τελευτήσῃ, ὅτε ἂν διώκοντες μὴ καταλάβωσι. Διωκομένων δὲ τῶν Ἀρπυιῶν, ἡ μὲν εἰς ποταμόν τινα ἐμπίπτει, ἡ δὲ ἑτέρα μέχρις Ἐχινάδων ἦλθε νήσων, αὖ νῦν ἀπ' ἐκείνης Στροφάδες καλοῦνται.
- 5 ἑστράφη γὰρ, ὡς ἦλθεν ἐπὶ ταύτας, καὶ γενομένη κατὰ τὴν ἡϊόνα ὑπὸ καμάτου πίπτει σὺν τῷ διώκοντι. Ἀπολλώνιος δὲ ἕως Στροφάδων νήσων φησὶν αὐτὰς διωχθῆναι, καὶ μηδὲν παθεῖν, δούσας ὄρκον, τὸν Φινέα μηκέτι ἀδικήσῃν.
- 10 4. Ἀπαλλαγεῖς δὲ τῶν Ἀρπυιῶν, Φινεύς ἐμήνυσεν τὸν πλοῦν τοῖς Ἀργοναύταις, καὶ περὶ τῶν Συμπληγάδων ὑπέθετο πετρῶν, τῶν κατὰ τὴν τοῦ Πόντου εἴσοδον. Ἦσαν δὲ ὑπερμεγέθεις αὗται, συγκρουόμεναι δὲ ἀλλήλαις, ὑπὸ τῆς τῶν πνευμάτων βίας, τὸν διὰ θαλάσσης πόρον
- 15 ἀπέκλειον. Ἐφέρετο δὲ πολλὴ μὲν ἀπ' αὐτῶν ὀμίχλη, πολὺς δὲ πάταγος· ἦν δὲ ἀδύνατον καὶ τοῖς πετεινοῖς δι' αὐτῶν ἐλθεῖν. Εἶπεν οὖν αὐτοῖς ἀφεῖναι πελειάδα διὰ τῶν πετρῶν, καὶ ταύτην ἂν μὲν ἴδωσι σωθεῖσαν, διαπλεῖν καταφρονοῦντας· ἂν δὲ ἀπολομένην, μὴ πλεῖν βιάζεσθαι.
- 20 Ταῦτα ἀνήγοντο ἀκούσαντες, καὶ, ὡς πλησίον ἦσαν τῶν πετρῶν, ἀφιασιν ἐκ τῆς πρώρας πελειάδα· τῆς δὲ ἵπταμένης, τὰ ἄκρα τῆς οὐρᾶς ἢ σύμπτωσις τῶν πετρῶν ἀπεθέρισεν. Ἀναχωρούσας οὖν ἐπιτηρήσαντες τὰς πέτρας, μετ' εἰρεσίας ἐντόνον, συλλαβομένης Ἦρας, διῆλθον, τὰ ἄκρα
- 25 τῶν ἀφλάστων τῆς νηὸς περικοπίσης. Αἱ μὲν οὖν Συμπληγάδες ἔκτοτε ἔστησαν· χρεῶν γὰρ ἦν αὐταῖς, νηὸς περαιωθείσης, στήναι παντελῶς.
5. Οἱ δὲ Ἀργοναῦται, παραπλεύσαντες Θερμώδοντα καὶ Καύκασον, ἐπὶ Φᾶσιν ποταμὸν ἦλθον. Οὗτος τῆς Κολ-
- 30 χικῆς ἐστὶ γῆς. Καθορμισθείσης δὲ τῆς νηὸς, ἦκε πρὸς Αἰήτην Ἰάσων, καὶ τὰ ἐπιταγέντα ὑπὸ Πελίου λέγων, παρεκάλει δοῦναι τὸ δέρας αὐτῷ· ὁ δὲ δώσειν ὑπέσχετο, ἂν τοὺς χαλκόποδας ταύρους μόνος καταζεύξῃ· ἦσαν δὲ ἄγριοι παρ' αὐτῷ οὗτοι ταῦροι δύο, μεγέθει διαφέροντες, δῶρον
- 35 Ἠφαίστου, οἳ χαλκοῦς μὲν εἶχον πόδας, πῦρ δὲ ἐκ στομάτων ἐφύσων. Τούτους αὐτῷ ζεύξαντι ἐπετάσσετο σπεῖρειν

δράκοντος ὀδόντας· εἶχε γὰρ λαβὼν παρ' Ἀθηνᾶς τοὺς ἡμίσεις ὧν Κάδμος ἔσπειρεν ἐν Θήβαις.

6. Ἀποροῦντος δὲ τοῦ Ἰάσονος, πῶς ἂν δύναιτο τοὺς ταύρους καταζευῆσαι, Μήδεια αὐτοῦ ἔρωτα ἴσχει· ἣν δὲ αὕτη θυγάτηρ Αἰήτου καὶ Ἰδυίας τῆς Ὠκεανοῦ, φαρμακίς. 5 Δεδοικυῖα δὲ, μὴ πρὸς τῶν ταύρων διαφθαρῇ, κρύφα τοῦ πατρὸς συνεργήσῃ αὐτῷ πρὸς τὴν κατὰζευξιν τῶν ταύρων ἐπηγγείλατο, καὶ τὸ δέρας ἐγχειριεῖν, ἐὰν ὁμόσῃ αὐτὴν ἔξῃ γυναικα, καὶ εἰς Ἑλλάδα σύμπλουν ἀγάγῃται. Ὁμόσαντος δὲ Ἰάσονος, φάρμακον δίδωσιν, ᾧ κατα- 10 ζευγύναι μέλλοντα τοὺς ταύρους ἐκέλευσε χρῖσαι τὴν τε ἀσπίδα, καὶ τὸ δόρυ, καὶ τὸ σῶμα· τούτῳ γὰρ χρισθέντα, ἔφη, πρὸς μίαν ἡμέραν μήτε ὑπὸ πυρὸς ἀδικηθήσεσθαι, μήτε ὑπὸ σιδήρου. Ἐδῆλωσε δὲ αὐτῷ, σπειρομένων τῶν ὀδόντων, ἐκ γῆς ἄνδρας μέλλειν ἀναδύεσθαι 15 ἐπ' αὐτὸν καθωπλισμένους, οὓς ἐπειδὰν ἀθρόους θεάσῃται, ἐκέλευσε βάλλειν εἰς μέσον λίθους ἄποθεν· ὅταν δὲ ὑπὲρ τούτου μάχωνται πρὸς ἀλλήλους, τότε κτείνειν αὐτούς.

7. Ἰάσων δὲ τοῦτο ἀκούσας, καὶ χρισάμενος τῷ φαρμάκῳ, παραγενόμενος εἰς τὸ τοῦ νεῶ ἄλσος, ἐμάστευσε 20 τοὺς ταύρους, καὶ σὺν πολλῷ πυρὶ ὀρμήσαντας αὐτοὺς κατέζευξε. Σπεύροντος δὲ αὐτοῦ τοὺς ὀδόντας, ἀνέτελλον ἐκ τῆς γῆς ἄνδρες ἔνοπλοι· ὁ δὲ, ὅπου πλείονας ἑώρα, βάλλων ἐξ ἀφανοῦς λίθους πρὸς αὐτοὺς, μαχομένους πρὸς ἀλλήλους προσιῶν, ἀνῆρει. Κατεζευγμένων δὲ τῶν ταύρων, οὐκ ἐδίδου τὸ δέρας Αἰήτης· ἐβούλετο δὲ τὴν τε 25 Ἀργῶ καταφλέξαι, καὶ κτεῖναι τοὺς ἐμπλέοντας. Φθάσασα δὲ Μήδεια, τὸν Ἰάσονα νυκτὸς ἐπὶ τὸ δέρας ἤγαγε, καὶ τὸν φυλάσσοντα δράκοντα κατακοιμίσασα τοῖς φαρμάκοις, μετὰ Ἰάσονος ἔχουσα τὸ δέρας ἐπὶ τὴν Ἀργῶ 30 παρεγένετο. Συνείπετο δὲ αὐτῇ καὶ ὁ ἀδελφὸς Ἀψυρτος. Οἱ δὲ νυκτὸς μετὰ τούτων ἀνῆχθησαν.

8. Πελίας δὲ, ἀπογνοὺς τὴν ὑποστροφὴν τῶν Ἀργοναυτῶν, Αἴσονα, τὸν Ἰάσονος πατέρα, κτεῖναι ἠθέλεν· ὁ δὲ, αἰτησάμενος ἑαυτὸν ἀνελεῖν, θυσίαν ἐπιτελῶν, ἀδεῶς 35 ταύρου αἷμα σπασάμενος ἀπέθανεν. Ἡ δὲ Ἰάσονος μήτηρ,

ἐπαρασαμένη Πελία, νήπιον ἀπολιποῦσα παῖδα Πρόμαχον, ἐαυτὴν ἀνήρτησε. Πελίας δὲ καὶ τὸν καταλειφθέντα παῖδα ἀπέκτεινεν αὐτῆς. Ὁ δὲ Ἰάσων κατελθὼν, τὸ μὲν δέρας ἔδωκε· περὶ ὧν δὲ ἡδικήθη μετελθεῖν ἐθέλων, 5 καιρὸν ἐξεδέχετο. Καὶ τότε μὲν ἐς Ἴσθμὸν μετὰ τῶν ἀριστέων πλεύσας, ἀνέθηκε τὴν ναῦν Ποσειδῶνι· αὐτὸς δὲ Μήδειαν παρακαλεῖ ζητεῖν, ὅπως Πελίας αὐτῷ δίκας ὑποσχῇ. Ἡ δὲ εἰς τὰ βασίλεια τοῦ Πελίου παρελθοῦσα πείθει τὰς θυγατέρας αὐτοῦ, τὸν πατέρα κρεουργῆσαι καὶ 10 καθεψῆσαι, διὰ φαρμάκων αὐτὸν ἐπαγγελλομένη ποιήσκειν νέον· καὶ τοῦ πιστεῦσαι χάριν, κριὸν μελίσασα καὶ καθεψήσασα, ἐποίησεν ἄρνα. Αἱ δὲ πιστεύσασαι, τὸν πατέρα κρεουργοῦσι καὶ καθεψοῦσιν. Ἄκαστος δὲ μετὰ τῶν τὴν Ἰωλκὸν οἰκούντων τὸν πατέρα θάπτει, τὸν δὲ Ἰάσωνα 15 μετὰ τῆς Μηδείας τῆς Ἰωλκοῦ ἐκβάλλει.

VII. MISCELLANEOUS FABLES.

1. Ὅρφεὺς, Καλλιόπης Μούσης καὶ Οἰάγρου υἱὸς, ἄδων ἐκίνει λίθους τε καὶ δένδρα. Ἀποθανούσης δὲ Εὐρυδίκης, τῆς γυναικὸς αὐτοῦ, δηχθείσης ὑπὸ ὄφεως, κατῆλθεν εἰς ἄδου, καὶ Πλούτωνα ἔπεισεν ἀναπέμψαι αὐτήν. Ὁ δὲ 20 ὑπέσχετο τοῦτο ποιήσκειν, ἂν μὴ πορενόμενος Ὅρφεὺς ἐπιστραφῇ, πρὶν εἰς τὴν οἰκίαν αὐτοῦ παραγενέσθαι. Ὁ δὲ ἀπιστῶν ἐπιστραφεὶς ἐθεάσατο τὴν γυναῖκα· ἡ δὲ πάλιν ὑπέστρεψεν.

2. Πολλοὶ τῶν ποιητῶν φασί, Φαέθοντα τὸν Ἥλιον μὲν 25 υἱὸν, παῖδα δὲ τὴν ἡλικίαν ὄντα, πείσαι τὸν πατέρα, μίαν ἡμέραν παραχωρῆσαι τοῦ τεθρίππου. Συγχωρηθέντος δὲ αὐτῷ τούτου, τὸν μὲν Φαέθοντα ἐλαύνοντα τὸ τέθριππον, μὴ δύνασθαι κρατεῖν τῶν ἡνιῶν, τοὺς δὲ ἵππους καταφρονήσαντας τοῦ παιδὸς, ἐξενεχθῆναι τοῦ συνήθους δρόμου· καὶ τὸ μὲν πρῶτον κατὰ τὸν οὐρανὸν πλανωμένους 30 ἐκπυρῶσαι τοῦτον, καὶ ποιῆσαι τὸν νῦν γαλαξίαν καλοῦμενον κύκλον· μετὰ δὲ ταῦτα, πολλὴν τῆς οἰκουμένης κατακαίειν χώραν. Διὸ καὶ τὸν Δία, ἀγανακτήσαντα ἐπὶ τοῖς γεγεννημένοις, κεραννῶσαι μὲν τὸν Φαέθοντα,

ἀποκαταστῆσαι δὲ τὸν Ἥλιον ἐπὶ τὴν συνήθη πορείαν. Τοῦ δὲ Φαέθοντος πεσόντος πρὸς τὰς ἐκβολὰς τοῦ νῦν Πάδου καλουμένου ποταμοῦ, τὸ δὲ παλαιὸν Ἑριδανοῦ προσαγορευομένου, θρηνησαι μὲν τὰς ἀδελφὰς αὐτοῦ τὴν τελευτήν, διὰ δὲ τὴν ὑπερβολὴν τῆς λύπης μετασχημα- 5
τισθῆναι τὴν φύσιν, γενομένας αἰγείρους. Ταύτας δὲ κατ' ἐνιαυτὸν κατὰ τὴν αὐτὴν ὥραν δάκρυον ἀφιέναι, καὶ τοῦτο πηγνύμενον ἀποτελεῖν τὸ καλούμενον ἤλεκτρον.

3. Προμηθεὺς, Ἰαπετοῦ καὶ Ἀσίας υἱὸς, ἐξ ὕδατος καὶ γῆς ἀνθρώπους πλάσας, ἔδωκεν αὐτοῖς καὶ πῦρ, λάθρα 10
Διὸς, ἐν νάρθηκι κρύψας. Ὡς δὲ ἤσθετο Ζεὺς, ἐπέταξεν Ἑφαίστῳ τῷ Κανκάσῳ ὄρει τὸ σῶμα αὐτοῦ προσηλῶσαι. Τοῦτο δὲ Σκυθικὸν ὄρος ἐστίν. Ἐν δὲ τούτῳ προσηλωθεὶς Προμηθεὺς πολλῶν ἐτῶν ἀριθμὸν διετετέλεσε. Καθ' ἐκάσ-
την δὲ ἡμέραν ἀετὸς ἐφιπτάμενος, τὸ ἦπαρ αὐτοῦ ἐνέμετο, 15
αὐξανόμενον διὰ νυκτός. Καὶ Προμηθεὺς μὲν πυρὸς κλαπέντος δίκην ἔτινε ταύτην, μέχρις Ἑρακλῆς αὐτὸν ἔλυσεν.

4. Προμηθέως δὲ παῖς Δευκαλίων ἐγένετο. Οὗτος βασιλεύων τῶν περὶ τὴν Φθίαν τόπων, γαμεῖ Πύρραν, τὴν Ἐπιμηθέως καὶ Πανδώρας, ἣν ἔπλασαν οἱ θεοὶ πρώτην 20
γυναῖκα. Ἐπεὶ δὲ ἀφανίσαι Ζεὺς τὸ χαλκοῦν γένος ἠθέλησεν, ὑποθεμένου Προμηθέως, Δευκαλίων τεκτηνόμενος λάρνακα, καὶ τὰ ἐπιτήδεια ἐνθέμενος, εἰς ταύτην μετὰ Πύρρας εἰσέβη. Ζεὺς δὲ πολὺν ὕετον ἀπ' οὐρανοῦ χέας, τὰ πλεῖστα μέρη τῆς Ἑλλάδος κατέκλυσεν· ὥστε διαφθα- 25
ρῆναι πάντας ἀνθρώπους, ὀλίγων χωρὶς, οἳ συνέφυγον εἰς τὰ πλησίον ὑψηλὰ ὄρη. Δευκαλίων δὲ, ἐν τῇ λάρνακι διὰ τῆς θαλάσσης φερόμενος ἐφ' ἡμέρας ἐννέα καὶ νύκτας ἵσας, τῷ Παρνασσῷ προσίσχει, κάκει, τῶν ὄμβρων παῦλαν λαβόντων, ἐκβὰς ἔδυσε Διὶ Φυξίῳ. Ζεὺς δὲ, πέμψας Ἑρμῆν 30
πρὸς αὐτὸν, ἐπέτρεψεν αἰτεῖσθαι ὃ τι βούλεται· ὁ δὲ αἰρεῖται ἀνθρώπους αὐτῷ γενέσθαι. Καὶ, Διὸς εἰπόντος, ὑπὲρ κεφαλῆς αἴρων ἔβαλε λίθους, καὶ οὓς μὲν ἔβαλε Δευκαλίων, ἄνδρες ἐγένοντο· οὓς δὲ Πύρρα, γυναῖκες. Ὅθεν καὶ λαοὶ μεταφορικῶς ὠνομάσθησαν ἀπὸ τοῦ λᾶας, ὁ λίθος. 35

5. Σαλμωνεὺς διὰ τὴν ἀσέβειαν ἐκολάσθη. Ἐλεγε γὰρ

ἑαυτὸν εἶναι Δία, καὶ, τὰς ἐκείνους ἀφελόμενος θυσίας, ἑαυτῷ προσέτασσε θύειν· καὶ, βύρσας μὲν ἐξηραμμένας ἐξ ἄρματος μετὰ λεβήτων χαλκῶν σύρων, ἔλεγε βροντᾶν· βάλων δὲ εἰς οὐρανὸν αἰθομένας λαμπάδας, ἔλεγεν ἀστράπτειν. 5 Ζεὺς δὲ, αὐτὸν κεραυνώσας, τὴν κτισθεῖσαν ὑπ' αὐτοῦ πόλιν καὶ τοὺς οἰκήτορας ἠφάνισε πάντας.

6. Βῆλος, ὁ Αἰγύπτου βασιλεὺς, παῖδας εἶχε διδύμους, Αἴγυπτον καὶ Δαναόν. Αἰγύπτῳ μὲν ἐγένοντο παῖδες πεντήκοντα, θυγατέρες δὲ Δαναῷ πεντήκοντα. Στασιασάντων 10 νδὲ αὐτῶν πρὸς ἀλλήλους περὶ τῆς ἀρχῆς ὕστερον, Δαναὸς, τοὺς Αἰγύπτου παῖδας δεδοικῶς, ὑποθεμένης Ἀθηνᾶς αὐτῷ, ναῦν κατεσκεύασε πεντηκόντορον, καὶ, τὰς θυγατέρας ἐνθέμενος, ἔφυγεν εἰς Ἄργος. Οἱ δὲ Αἰγύπτου παῖδες, καὶ αὐτοὶ εἰς Ἄργος ἐλθόντες, παρεκάλουν τὸν 15 Δαναόν, τῆς τε ἔχθρας παύσασθαι, καὶ τὰς θυγατέρας αὐτοῦ γαμεῖν ἡξίουν. Δαναὸς δὲ, ἅμα μὲν ἀπιστῶν αὐτῶν τοῖς ἐπαγγέλμασιν, ἅμα δὲ καὶ μνησικακῶν περὶ τῆς φυγῆς, ὠμολόγει τοὺς γάμους, καὶ διεκλήρου τὰς κόρας. Ὡς δὲ ἐκληρώσαντο τοὺς γάμους, ἐστιάσας ἐγχειρίδια δίδωσι 20 ταῖς θυγατράσιν· αἱ δὲ κοιμωμένους τοὺς νυμφίους ἀπέκτειναν, πλὴν Ὑπερμνήστρας. Αὕτη δὲ Λυγκέα διέσωσε· διὸ καθεύξας αὐτὴν Δαναὸς ἐφρούρει. Αἱ δὲ ἄλλαι τῶν Δαναοῦ θυγατέρων τὰς μὲν κεφαλὰς τῶν νυμφίων ἐν τῇ Λέρνῃ κατῶρυξαν, τὰ δὲ σώματα πρὸ τῆς πόλεως ἐκδήδυσαν. 25 Καὶ αὐτὰς ἐκάθηραν Ἀθηνᾶ τε καὶ Ἑρμῆς, Διὸς κελεύσαντος. Δαναὸς δὲ ὕστερον Ὑπερμνήστραν Λυγκεῖ συνώκισε· τὰς δὲ λοιπὰς θυγατέρας εἰς γυμνικὸν ἀγῶνα τοῖς νικῶσιν ἔδωκεν.

7. Μίνως θαλασσοκρατῶν ἐπολέμησε στόλῳ τὰς Ἀθῆνας, 30 ας, καὶ Μέγαρα εἴλε, Νίσου βασιλεύοντος, τοῦ Πανδίου. Ἀπέθανε δὲ ὁ Νῖσος διὰ θυγατρὸς προδοσίαν. Ἐχοντι γὰρ αὐτῷ πορφυρέαν ἐν μέσῃ τῇ κεφαλῇ τρίχα (ἥς ἀφαιρέσεως αὐτὸν μοῖρα ἦν τελευτᾶν), ἡ θυγάτηρ αὐτοῦ Σκύλλα, ἐρασθεῖσα Μίνως, ἐξεῖλε τὴν τρίχα κοιμωμένῳ. Μίνως 35 δὲ, Μεγάρων κρατήσας, ἀπέπλευσε, καὶ τὴν Σκύλλαν, τῆς πρύμνης τῶν ποδῶν ἐκδήσας, ὑποβρύχιον ἐποίησεν.

8. Σφιγγα μυθολογοῦσι, θηρίον δίμορφον, παραγενομένην εἰς τὰς Θήβας, αἰνιγμα προτιθέναι τῷ δυναμένῳ λῦσαι, καὶ πολλοὺς ὑπ' αὐτῆς δι' ἀπορίαν ἀναιρεῖσθαι. Ἦν δὲ τὸ προτεθὲν ὑπὸ τῆς Σφιγγός· Τί ἐστὶ τὸ αὐτὸ δίδουν, τρίπουν, καὶ τετράπουν·

5

ἀλλ' ὁπόταν βαίνειη πλείστοισι πόδεσσι,

Ἐνθα μένος γυίοισι ἀφανρότατον πέλει αὐτοῦ.

Ἀπορουμένων δὲ τῶν ἄλλων, ὁ Οἰδίπους ἀπεφώνητο, ἄνθρωπον εἶναι τὸ προβληθέν· νήπιον μὲν γὰρ αὐτὸν ὑπάρχοντα, τετράπουν εἶναι· αὐξήσαντα δὲ, δίδουν· γηρά- 10
σαντα δὲ, τρίπουν, βακτηρία χρώμενον διὰ τὴν ἀσθένειαν. Ἐνταῦθα τὴν μὲν Σφίγγα ἐαυτὴν κατακρημνίσαι, τὸν δὲ Οἰδίπουν γῆμαι τὴν ἀγνοουμένην ὑφ' ἐαυτοῦ μητέρα, τῷ λύσαντι ἔπαθλον προτιθεμένην.

9. Ἐλένη, Λήδας καὶ Τυνδάρεω θυγάτηρ, ὥς δὲ ἄλλοι 15
λέγουσι, Διὸς, κάλλει ἦν διαπρεπής. Παρεγένοντο δὲ εἰς Σπάρτην ἐπὶ τὸν αὐτῆς γάμον πολλοὶ τῶν βασιλευόντων Ἑλλάδος. Τούτων ὁρῶν τὸ πλῆθος Τυνδάρεως, ἐδεδοίκει μὴ, κριθέντος ἑνὸς, στασιάζωσιν οἱ λοιποὶ, ἐξορκίζει τοὺς μνηστῆρας βοηθήσειν, εἰάν ὁ προκριθεὶς νυμφίος ὑπὸ ἄλλου 20
τινὸς ἀδικῆται περὶ τὸν γάμον, καὶ αἰρεῖται τὸν Μενέλαον νυμφίον, καὶ τὴν βασιλείαν τῆς Σπάρτης αὐτῷ παραδίδωσιν.

10. Ἡ Θέτις ἐκ Πηλέως βρέφος ἐγέννησε, τὸν Ἀχιλλέα. Ἀθάνατον δὲ θέλουσα ποιῆσαι τοῦτο, κρύφα Πηλ- 25
έως εἰς τὸ πῦρ ἐγκρυβοῦσα τῆς νυκτός, ἔφθειρεν ὃ ἦν αὐτῷ θνητὸν πατρῶον· μεθ' ἡμέραν δὲ ἔχριεν ἀμβροσίᾳ. Πηλεὺς δὲ ἐπιτηρήσας, καὶ ἀσπαίροντα τὸν παῖδα ἰδὼν ἐπὶ τοῦ πυρός, ἐβόησε· καὶ Θέτις, κωλυθεῖσα τὴν προαίρεσιν τελειῶσαι, νήπιον τὸν παῖδα ἀπολιποῦσα, πρὸς Νηρεΐδας ᾤχε- 30
το. Κομίζει δὲ τὸν παῖδα πρὸς Χείρωνα Πηλεύς. Ὁ δὲ λαβὼν αὐτὸν ἔτρεφε σπλάγχνοις λεόντων καὶ συνῶν ἀγρίων καὶ ἄρκτων μυελοῖς.

11. Αἰακὸς, ὁ Διὸς ἔκγονος, τοσοῦτον διήνεγκεν, ὥστε γενομένων αὐχμῶν ἐν τοῖς Ἑλλησι, καὶ πολλῶν ἀνθρώπων 35
διαφθαρέντων, ἐπειδὴ τὸ μέγεθος τῆς συμφορᾶς ὑπερέ-

βαλεν, ἦλθον οἱ προεστῶτες τῶν πόλεων ἱκετεύοντες αὐτὸν, νομίζοντες, διὰ τῆς εὐγενείας καὶ τῆς εὐσεβείας τῆς ἐκείνου, τάχιστ' ἂν εὐρέσθαι, παρὰ τῶν θεῶν, τῶν παρόντων κακῶν ἀπαλλαγὴν. Σωθέντες δὲ καὶ τυχόντες
 5 ἀπάντων ὧν ἐδεήθησαν, ἱερὸν ἐν Αἰγίνῃ κατεστήσαντο κοινὸν τῶν Ἑλλήνων, οὐπὲρ ἐκεῖνος ἐποιήσατο τὴν εὐχὴν. Καὶ κατ' ἐκεῖνον μὲν τὸν χρόνον ἕως ἦν μετ' ἀνθρώπων, μετὰ καλλίστης δόξης ὧν διετέλεσεν· ἐπειδὴ δὲ μετήλλαξε τὸν βίον, λέγεται παρὰ Πλούτῳ καὶ Κόρῃ τιμὰς μεγίσ-
 10 τας ἔχων παρεδρεῦειν ἐκείνοις.—Τούτου δὲ παῖδες ἦσαν Τελαμῶν καὶ Πηλεΰς. Ὡν ὁ μὲν ἕτερος μεθ' Ἡρακλέους ἐπὶ Λαομέδοντα στρατευσάμενος, τῶν ἀριστείων ἔτυχε· Πηλεΰς δὲ ἐν τῇ μάχῃ τῇ πρὸς Κενταύρους ἀριστεύσας, καὶ κατὰ πολλοὺς ἄλλους κινδύνους εὐδοκιμήσας, Θέτιδι,
 15 τῇ Νηρέως, θνητὸς ὧν ἀθανάτῳ, συνώκησε· καὶ μόνου τούτου φασὶ τῶν προγεγενημένων ὑπὸ θεῶν ἐν τοῖς γάμοις ὑμέναιον ἄσθῆναι. Τούτοιιν δ' ἐκατέροιιν, Τελαμῶνος μὲν Αἴας καὶ Τεῦκρος ἐγεννήθη, Πηλεΰς δ' Ἀχιλλεύς. Οἷ μέγιστον καὶ σαφέστατον ἔλεγχον ἔδοσαν τῆς αὐτῶν ἀρε-
 20 τῆς. Οὐ γὰρ ἐν ταῖς αὐτῶν πόλεσιν ἐπρώτευσαν μόνον, οὐδὲ ἐν τοῖς τόποις, ἐν οἷς κατώκουν· ἀλλὰ στρατείας τοῖς Ἑλλήσιν ἐπὶ τοὺς Βαρβάρους γενομένης, καὶ πολλῶν μὲν ἐκατέρωθεν ἀθροισθέντων, οὐδενὸς δὲ τῶν ὀνομασ-
 τῶν ἀπολειφθέντος, ἐν τούτοις τοῖς κινδύνοις Ἀχιλλεύς
 25 μὲν ἀπάντων διήνεγκεν, Αἴας δὲ μετ' ἐκεῖνον ἠρίστευσε. Τεῦκρος δὲ τῆς τε τούτων συγγενείας ἄξιος, καὶ τῶν ἄλλων οὐδενὸς χείρων γενόμενος, ἐπειδὴ Τροίαν συνεξεῖλεν, ἀφικόμενος εἰς Κύπρον Σαλαμῖνα κατώκισεν.

12. Θησεὺς, ὁ Αἰγέως, Λαπίδαις σύμμαχος γενόμενος,
 30 καὶ στρατευσάμενος ἐπὶ Κενταύρους τοὺς διφνεῖς, οἳ καὶ τάχει καὶ ῥώμῃ καὶ τόλμῃ διέφερον, τούτους μάχῃ νικήσας, εὐθύς μὲν τὴν ὕβριν αὐτῶν ἔπανσεν, οὐ πολλῶ δ' ὕστερον τὸ γένος ἐξ ἀνθρώπων ἠφάνισεν.—Κατὰ δὲ τοὺς αὐ-
 τοὺς χρόνους οἱ Ἀθηναῖοι τῷ Μινωταύρῳ, τῷ ἐν Κρήτῃ
 35 τραφέντι, δασμὸν ἀπέστειλαν δις ἑπτὰ παῖδας, οὓς ἰδὼν ἀγομένους, οὕτως ἠγανάκτησεν, ὥσθ' ἠγήσατο κρεῖττον

εἶναι τεθνάναι, ἣ ζῆν αἰσχυρῶς, ἄρχων τῆς πόλεως τῆς οὕτως οἰκτρὸν τοῖς ἐχθροῖς φόρον ὑποτελεῖν ἠναγκασμένης. Σύμπλους δὲ γενόμενος, καὶ κρατήσας τῆς φύσεως ἐξ ἀνδρὸς καὶ ταύρου μεμιγμένης, τοὺς μὲν παῖδας τοῖς γονεῦσιν ἀπέδωκε, τὴν δὲ πατρίδα οὕτως δεινοῦ προστάγ-5 ματος ἡλευθέρωσεν.

MYTHOLOGICAL DIALOGUES.

I. JUPITER AND MERCURY.

Ζεύς. Τὴν τοῦ Ἰνάχου παῖδα οἶσθα, τὴν καλὴν, ᾧ Ἑρμῇ;

Ἑρμῆς. Ναί, τὴν Ἰῶ λέγεις.

Ζ. Οὐκέτι παῖς ἐκείνη ἐστίν, ἀλλὰ δάμαλις.

10

Ἑ. Τεράστιον τοῦτο· τῷ τρόπῳ δ' ἐνηλλάγη;

Ζ. Ζηλοτυπήσασα ἡ Ἥρα μετέβαλεν αὐτήν· ἀλλὰ καὶ ἄλλο τι δεινὸν ἐπιμεμηχάνηται τῇ κακοδαίμονι· βουκόλον τινὰ πολυόμματον Ἄργον τοῦνομα ἐπέστησεν, ὃς νέμει τὴν δάμαλιν, αὐπνός ὢν.

15

Ἑ. Τί οὖν ἡμᾶς χρὴ ποιεῖν;

Ζ. Καταπατάμενος ἐς τὴν Νεμέαν (ἐκεῖ δέ που ὁ Ἄργος βουκολεῖ) ἐκείνον μὲν ἀπόκτεινον, τὴν δὲ Ἰῶ διὰ τοῦ πελάγους ἐς τὴν Αἴγυπτον ἀπαγαγὼν, Ἴσιν ποιήσον. Καὶ τολοιπὸν ἔστω θεὸς τοῖς ἐκεῖ, καὶ τὸν Νεῖλον ἀναγ-20 ἔτω, καὶ τοὺς ἀνέμους ἐπιπεμπέτω, καὶ σωζέτω τοὺς πλέοντας.

II. VULCAN AND JUPITER.

Ἥφ. Τί με, ὦ Ζεῦ, δεῖ ποιεῖν; ἤκω γὰρ, ὥς ἐκέλευσας, ἔχων τὸν πέλεκυν ὀξύτατον, εἰ καὶ λίθους δέοι μῖα πληγῇ διατεμεῖν.

25

Ζ. Εὐγε, ὦ Ἥφαιστε. Ἀλλὰ δίελέ μου τὴν κεφαλὴν, ἐς δύο κατενεγκών.

Ἥφ. Πειρᾶ μου, εἰ μέμνη; Πρόσταττε δ' οὖν τάληθες, ὕπερ θέλεις σοι γενέσθαι.

Ζ. Διαιρεθῆναί μοι τὸ κρανίον· εἰ δὲ ἀπειθήσεις, οὐ νῦν πρῶτον ὀργιζομένου πειράσει μου· ἀλλὰ χρή καθικνεῖσθαι παντὶ τῷ θυμῷ, μηδὲ μέλλειν· ἀπόλλυμαι γὰρ ὑπὸ τῶν ὠδίνων, αἷ μοι τὸν ἐγκέφαλον ἀναστρέφουσιν.

5 Ἦφ. Ὅρα, ὦ Ζεῦ, μὴ κακόν τι ποιήσωμεν· ὅξυς γὰρ ὁ πέλεκυς ἐστί.

Ζ. Κατένευκε μόνον, ὦ Ἦφαιστε, θαρρῶν· οἶδα γὰρ ἐγὼ τὸ συμφέρον.

Ἦφ. Ἄκων μὲν, κατοίσω δέ· τί γὰρ χρή ποιεῖν, σοῦ
10 κελεύοντος;—Τί τοῦτο; κόρη ἔνοπλος;—μέγα, ὦ Ζεῦ, κακὸν εἶχες ἐν τῇ κεφαλῇ· εἰκότως γοῦν ὀξύθυμος ἦσθα, τηλικάυτην ὑπὸ τῇ μήνιγγι παρθένον ζωογονῶν, καὶ ταῦτα ἔνοπλον· ἥ που στρατόπεδον, οὐ κεφαλὴν, ἐλελήθεις ἔχων· ἥ δὲ πηδᾶ, καὶ πυρρὶχίζει, καὶ τὴν ἀσπίδα τινάσσει, καὶ τὸ
15 ὄρου πάλλει, καὶ ἐνθουσιᾷ· καὶ τὸ μέγιστον, καλὴ πάννυ καὶ ἀκμαία γεγένηται ἤδη ἐν βραχεῖ· γλαυκῶπις μὲν, ἀλλὰ κοσμεῖ καὶ τοῦτο ἡ κόρυς.

III. JUPITER, ÆSCULAPIUS, HERCULES.

Ζ. Παύσασθε, ὦ Ἀσκληπιέ καὶ Ἡράκλεις, ἐρίζοντες πρὸς ἀλλήλους ὥσπερ ἄνθρωποι. Ἀπρεπῇ γὰρ ταῦτα,
20 καὶ ἀλλότρια τοῦ συμποσίου τῶν θεῶν.

Ἦρ. Ἀλλὰ ἐθέλεις, ὦ Ζεῦ, τουτονὶ τὸν φαρμακέα προκατακλίνεσθαί μου;

Ἀσκ. Νῆ Δία, καὶ ἀμείνων γάρ εἰμι.

Ἦρ. Κατὰ τί, ὦ ἐμβρόντητε; ἢ διότι σε ὁ Ζεὺς ἐκε-
25 ραύνωσεν, ἃ μὴ θέμις ποιοῦντα, νῦν δὲ κατ' ἔλεον αὐθις ἀθανασίας μετείληφας;

Ἀσκ. Ἐπιλέλῃσαι γὰρ καὶ σὺ, ὦ Ἡρακλες, ἐν τῇ Οἴτῃ καταφλεγείς, ὅτι μοι ὀνειδίζεις τὸ πῦρ;

Ἦρ. Οὐκουν ἴσα καὶ ὅμοια βεβίωται ἡμῖν· ὃς Διὸς
30 μὲν νιὸς εἰμι, τосαῦτα δὲ πεπόνηκα, ἐκκαθαίρων τὸν βίον, θηρία καταγωνιζόμενος, καὶ ἀνθρώπους ὑβριστὰς τιμωρούμενος. Σὺ δὲ ῥιζοτόμος εἶ, καὶ ἀγύρτης, νοσοῦσι μὲν ἴσως ἀνθρώποις χρήσιμος ἐπιθήσειν τῶν φαρμάκων, ἀν-
δρῶδες δὲ οὐδὲν ἐπιδεδειγμένος.

Ἄσκ. Εὖ λέγεις, ὅτι σου τὰ ἐγκαύματα ἰασάμην, ὅτε
πρώην ἀνῆλθες ἡμίφλεκτος, ὑπ' ἀμφοῖν διεφθαρμένος τὸ
σῶμα, τοῦ χιτῶνος, καὶ, μετὰ τοῦτο, τοῦ πυρός. Ἐγὼ δὲ,
εἰ καὶ μηδὲν ἄλλο, οὔτε ἐδούλευσα ὥσπερ σὺ, οὔτε ἔξαινον
ἔρια ἐν Λυδία, πορφυρίδα ἐνδεδνκῶς, καὶ παιόμενος ὑπὸ 5
τῆς Ὀμφάλης χρυσῷ σανδάλῳ, ἀλλ' οὐδὲ μελαγχολήσας
ἀπέκτεινα τὰ τέκνα, καὶ τὴν γυναικα.

Ἦρ. Εἰ μὴ παύσῃ λοιδορούμενός μοι, αὐτίκα μάλα
εἴσει, ὥς οὐ πολὺ σε ὀνήσει ἡ ἀθανασία, ἐπεὶ, ἀράμενός σε,
ρίψω ἐπὶ κεφαλὴν ἐκ τοῦ οὐρανοῦ, ὥστε μηδὲ τὸν Παιήονα 10
ἰάσασθαί σε, τὸ κρανίον συντριβέντα.

Ζ. Παύσασθε, φημί, καὶ μὴ ἐπιταράττετε ἡμῖν τὴν
συνουσίαν, ἣ ἀμφοτέρους ἀποπέμψομαι ὑμᾶς τοῦ συμποσ-
ίου. Καίτοι εὐγνώμον, ὦ Ἥρακλες, προκατακλίνεσθαί
σου τὸν Ἀσκληπιὸν, ἅτε καὶ πρότερον ἀποθανόντα. 15

IV. JUNO AND LATONA.

Ἥρα. Καλὰ μὲν γάρ, ὦ Λητοῖ, καὶ τὰ τέκνα ἔτεκες
τῷ Διί.

Λητώ. Οὐ πᾶσαι, ὦ Ἥρα, τοιοῦτους τίκτειν δυνάμεθα,
οἷος ὁ Ἥφαιστός ἐστιν.

Ἦρ. Ἄλλ' οὗτος μὲν ὁ χωλὸς ὅμως χρήσιμός γε ἐστὶ, 20
τεχνίτης ὢν ἄριστος, καὶ κατακεκόσμηκεν ἡμῖν τὸν οὐραν-
όν· οἱ δὲ σοὶ παῖδες, ἣ μὲν αὐτῶν ἀρρηνικὴ πέρα τοῦ
μέτρου, καὶ ὄρειος, καὶ, τὸ τελευταῖον, ἐς τὴν Σκυθίαν
ἀπελθοῦσα, πάντες ἴσασιν οἷα ἐσθίει, ξενοκτονοῦσα, καὶ
μιμουμένη τοὺς Σκύθας αὐτοὺς, ἀνθρωποφάγους ὄντας. 25
Ὁ δ' Ἀπόλλων προσποιεῖται μὲν πάντα εἰδέναι, καὶ
τοξεύειν, καὶ κιθαρίζειν, καὶ ἱατρὸς εἶναι, καὶ μαντεύεσθαι,
καὶ καταστησάμενος ἐργαστήρια τῆς μαντικῆς, τὸ μὲν ἐν
Δελφοῖς, τὸ δ' ἐν Κλάρῳ, καὶ ἐν Διδύμοις, ἔξαπατᾷ τοὺς
χρωμένους αὐτῷ, λοξὰ ἀποκρινόμενος, ὥς ἀκίνδυνον εἶναι 30
τὸ σφάλμα. Καὶ πλουτεῖ μὲν ἀπὸ τοῦ τοιοῦτον· πολλοὶ
γὰρ οἱ ἀνόητοι καὶ παρέχοντες αὐτοὺς καταγοητεύεσθαι·
πλὴν οὐκ ἀγνοεῖται γε ὑπὸ τῶν συνετωτέρων τὰ πολλὰ
τερατευόμενος· αὐτὸς γοῦν ὁ μάντις ἡγνόμενός, ὅτι φονεύσει

μὲν τὸν ἐρώμενον τῷ δίσκῳ, οὐ προεμαντεύσατο δὲ, ὥς φεύξεται αὐτὸν ἡ Δάφνη, καὶ ταῦτα οὕτω καλὸν καὶ κομήτην ὄντα. Ὡστε οὐχ ὁρῶ καθότι καλλιτεκνοτέρα τῆς Νιόβης ἔδοξας.

5 Λητ. Ταῦτα μέντοι τὰ τέκνα, ἡ ξενοκτόνος, καὶ ὁ ψευδόμαντις, οἶδα ὅπως λυπεῖ σε, ὀρώμενα ἐν τοῖς θεοῖς, καὶ μάλιστα, ὅταν ἡ μὲν ἐπαινῇται ἐς τὸ κάλλος, ὁ δὲ κιθαρίζῃ ἐν τῷ συμποσίῳ θαυμαζόμενος ὑφ' ἀπάντων.

ἼΗρ. Ἐγέλασα, ὦ Λητοῖ· ἐκεῖνος θαυμαστός, ὃν ὁ Μαρ-
10 σύας, εἰ τὰ δίκαια αἱ Μοῦσαι δικάσαι ἤθελον, ἀπέδειρεν ἄν, αὐτὸς κρατήσας τῇ μουσικῇ; νῦν δὲ κατασοφισθεὶς ἄθλιος ἀπόλωλεν, ἀδίκως ἀλούς· ἡ δὲ καλὴ σου παρθένος οὕτω καλὴ ἐστίν, ὥστε ἐπεὶ ἔμαθεν ὀφθεῖσα ὑπὸ τοῦ Ἀκταίωνος, φοβηθεῖσα μὴ ὁ νεανίσκος ἐξαγορεύσῃ τὸ
15 αἰσχος αὐτῆς, ἐπαφῆκεν αὐτῷ τοὺς κύνας.

Λητ. Μέγα, ὦ ἼΗρα, φρονεῖς, ὅτι ξύνει τῷ Διὶ, καὶ συμβασιλεύεις αὐτῷ, καὶ διὰ τοῦτο ὑβρίζεις ἀδεῶς· πλὴν ἄλλ' ὁψομαί σε μετ' ὀλίγον αὖθις δακρύνουσαν, ὅποταν σὲ καταλιπὼν ἐς τὴν γῆν κατίῃ, ταῦρος ἢ κύκνος γενόμενος.

V. JUNO AND JUPITER.

20 ἼΗρ. Ἐγὼ μὲν ἡσχυρόμην ἄν, ὦ Ζεῦ, εἴ μοι τοιοῦτος ἦν υἱός, θῆλυς οὕτω καὶ διεφθαρμένος ὑπὸ τῆς μέθης· μίτρα μὲν ἀναδεδεμένος τὴν κόμην, τὰ πολλὰ δὲ μαινομέναις γυναιξὶ συνῶν, ἀβρότερος αὐτῶν ἐκείνων, ὑπὸ τυμπάνοις καὶ αὐλοῖς καὶ κυμβάλοις χορεύων· καὶ ὅλως παντὶ
25 μᾶλλον ἔοικώς, ἢ σοὶ τῷ πατρί.

Ζ. Καὶ μὴν οὗτός γε ὁ θηλυμίτρης, ὁ ἀβρότερος τῶν γυναικῶν, οὐ μόνον, ὦ ἼΗρα, τὴν Λυδίαν ἐχειρώσατο, καὶ τοὺς κατοικοῦντας τὸν Τμῶλον ἔλαβε, καὶ τοὺς Θρᾶκας ὑπηγάγετο, ἀλλὰ καὶ ἐπ' Ἰνδοὺς ἐλάσας τῷ γυναικεῖῳ
30 τούτῳ στρατιωτικῷ, τοὺς τε ἐλέφαντας εἴλε, καὶ τῆς χώρας ἐκράτησε, καὶ τὸν βασιλέα πρὸς ὀλίγον ἀντιστῆναι τολμήσαντα, αἰχμάλωτον ἀπήγαγε· καὶ ταῦτα ἅπαντα ἔπραξεν, ὀρχούμενος ἅμα, καὶ χορεύων, θύρσοις χρώμενος κιττίναις, μεθύων, ὥς φῆς, καὶ ἐνθεάζων. Εἰ δέ τις ἐπε-

χείρησε λαιδορήσασθαι αὐτῷ, ὑβρίσας ἐς τὴν τελετήν, καὶ τοῦτον ἐτιμωρήσατο, ἢ καταδήσας τοῖς κλήμασιν, ἢ διασπασθῆναι ποιήσας ὑπὸ τῆς μητρὸς ὥσπερ νεβρόν. Ὅρᾱς ὡς ἀνδρεῖα ταῦτα, καὶ οὐκ ἀνάξια τοῦ πατρὸς; εἰ δὲ παιδιὰ καὶ τρυφὴ πρόσσεστιν αὐτοῖς, οὐδεὶς φθόνος· καὶ 5 μάλιστα εἰ λογίσαιτό τις, οἷος ἂν νήφων οὗτος ἦν, ὅπου ταῦτα μεθύων ποιεῖ.

VI. MERCURY AND MAIA.

Ἑρμ. Ἔστι γάρ τις, ὦ μῆτερ, ἐν οὐρανῷ θεὸς ἀθλιώτερος ἐμοῦ;

Μαῖ. Μὴ λέγε, ὦ Ἑρμῆ, τοιοῦτον μηδέν. 10

Ἑρμ. Τί μὴ λέγω, ὅς τοσαῦτα πράγματα ἔχω, μόνος κάμνων, καὶ πρὸς τοσαύτας ὑπηρεσίας διασπώμενος; ἔωθεν μὲν γὰρ ἐξαναστάντα σαίρειν τὸ συμπόσιον δεῖ· καὶ, διαστρώσαντα τὴν κλισίαν, εἴτα εὐθετήσαντα ἕκαστα, παρεσ-
τάναι τῷ Διὶ, καὶ διαφέρειν τὰς ἀγγελίας τὰς παρ' αὐτοῦ, 15 ἄνω καὶ κάτω ἡμεροδρομοῦντα· καὶ ἐπανελθόντα ἔτι κεκονιμένον παρατιθέναι τὴν ἀμβροσίαν. Πρὶν δὲ τὸν νεώνητον τοῦτον οἰνοχόον ἤκειν, καὶ τὸ νέκταρ ἐγὼ ἐνέχεον. Τὸ δὲ πάντων δεινότατον, ὅτι μηδὲ νυκτὸς καθεύδω μόνος τῶν ἄλλων, ἀλλὰ δεῖ με καὶ τότε τῷ Πλούτῳ 20 ψυχαγωγεῖν, καὶ νεκροπομπὸν εἶναι, καὶ παρεστάναι τῷ δικαστηρίῳ. Οὐ γὰρ ἱκανά μοι τὰ τῆς ἡμέρας ἔργα, ἐν παλαιστραῖς εἶναι, καὶ ταῖς ἐκκλησίαις κηρύττειν, καὶ ῥήτορας ἐκδιδάσκειν, ἀλλ' ἔτι καὶ νεκρικὰ συνδιαπράττειν μεμερισμένον. Καίτοι τὰ μὲν τῆς Λήδας τέκνα παρ' ἡμέρ- 25 αν ἐκάτερος ἐν οὐρανῷ ἢ ἐν ἄδου εἰσίν· ἐμοὶ δὲ καθ' ἐκάστην ἡμέραν καὶ ταῦτα κάκεῖνα ποιεῖν ἀναγκαῖον. Καὶ οἱ μὲν Ἀλκμήνης καὶ Σεμέλης, ἐκ γυναικῶν δυστήνων γε-όμενοι, εὐωχοῦνται ἀφρόντιδες· ὁ δὲ Μαίας τῆς Ἀτλαντίδος, διακονοῦμαι αὐτοῖς. Καὶ νῦν ἄρτι ἤκουτά με ἀπὸ 30 Σιδῶνος παρὰ τῆς Ἀγήνορος θυγατρὸς, ἐφ' ἣν πέπομφέ με ὀψόμενον ὅ τι πράττει ἢ παῖς, μηδὲ ἀναπνεύσαντα, πέπομφεν αὐθις ἐς τὸ Ἄργος ἐπισκεψόμενον τὴν Δανάην· εἴτ' ἐκεῖθεν ἐς Βοιωτίαν, φησὶν, ἐλθὼν, ἐν παρόδῳ

τὴν Ἀντιόπην ἰδέ. Καὶ ὅλως ἀπηγόρευκα ἤδη. Εἰ γοῦν μοι δυνατὸν ἦν, ἡδέως ἂν ἡξίωσα πεπραῖσθαι, ὥσπερ οἱ ἐν γῇ κακῶς δουλεύοντες.

Μαῖ. Ἔα ταῦτα, ὦ τέκνον· χρὴ γὰρ πάντα ὑπηρετεῖν
5 τῷ πατρὶ, νεανίαν ὄντα· καὶ νῦν, ὥσπερ ἐπέμφθης, σόβει
ἐς Ἀργος, εἴτα ἐς τὴν Βοιωτίαν, μὴ καὶ πληγὰς βραδύνων
λάβῃς.

VII. ZEPHYR AND NOTUS.

Ζέφ. Οὐ πρόποτε πομπὴν ἐγὼ μεγαλοπρεπεστέραν εἶδον
ἐν τῇ θαλάσσῃ, ἀφ' οὗ γε εἰμὶ, καὶ πνέω. Σὺ δὲ οὐκ
10 εἶδες, ὦ Νότε;

Νότ. Τίνα ταύτην λέγεις, ὦ Ζέφυρε, τὴν πομπήν; ἢ
τίνες οἱ πέμποντες ἦσαν;

Ζέφ. Ἡδίστου θεάματος ἀπελείφθης, οἶον οὐκ ἂν ἄλλο
ἴδοις ἔτι.

15 Νότ. Παρὰ τὴν ἐρυθρὰν γὰρ θάλασσαν εἰργαζόμεν·
ἐπέπνευσα δέ τι καὶ μέρος τῆς Ἰνδικῆς, ὅσα παράλια τῆς
χώρας· οὐδὲν οὖν οἶδα ὧν λέγεις.

Ζέφ. Ἀλλὰ τὸν Σιδώνιον Ἀγήνορα οἶδας;

Νότ. Ναί· τὸν τῆς Εὐρώπης πατέρα· τί μήν;

20 Ζέφ. Περὶ αὐτῆς ἐκείνης διηγῆσομαί σοι.

Νότ. Μὼν ὅτι ὁ Ζεὺς ἐραστῆς ἐκ πολλοῦ τῆς παιδός;
τοῦτο γὰρ καὶ πάλαι ἠπιστάμην.

Ζέφ. Οὐκοῦν τὸν μὲν ἔρωτα οἶσθα· τὰ μετὰ ταῦτα δὲ
ἤδη ἄκουσον. Ἡ μὲν Εὐρώπη κατεληλύθει ἐπὶ τὴν ἡϊόνα
25 παίζουσα, τὰς ἡλικιώτιδας παραλαβοῦσα· ὁ Ζεὺς δὲ, ταύρῳ
εἰκάσας ἑαυτὸν, συνέπαιζεν αὐταῖς, κάλλιστος φαινόμενος·
λευκός τε γὰρ ἦν ἀκριβῶς, καὶ τὰ κέρατα εὐκαμπῆς, καὶ
τὸ βλέμμα ἡμερος. Ἑσκίρτα οὖν καὶ αὐτὸς ἐπὶ τῆς ἡϊόν-
ος, καὶ ἐμυκᾶτο ἡδίστον, ὥστε τὴν Εὐρώπην τολμῆσαι
30 καὶ ἀναβῆναι αὐτόν. Ὡς δὲ τοῦτ' ἐγένετο, δρομαῖος μὲν
ὁ Ζεὺς ὤρμησεν ἐπὶ τὴν θάλασσαν, φέρων αὐτήν, καὶ
ἐνήχετο ἐμπεσών· ἡ δὲ πάννυ ἐκπλαγείσα τῷ πράγματι,
τῇ λαϊᾷ μὲν εἶχετο τοῦ κέρατος, ὥς μὴ ἀπολισθάνει· τῇ
ἐτέρα δὲ ἠνεμωμένον τὸν πέπλον συνεῖχεν.

Νότ. Ἦδὺ τοῦτο θέαμα, ὦ Ζέφυρε, εἶδες.

Ζέφ. Καὶ μὴν τὰ μετὰ ταῦτα ἡδίω παραπολὺν, ὦ Νότε· ἡ γὰρ θάλασσα εὐθὺς ἀκύμων ἐγένετο, ἡμεῖς δὲ πάντες ἡσυχίαν ἄγοντες παρηκολουθοῦμεν. Ἐρωτες δὲ παραπετ-
ώμενοι μικρὸν ὑπὲρ τὴν θάλασσαν, ὥς ἐνίοτε ἄκροις τοῖς 5
ποσὶ ἐπιψαύειν τοῦ ὕδατος, ἡμμένας τὰς δᾶδας φέροντες, ἦδον ἅμα τὸν ὑμέναιον. Αἱ Νηρηίδες δὲ ἀναδῦσαι παρίπ-
πενον ἐπὶ τῶν δελφίνων, ἐπικροτοῦσαι, ἡμίγυμνοι αἱ πολ-
λαί· τό τε τῶν Τριτῶνων γένος, καὶ εἴ τι ἄλλο μὴ φοβερὸν
ιδεῖν τῶν θαλασσίων, ἅπαντα περιεχόρενε τὴν παῖδα· ὁ 10
μὲν γὰρ Ποσειδῶν ἐπιβεθηκῶς ἄρματος, παροχουμένην τε
καὶ τὴν Ἀμφιτρίτην ἔχων, προῆγε γεγηθῶς, προοδοιπορῶν
νηχομένῳ τῷ ἀδελφῷ. Ἐπὶ πᾶσι δὲ τὴν Ἀφροδίτην δύο
Τρίτωνες ἔφερον, ἐπὶ κόγχῃς κατακειμένην, ἄνθη παντοῖα
ἐπιπάττουσαν τῇ νύμφῃ. Ταῦτα ἐκ Φοινίκης ἄχρι τῆς 15
Κρήτης ἐγένετο. Ἐπεὶ δὲ ἐπέβη τῇ νήσῳ, ὁ μὲν ταῦρος
οὐκέτι ἐφαίνετο· ἡμεῖς δὲ, ἐμπεσόντες, ἄλλος ἄλλο τοῦ
πελάγους μέρος διεκυμαίνομεν.

Νότ. ὦ μακάριε Ζέφυρε τῆς θεᾶς! Ἐγὼ δὲ γρύπας,
καὶ ἐλέφαντας, καὶ μέλανας ἀνθρώπους ἐώρων. 20

VIII. THE CYCLOPS POLYPHEMUS AND NEPTUNE.

Κύκ. ὦ πάτερ, οἷα πέπονθα ὑπὸ τοῦ καταράτου ξένου,
ὃς μεθύσας ἐξετύφλωσέ με, κοιμωμένῳ ἐπιχειρήσας.

Ποσ. Τίς δὲ ὁ ταῦτα τολμήσας, ὦ Πολύφημε;

Κύκ. Τὸ μὲν πρῶτον Οὐτὶν ἑαυτὸν ἀπεκάλει· ἐπεὶ δὲ
διέφνυγε, καὶ ἔξω ἦν βέλους, Ὀδυσσεὺς ὀνομάζεσθαι ἔφη. 25

Ποσ. Οἶδα ὃν λέγεις, τὸν Ἰθακήσιον· ἐξ Ἰλίου δ' ἀνέ-
πλει. Ἀλλὰ πῶς ταῦτ' ἔπραξεν, οὐδὲ πάνυ εὐθαρσῆς ὢν;

Κύκ. Κατέλαβον ἐν τῷ ἄντρῳ, ἀπὸ τῆς νομῆς ἀνασ-
τρέφας, πολλοὺς τινας, ἐπιβουλεύοντας δηλονότι τοῖς
ποιμνίοις· ἐπεὶ γὰρ ἐπέθῃκα τῇ θύρᾳ τὸ πῶμα (πέτρα δὲ 30
ἔστι μοι παμμεγέθης), καὶ τὸ πῦρ ἀνέκανσα, ἐνανσάμενος
ὃ ἔφερον δένδρον ἀπὸ τοῦ ὄρους, ἐφάνησαν ἀποκρύπτειν
αὐτοὺς πειρώμενοι· ἐγὼ δὲ συλλαβὼν αὐτῶν τινας, ὥσπερ
εἰκὸς ἦν, κατέφαγον, ληστὰς ὄντας. Ἐνταῦθα ὁ πανουρ-

γότατος ἐκεῖνος, εἴτε Οὔτις, εἴτε Ὀδυσσεὺς ἦν, δίδωσί μοι
 πιεῖν φάρμακόν τι ἐγχείας, ἥδ' ὃ μὲν καὶ εὖοσμον, ἐπιβουλότ-
 ατον δὲ, καὶ ταραχωδέστατον· ἅπαντα γὰρ εὐθὺς ἐδόκει
 μοι περιφέρεισθαι πίνοντι, καὶ τὸ σπήλαιον αὐτὸ ἀνεστρέφ-
 5 ετο, καὶ οὐκέτι ὅλως ἐν ἐμαντῷ ἤμην· τέλος δὲ ἐς ὕπνου
 κατεσπάσθην. Ὁ δὲ, ἀποξύσας τὸν μοχλὸν, καὶ πυρώσας
 γε προσέτι, ἐτύφλωσέ με καθεύδοντα· καὶ ἀπ' ἐκείνου τυ-
 φλὸς εἰμί σοι, ὦ Ποσειδῶν.

Ποσ. Ὡς βαθὺν ἐκοιμήθης, ὦ τέκνον, ὃς οὐκ ἐξέθορες
 10 μεταξὺ τυφλούμενος. Ὁ δ' οὖν Ὀδυσσεὺς πῶς διέφυγεν;
 οὐ γὰρ ἂν, εὖ οἶδ' ὅτι, ἐδυνήθη ἀποκινήσαι τὴν πέτραν
 ἀπὸ τῆς θύρας.

Κύκ. Ἀλλ' ἐγὼ ἀφεῖλον, ὥς μᾶλλον αὐτὸν λάβοιμι
 ἐξιόντα· καὶ καθίσας παρὰ τὴν θύραν ἐθήρων τὰς χεῖρας
 15 ἐκπετάσας, μόνᾳ παρεῖς τὰ πρόβατα ἐς τὴν νομὴν, ἐντειλ-
 ἀμενος τῷ κριῷ, ὅποσα ἐχρῆν πράττειν αὐτὸν ὑπὲρ ἐμοῦ.

Ποσ. Μανθάνω, ὑπ' ἐκείνοις ὅτι γε ἔλαθεν ὑπεξελθὼν
 σε. Ἀλλὰ τοὺς ἄλλους γε Κύκλωπας σ' ἔδει ἐπιβοήσασ-
 θαι ἐπ' αὐτόν.

20 Κύκ. Συνεκάλεσα, ὦ πάτερ, καὶ ἦκον· ἐπεὶ δὲ ἤρουντο
 τοῦ ἐπιβουλεύσαντος τοῦνομα, κάγ' ὧ ἔφην, ὅτι Οὔτις ἐστὶ,
 μελαγχολᾶν οἰηθέντες με, ὥχοντο ἀπιδόντες. Οὔτω κατ-
 εσοφίσάτό με ὁ κατάρατος τῷ ὀνόματι. Καὶ ὁ μάλιστα
 ἡνίασέ με, ὅτι καὶ ὀνειδίζων ἐμοὶ τὴν συμφορὰν, Οὐδ' ὁ
 25 πατήρ, φησὶν, ὁ Ποσειδῶν, ἰάσεται σε.

Ποσ. Θάρσει, ὦ τέκνον, ἀμνησθῆναι γὰρ αὐτόν, ὥς μάθη,
 ὅτι, εἰ καὶ πῆρωςίν μοι ὀφθαλμῶν ἰᾶσθαι ἀδύνατον, τὰ
 γοῦν τῶν πλεόντων ἐπ' ἐμοὶ ἐστί· πλεῖ δὲ ἔτι.

IX. PANOPE AND GALENE.

Παν. Εἶδες, ὦ Γαλήνη, χθὲς, οἷα ἐποίησεν ἡ Ἔρις παρὰ
 30 τὸ δεῖπνον ἐν Θετταλίᾳ, διότι μὴ καὶ αὐτὴ ἐκλήθη ἐς τὸ
 συμπόσιον;

Γαλ. Οὐ συνειστιώμην ὑμῖν ἔγωγε· ὁ γὰρ Ποσειδῶν
 ἐκέλευσέ με, ὦ Πανόπη, ἀκύμαντον ἐν τοσοῦτῳ φυλάττειν
 τὸ πέλαγος. Τί δ' οὖν ἐποίησεν ἡ Ἔρις μὴ παροῦσα;

Παν. Ἡ Θέτις μὲν ἤδη καὶ ὁ Πηλεὺς ἀπεληλύθεσαν. Ἡ δ' Ἐρις ἐν τοσοῦτῳ λαθοῦσα πάντα, ἐδυνήθη δὲ ῥαδίως, τῶν μὲν πινόντων, ἐνίων δὲ κροτούντων, ἢ τῷ Ἀπόλλωνι καθαρίζοντι, ἢ ταῖς Μούσαις ἀδούσαις προσεχόντων τὸν νοῦν, ἐνέβαλεν ἐς τὸ συμπόσιον μῆλόν τι πάγκαλον, 5 χρυσοῦν ὄλον, ὃ Γαλήνη· ἐπεγέγραπτο δὲ, Ἡ ΚΑΛΗ ΛΑΒΕΤΩ. Κυλινδούμενον δὲ ταῦτο, ὥσπερ ἐξεπίτηδες, ἤκεν ἔνθα Ἦρα τε, καὶ Ἀφροδίτη, καὶ Ἀθηνᾶ κατεκλίνοντο. Κάπειδ' ὁ Ἑρμῆς ἀνελόμενος ἐπελέξατο τὰ γεγραμμένα, αἱ μὲν Νηρηίδες ἡμεῖς ἀπεσιωπήσαμεν· τί γὰρ ἔδει ποιεῖν, 10 ἐκείνων παρουσῶν; αἱ δὲ ἀντεποιοῦντο ἐκάστη, καὶ αὐτῆς εἶναι τὸ μῆλον ἡξίου. Καὶ εἰ μή γε ὁ Ζεὺς διέστησεν αὐτάς, καὶ ἄχρι χειρῶν ἂν προὔχώρησε τὸ πρᾶγμα. Ἀλλ' ἐκεῖνος, Αὐτὸς μὲν οὐ κρινῶ, φησὶ, περὶ τούτου (καίτοι ἐκεῖναι αὐτὸν δικάσαι ἡξίου), ἅπιτε δὲ ἐς τὴν Ἴδην παρὰ 15 τὸν Πριάμου παῖδα· ὃς οἶδέ τε διαγνῶναι τὸ καλλίον, φιλόκαλος ὢν, καὶ οὐκ ἂν ἐκεῖνος δικάσειε κακῶς.

Γαλ. Τί οὖν αἱ θεαί, ὦ Πανόπη;

Παν. Τήμερον, οἶμαι, ἀπίασι πρὸς τὴν Ἴδην, καὶ τις ἥξει μετὰ μικρὸν ἀπαγγελῶν ἡμῖν τὴν κρατοῦσαν. 20

Γαλ. Ἦδη σοι φημι, οὐκ ἄλλη κρατήσῃ, τῆς Ἀφροδίτης ἀγωνιζομένης, ἣν μή τι πάνυ ὁ δαιτητῆς ἀμβλυνώτῃ.

X. XANTHUS AND THE SEA.

Ξάν. Δέξαι με, ὦ Θάλαττα, δεινὰ πεπονθότα, καὶ κατὰσθεςόν μου τὰ τράυματα.

Θάλ. Τί τοῦτο, ὦ Ξάνθε; τίς σε κατέκανσεν; 25

Ξάν. Ἦφαιστος· ἄλλ' ἀπηνθράκωμαι ὅλως ὁ κακοδαίμων, καὶ ζέω.

Θάλ. Διὰ τί δέ σοι καὶ ἐνέβαλε τὸ πῦρ;

Ξάν. Διὰ τὸν ταύτης νίδον τῆς Θέτιδος· ἐπεὶ γὰρ φονεύοντα τοὺς Φρύγας ἰκέτευσά, ὁ δ' οὐκ ἐπαύσατο τῆς 30 ὀργῆς, ἀλλ' ὑπὸ τῶν νεκρῶν ἀπέφραττέ μοι τὸν ῥοῦν, ἐλεήσας τοὺς ἀθλίους ἐπῆλθον, ἐπικλύσαι θέλων, ὥς φοβηθεῖς ἀπόσχοιτο τῶν ἀνδρῶν. Ἐνταῦθα ὁ Ἦφαιστος, ἔτυχε γὰρ πλησίον πονεῖν, οἶμαι, ὅσον ἐν τῇ Αἰγύπτῳ

πῦρ εἶχε, καὶ ὅσον ἐν τῇ Αἴτνῃ, καὶ εἴποθι ἄλλοθι, φέρων ἐπῆλθέ μοι· καὶ κατέκανσε μὲν τὰς πτελέας καὶ μυρίκας· ὥπτησε δὲ καὶ τοὺς κακοδαίμονας ἰχθῦς, καὶ τὰς ἐγχείλεις· αὐτὸν δὲ ἐμὲ ὑπερκαχλάσαι ποιήσας μικροῦ δεῖν ὅλον 5 ξηρὸν εἶργασται. 'Ορᾶς δ' οὖν, ὅπως διάκειμαι ὑπὸ τῶν ἐγκαυμάτων.

Θάλ. Θολερὸς, ὦ Ξάνθε, καὶ θερμὸς, ὥς εἰκός· τὸ αἷμα μὲν ἀπὸ τῶν νεκρῶν. ἡ θέρμη δὲ, ὥς φῆς, ἀπὸ τοῦ πυρός. Καὶ εἰκότως, ὦ Ξάνθε, ὃς ἐπὶ τὸν ἐμὸν υἱὼνδον ὤρμησας, 10 οὐκ αἰδεσθεῖς ὅτι Νηρηίδος υἱὸς ἦν.

Ξάν. Οὐκ ἔδει οὖν ἐλεῆσαι γείτονας ὄντας τοὺς Φρύγας;

Θάλ. Τὸν Ἥφαιστον δὲ οὐκ ἔδει ἐλεῆσαι Θέτιδος υἱὸν ὄντα τὸν Ἀχιλλέα;

XI. ÆACUS, PROTESILAUS, MENELAUS, PARIS.

(In the Lower World.)

15 Αἰ. Τί ἄγχεις, ὦ Πρωτεσίλαε, τὴν Ἑλένην προσπεσών; Πρωτ. Ὅτι διὰ ταύτην, ὦ Αἰακὲ, ἀπέθανον, ἡμιτελῇ μὲν τὸν δόμον καταλιπὼν, χήραν δὲ τὴν νεόγαμον γυναιῖκα.

Αἰ. Αἰτιῶ τοίνυν τὸν Μενέλαον, ὅστις ὑμᾶς ὑπὲρ τοι- 20 αὐτῆς γυναικὸς ἐπὶ Τροίαν ἤγαγεν.

Πρωτ. Εὖ λέγεις· ἐκεῖνόν μοι αἰτιατέον.

Μεν. Οὐκ ἐμὲ, ὦ βέλτιστε, ἀλλὰ δικαιότερον τὸν Πάριν, ὃς ἐμοῦ τοῦ ξένου τὴν γυναιῖκα παρὰ πάντα τὰ δίκαια ὥχετο ἀρπάσας. Οὗτος γὰρ οὐχ ὑπὸ σοῦ μόνου, ἀλλ' 25 ὑπὸ πάντων Ἑλλήνων καὶ Βαρβάρων ἄξιός ἄγχεσθαι, τοσούτοις θανάτου αἴτιος γεγεννημένος.

Πρωτ. Ἀμεινον οὕτω. Σὲ τοιγαροῦν, ὦ Δύσπαρι, οὐκ ἀφήσω ποτὲ ἀπὸ τῶν χειρῶν.

Παρ. Ἀδिका ποιῶν, ὦ Πρωτεσίλαε, καὶ ταῦτα ὁμό- 30 τεχνον ὄντα σοι· ἐρωτικὸς γὰρ καὶ αὐτός εἰμι, καὶ τῷ αὐτῷ θεῷ κατέσχημαι. Οἶσθα δὲ, ὥς ἀκούσιόν τι ἐστὶ, ὅτι ἡμᾶς ὁ δαίμων ἄγει, ἔνθα ἂν ἐθέλῃ· καὶ ἀδύνατόν ἀντιτάττεσθαι αὐτῷ.

Πρωτ. Εὖ λέγεις· εἶθε οὖν μοι τὸν Ἑρωτα ἐνταῦθα λαβεῖν δυνατὸν ἦν.

Αἰ. Ἐγὼ τοι καὶ περὶ τοῦ Ἑρωτος ἀποκρινοῦμαί σοι τὰ δίκαια. Φήσει γὰρ αὐτὸς μὲν τοῦ ἐρᾶν τῷ Πάριδι ἴσως γεγενῆσθαι αἴτιος, τοῦ θανάτου δὲ σοὶ οὐδένα ἄλλον, 5 ὦ Πρωτεσίλαε, ἢ σεαυτόν· ὃς ἐκλαθόμενος τῆς νεογάμου γυναικὸς, ἐπεὶ προσεφέρεσθε τῇ Τρωάδι, οὕτω φιλοκινδύνως καὶ ἀπονενοημένως προεπήδησας τῶν ἄλλων, δόξης ἐρασθεῖς, δι' ἣν πρῶτος ἐν τῇ ἀποβάσει ἀπέθανες.

Πρωτ. Οὐκοῦν καὶ ὑπὲρ ἑμαυτοῦ σοι, ὦ Αἰακὲ, ἀπο- 10 κρινοῦμαι δικαιότερα. Οὐ γὰρ ἐγὼ τούτων αἴτιος, ἀλλ' ἡ Μοῖρα, καὶ τὸ ἐξ ἀρχῆς οὕτως ἐπικεκλῶσθαι.

Αἰ. Ἐρρωδῶς· τί οὖν τούτους αἰτιᾷ;

XII. A TRITON, IPHIANASSA, AND DORIS.

(Nereïds.)

Τρ. Τὸ κῆτος ὑμῶν, ὦ Νηρηίδες, ὃ ἐπὶ τὴν τοῦ Κηφέως θυγατέρα τὴν Ἀνδρομέδαν ἐπέμψατε, οὐτε τὴν παῖδα 15 ἠδίκησεν, ὥς οἴεσθε, καὶ αὐτὸ ἤδη τέθνηκεν.

Νηρ. Ὑπὸ τίνος, ὦ Τρίτων; ἢ ὁ Κηφεύς, καθάπερ δέλεαρ προθεῖς τὴν κόρην, ἀπέκτεινεν ἐπιῶν, λοχήσας μετὰ πολλῆς δυνάμεως;

Τρ. Οὐκ· ἀλλ' ἴστε, οἶμαι ὦ Ἰφιάνασσα καὶ Δωρὶ, τὸν 20 Περσέα, τὸ τῆς Δανάης παιδίον, ὃ μετὰ τῆς μητρὸς ἐν τῇ κιβωτῷ ἐμβληθὲν ἐς τὴν θάλατταν ὑπὸ τοῦ μητροπάτορος, ἐσώσατε, οἰκτεῖρασαι αὐτούς.

Ἰφ. Οἶδα ὃν λέγεις· εἰκὸς δὲ ἤδη νεανίαν εἶναι, καὶ μάλα γενναῖόν τε καὶ καλὸν ἰδεῖν. 25

Τρ. Οὗτος ἀπέκτεινε τὸ κῆτος.

Ἰφ. Διὰ τί, ὦ Τρίτων; οὐ γὰρ δὴ σῶστρα ἡμῖν τοιαῦτα ἐκτίνειν αὐτὸν ἐχρῆν.

Τρ. Ἐγὼ ὑμῖν φράσω τὸ πᾶν, ὥς ἐγένετο. Ἐστάλη μὲν οὖν ἐπὶ τὰς Γοργόνας, ἄθλόν τινα τοῦτον τῷ βασιλεῖ 30 ἐπιτελῶν· ἐπεὶ δὲ ἀφίκετο ἐς τὴν Λιβύην, ἔνθα ἦσαν...

Ἰφ. Πῶς, ὦ Τρίτων; μόνος, ἢ καὶ ἄλλους συμμαχούς ἤγεν; ἄλλως γὰρ δύσπορος ἢ ὁδός.

Τρ. Διὰ τοῦ ἀέρος· ὑπόπτερον γὰρ αὐτὸν ἢ Ἀθηνᾶ ἔθηκεν. Ἐπεὶ δ' οὖν ἦκεν, ὅπου διητῶντο, αἱ μὲν ἐκάθενδον, οἶμαι, ὁ δὲ ἀποτεμὼν τῆς Μεδοῦσης τὴν κεφαλὴν ὥχεται ἀποπτάμενος.

5 Ἴφ. Πῶς ἰδὼν ; ἀθέατοι γάρ εἰσιν· ἢ ὅς ἂν ἴδῃ, οὐκ ἂν τι ἄλλο μετὰ ταῦτα ἴδοι.

Τρ. Ἡ Ἀθηνᾶ τὴν ἀσπίδα προφαίνουσα (τοιαῦτα γὰρ ἦκουσα διηγούμενον αὐτοῦ πρὸς τὴν Ἀνδρομέδαν, καὶ πρὸς τὸν Κηφέα ὕστερον), ἢ Ἀθηνᾶ δὴ ἐπὶ τῆς ἀσπίδος
10 ἀποστιλβούσης, ὥσπερ ἐπὶ κατόπτρου, παρέσχευ αὐτῷ ἰδεῖν τὴν εἰκόνα τῆς Μεδοῦσης· εἶτα λαβόμενος τῇ λαιᾷ τῆς κόμης, ἐνορῶν δὲ ἐς τὴν εἰκόνα, τῇ δεξιᾷ τὴν ἄρπην ἔχων, ἀπέτεμε τὴν κεφαλὴν αὐτῆς· καὶ πρὶν ἀνεγρέσθαι τὰς ἀδελφὰς ἀνέπτατο. Ἐπεὶ δὲ κατὰ τὴν παράλιον
15 ταύτην τῆς Αἰθιοπίας ἐγένετο, ἥδη πρόσγειος πετόμενος, ὄρᾳ τὴν Ἀνδρομέδαν προκειμένην ἐπὶ τινος πέτρας προβλήτος, προσπεπατταλευμένην, καλλίστην, ᾧ θεοὶ, καθεμένην τὰς κόμας καὶ ἡμίγυμνον. Καὶ τὸ μὲν πρῶτον, οἰκτείρας τὴν τύχην αὐτῆς, ἀνηρώτα τὴν αἰτίαν τῆς
20 καταδίκης· κατὰ μικρὸν δὲ ἀλοὺς ἔρωτι βοηθεῖν διέγνω. Κάπειδ' ὃ τὸ κῆτος ἐπῆει, μάλα φοβερόν, ὥς καταπιόμενον τὴν Ἀνδρομέδαν, ὑπεραιωρηθεὶς ὁ νεανίσκος, πρόκωπον ἔχων τὴν ἄρπην, τῇ μὲν καδικνεῖται, τῇ δὲ προδεικνύς τὴν Γοργόνα λίθον ἐποίει αὐτό. Τὸ δὲ τέθνηκεν ὁμοῦ,
25 καὶ πέπηγεν αὐτοῦ τὰ πολλὰ, ὅσα εἶδε τὴν Μέδουσαν. Ὁ δὲ λύσας τὰ δεσμὰ τῆς παρθένου, ὑποσχὼν τὴν χεῖρα, ὑπεδέξατο ἀκροποδητὴ κατιοῦσαν ἐκ τῆς πέτρας, ὀλισθηρᾶς οὔσης· καὶ νῦν γαμεῖ ἐν τοῦ Κηφέως, καὶ ἀπάξει αὐτὴν ἐς Ἀργος· ὥστε ἀντὶ θανάτου γάμον οὐ τὸν τυχόντα
30 εὔρετο.

Ἴφ. Ἐγὼ μὲν οὐ πάννυ ἐπὶ τῷ γεγονότῳ ἄχθομαι· τί γὰρ ἢ παῖς ἠδίκηκε ἡμᾶς, εἴ τι ἢ μήτηρ ἐμεγαλαύχει τότε, καὶ ἡξίου καλλίων εἶναι ;

Δωρ. Ὅτι οὕτως ἂν ἡλγησεν ἐπὶ τῇ θυγατρὶ μήτηρ οὔσα.

Μηκέτι μεμνώμεθα, ᾧ Δωρὶ, ἐκείνων, εἴ τι βάρβα-

ρος γυνή ὑπὲρ τὴν ἀσίαν ἐλάλησεν· ἱκανὴν γὰρ ἡμῖν τιμωρίαν ἔδωκε, φοβηθεῖσα ἐπὶ τῇ παιδί. Χαίρωμεν οὖν τῷ γάμῳ.

G E O G R A P H Y.

I. EUROPE.

1. Ἡ Εὐρώπη σύμπασα οἰκήσιμός ἐστι πλὴν ὀλίγης τῆς οἰκῆτου διὰ ψύχος· αὕτη δ' ὁμορεῖ τοῖς Ἀμαξοικοῖς, 5 τοῖς περὶ τὸν Τάναϊν, καὶ τὴν Μαιῶτιν, καὶ τὸν Βορυσθένην. Τῆς δὲ οἰκησίμου, τὸ μὲν δυσχεόμερον καὶ τὸ ὀρεῖνδον μοχθηρῶς οἰκεῖται τῇ φύσει· ἐπιωλεητὰς δὲ λαβόντα ἀγαθοὺς καὶ τὰ φαύλως οἰκούμενα ἡμεροῦται. Καθάπερ οἱ Ἕλληνες, ὄρη καὶ πέτρας κατέχοντες, ὥκουν καλῶς διὰ 10 τὴν πρόνοιαν τὴν περὶ τὰ πολιτικὰ, καὶ τὰς τέχνας, καὶ τὴν ἄλλην σύνεσιν τὴν περὶ βίον. Ῥωμαῖοί τε πολλὰ ἔθνη παραλαβόντες κατὰ τὴν φύσιν ἀνήμερα, καὶ τοὺς ἀγριωτέρους πολιτικῶς ζῆν ἐδίδαξαν.

2. Διαφέρει δὲ ἡ Εὐρώπη καὶ ταύτη, διότι τοὺς καρποὺς 15 ἐκφέρει τοὺς ἀρίστους, καὶ τοὺς ἀναγκαίους τῷ βίῳ, καὶ μέταλλα ὅσα χρήσιμα· θνώματα δὲ καὶ λίθους πολυτελεῖς ἔξωθεν μέτεισιν, ὧν τοῖς σπανιζομένοις οὐδὲν χείρων ὁ βίος ἐστίν, ἢ τοῖς εὐπορουμένοις. Ὡς δ' αὕτως βοσκημάτων μὲν πολλῶν ἀφθονίαν παρέχει, θηρίων δὲ σπάνιν. 20

3. Τῆς Ἰβηρίας τὸ μὲν πλεόν οἰκεῖται φαύλως· ὄρη γὰρ καὶ δρυμοὺς καὶ πεδία λεπτήν ἔχοντα γῆν, οὐδὲ ταύτην ὁμαλῶς εὐνδρον οἰκοῦσι τὴν πολλήν· ἡ δὲ πρόσβορρος ψυχρά ἐστι τελέως πρὸς τῇ τραχύτητι. Ἡ δὲ νότιος πᾶσα εὐδαίμων σχεδόν τι, καὶ διαφερόντως ἡ ἔξω στηλῶν. 25

4. Τὴν Βαιτικὴν διαρρέει ὁ Βαῖτις ποταμὸς, ἐξ ἀνατολῶν ὀρμώμενος. Οἰκοῦσιν αὐτὴν Τουρθιτανοὶ, σοφώτατοι τῶν Ἰβήρων ὄντες. Ὁ Βαῖτις ἀναπλέεται ὀλκάσι μεγάλαις, καὶ εἰσι περὶ τὰς ὄχθας αὐτοῦ μέταλλα ἄλλα τε καὶ ἄργυρος πλεῖστος. Ἰβηρία πᾶσα τῶν ὀλεθρίων θηρίων 30

σπανίζει, πλὴν τῶν γεωρύχων λαγιδίων. Λυμαίνονται γὰρ οὗτοι καὶ φυτὰ καὶ σπέρματα ῥιζοφαγοῦντες.

5 5. Ἡ Τουρδιτανία καὶ ἡ προσεχὴς αὐτῇ γῇ εὐκαρπὸς ἐστὶ, καὶ μετάλλοις πληθύνει. Οὐτε γὰρ χρυσὸς, οὔτε ἄργυρος, οὐδὲ δὴ χαλκὸς, οὐδὲ σίδηρος, οὐδαμοῦ τῆς γῆς οὔτε τοσοῦτος, οὔθ' οὕτως ἀγαθὸς ἐξήτασται γεννώμενος μέχρι νῦν· ὁ δὲ χρυσὸς οὐ μεταλλεύεται μόνον, ἀλλὰ καὶ σύρεται· καταφέρουσι δὲ οἱ ποταμοὶ καὶ οἱ χεῖμαρροι τὴν χρυσίτιν ἄμμον, πολλαχοῦ καὶ ἐν τοῖς ἀνύδροις τόποις οὔσαν·
10 ἀλλ' ἐκεῖ μὲν ἀφανὴς ἐστίν, ἐν δὲ τοῖς ἐπικλύστοις ἀπολάμπει τὸ τοῦ χρυσοῦ ψῆγμα. Ἐν δὲ τοῖς ψήγμασι τοῦ χρυσίου φασὶν εὐρίσκεσθαι ποτε καὶ ἡμιλιτριάδας βώλους, ἃς καλοῦσι πάλας, μικρὰς καθάρσεως δεομένας.

6. Τῶν δὲ Ἰβήρων ἀλκιμώτατοι μὲν εἰσιν οἱ καλούμενοι
15 Λυσιτανοί. Φοροῦσι δ' ἐν τοῖς πολέμοις πέλτας μικρὰς παντελῶς, διαπεπλεγμένας νεύροις, καὶ δυναμένας σκέπειν τὸ σῶμα περιττότερον διὰ τὴν στερεότητα. Χρῶνται δὲ καὶ σαννίοις ὀλοσιδήροις ἀγκιστρώδεσιν· ἀκοντίζουσι δὲ εὐστόχως καὶ μακράν. Εὐκίνητοι δὲ ὄντες καὶ κοῦφοι,
20 ῥαδίως καὶ φεύγουσι καὶ διώκουσιν. Ἐπιτηδεύουσι δὲ κατὰ μὲν τὴν εἰρήνην ὄρχησίν τινα κούφην καὶ περιέχουσιν πολλὴν εὐτονίαν σκελῶν· ἐν δὲ τοῖς πολέμοις πρὸς ῥυθμὸν ἐμβαίνουνσι, καὶ παιᾶνας ᾄδουσιν, ὅταν ἐπίωσι τοῖς ἀντιτεταγμένοις.

25 7. Τὰ Πυρρηναῖα ὄρη κατὰ τὸ ὕψος καὶ κατὰ τὸ μέγεθος ὑπάρχει διάφορα τῶν ἄλλων. Πολλῶν δὲ ὄντων ἐν αὐτοῖς ὄρυμῶν, φασὶν ἐν τοῖς παλαιοῖς χρόνοις ὑπὸ τινῶν νομέων, ἀφέντων πῦρ, κατακαῆναι παντελῶς ἅπασαν τὴν ὄρεινὴν χώραν. Διὸ καὶ συχνὰς ἡμέρας συνεχῶς πυρὸς
30 ἐπιφλέγοντος, καῆναι τὴν ἐπιφάνειαν τῆς γῆς, καὶ τὰ μὲν ὄρη διὰ τὸ συμβεβηκὸς κληθῆναι Πυρρηναῖα, τὴν δὲ ἐπιφάνειαν τῆς κατακεκαυμένης χώρας ἀργύρῳ ῥυῆναι πολλῷ, καὶ ῥύακας γενέσθαι πολλοὺς ἀργύρου καθαροῦ. Τῆς δὲ τούτου χρείας ἀγνωστομένης παρὰ τοῖς ἐγχωρίοις, τοὺς
26 Φοίνικας, ἐμπορίαις χρωμένους καὶ τὸ γεγονὸς μαθόντας, ἐκ τὸν ἀργυρον μικρὰς τινὸς ἀντιδόσεως ἄλλων

φορτίων. Διὸ δὴ τοὺς Φοίνικας μεγάλους περιποιήσασθαι πλούτους.

8. Καταντικρὺ δὲ τῆς Ἰβηρίας νῆσοι ὑπάρχουσιν, ὑπὸ μὲν τῶν Ἑλλήνων ὀνομαζόμεναι Γυμνήσiai, διὰ τὸ τοὺς ἐνοικοῦντας γυμνοὺς τῆς ἐσθῆτος βιοῦν κατὰ τὴν τοῦ 5 θέρους ὥραν ὑπὸ δὲ τῶν ἐγχωρίων καὶ τῶν Ῥωμαίων προσαγορεύονται Βαλλιαρεῖς, ἀπὸ τοῦ βάλλειν ταῖς σφενδόναϊς λίθους μεγάλους κάλλιστα τῶν ἀνθρώπων.—Ὀπλισμὸς δ' ἔστιν αὐτοῖς τρεῖς σφενδόναϊ, καὶ τούτων μίαν μὲν περὶ τὴν κεφαλὴν ἔχουσιν, ἄλλην δὲ περὶ τὴν γασ- 10 τέρα, τρίτην δ' ἐν ταῖς χερσί. Κατὰ δὲ τὰς πολεμικὰς χρείας βάλλουσι λίθους πολὺ μείζους τῶν ἄλλων, οὕτως εὐτόνως, ὥστε δοκεῖν τὸ βληθὲν ἀπὸ τινος καταπέλτου φέρεσθαι.

9. Ἡ Γαλατία, κειμένη κατὰ τὸ πλεῖστον ὑπὸ τὰς 15 ἄρκτους, χειμέριός ἐστι καὶ ψυχρὰ διαφερόντως. Κατὰ γὰρ τὴν χειμερινὴν ὥραν, ἐν ταῖς συννεφέσιν ἡμέραις, ἀντὶ μὲν τῶν ὄμβρων χιόνι πολλῇ νίφεται, κατὰ δὲ τὰς αἰθρίας κρυστάλλῳ καὶ πάγοις ἐξαισίοις πληθύνει, δι' ὧν οἱ ποταμοὶ, πηγνύμενοι, διὰ τῆς ἰδίας φύσεως γεφυροῦνται. 20 Οὐ μόνον γὰρ οἱ τυχόντες ὁδῶν κατ' ὀλίγους κατὰ τοῦ κρυστάλλου πορευόμενοι διαβαίνουσιν, ἀλλὰ καὶ στρατοπέδων μυριάδες μετὰ σκευοφόρων καὶ ἀμαξῶν γεμουσῶν ἀσφαλῶς περαιοῦνται. Πολλῶν δὲ καὶ μεγάλων ποταμῶν ρέοντων διὰ τῆς Γαλατίας, καὶ τοῖς ρεῖθροις ποικίλως τὴν 25 πεδιάδα τεμνόντων, οἱ μὲν ἐκ λιμνῶν ἀβύσσων ρέουσιν, οἱ δὲ ἐκ τῶν ὀρῶν ἔχουσι τὰς πηγὰς καὶ τὰς ἐπιρροίας· τὴν δὲ ἐκβολὴν οἱ μὲν εἰς τὸν Ὠκεανὸν ποιοῦνται, οἱ δὲ εἰς τὴν καθ' ἡμᾶς θάλασσαν. Μέγιστός δ' ἐστὶ τῶν εἰς τὸ καθ' ἡμᾶς πέλαγος ρέοντων ὁ Ῥοδανός, τὰς μὲν γονὰς 30 ἔχων ἐν τοῖς Ἀλπείοις ὄρεσι, πέντε δὲ στόμασιν ἐξερευγόμενος εἰς τὴν θάλασσαν.—10. Εὐφυνῶς δὲ κεῖνται οἱ τῆς χώρας ποταμοὶ, ὥστε ἀπὸ τοῦ Ὠκεανοῦ εἰς τὴν ἔσω θάλασσαν καὶ ἔμπαιιν τὰ φόρτια διὰ τῶν ποταμῶν οἱ ἔμποροι διαβιβάζουσιν, ὀλίγων τινῶν χωρίων περὶ κομίζεσ- 35 θαι ἀναγκαζόντων.

11. Κατὰ τὴν Γαλατίαν ἄργυρος μὲν τὸ σύνολον οὐ
 γίγνεται, χρυσὸς δὲ πολλὸς, ὃν τοῖς ἐγχωρίοις ἢ φύσις ἄνευ
 κακοπαθείας ὑπουργεῖ. Ἐν γὰρ βόθροις ὀρυχθεῖσιν ἐπὶ
 μικρὸν εὐρίσκονται καὶ χειροπληθεῖς χρυσίου πλάκες, ἔσθ'
 5 ὅτε μικρᾶς ἀποκαθάρσεως δεόμεναι. Τὸ δὲ λοιπὸν, ψῆγμα
 ἐστὶ καὶ βῶλοι, καὶ αὗται κατεργασίαν οὐ πολλὴν ἔχουσ-
 αι.—12. Τῷ δὲ χρυσῷ καταχρῶνται πρὸς κόσμον, οὐ
 μόνον αἱ γυναῖκες, ἀλλὰ καὶ οἱ ἄνδρες. Περὶ μὲν γὰρ
 τοὺς καρποὺς καὶ τοὺς βραχίονας ψέλλια φοροῦσι· περὶ δὲ
 10 τοὺς αὐχένας κρίκους παχεῖς ὀλοχρύσους, καὶ δακτυλίους
 ἀξιολόγους, ἔτι δὲ χρυσοῦς θώρακας.

13. Τὸ σύμπαν ἔθνος, ὃ νῦν Κελτικόν τε καὶ Γαλατ-
 ικὸν καὶ Γαλλικὸν καλεῖται, θυμικὸν ἐστὶ καὶ μάχιμον,
 καὶ μάλιστα ἱππικῇ μάχῃ εὐδοκιμοῦν, καὶ τὸ κράτιστον
 15 Ῥωμαίοις ἱππικὸν οὗτοι παρέχουσιν. Εἰσὶ δὲ τοῖς τρόπ-
 οις ἀπλοῖ, καὶ οὐ κακοήθεις· τῷ δὲ ἀπλῷ καὶ θυμικῷ
 πολὺ τὸ ἀνόητον καὶ ἀλαζονικὸν πρόσεστι τοῖς Γαλάταις
 καὶ τὸ φιλόκοσμον.—14. Τοῖς μὲν σώμασιν εἰσιν εὐμήκεις,
 ταῖς δὲ σαρκὶ κάθυγροι καὶ λευκοί· ταῖς δὲ κόμαις οὐ
 20 μόνον ἐκ φύσεως ξανθοὶ, ἀλλὰ καὶ διὰ τῆς κατασκευῆς
 ἐπιτηδεύουσιν αὔξειν τὴν φνσικὴν τῆς χροᾶς ιδιότητα.
 Τιτάνου γὰρ ἀποπλύματι σμῶντες τὰς τρίχας συνεχῶς,
 ἵνα διαφανεῖς ᾧσι, καὶ ἀπὸ τῶν μετώπων ἐπὶ τὴν κορυφὴν
 καὶ τοὺς τένοντας ἀνασπῶσιν· ὥστε τὴν πρόσοψιν αὐτῶν
 25 φαίνεσθαι Σατύροις καὶ Πᾶσιν ἑοικυῖαν· παχύνονται γὰρ
 αἱ τρίχες ἀπὸ τῆς κατεργασίας, ὥστε μηδὲν τῆς τῶν
 ἵππων χαίτης διαφέρειν. Τὰ δὲ γένειά τινες μὲν ξυρῶν-
 ται, τινὲς δὲ μετρίως ὑποτρέφουσιν· οἱ δ' εὐγενεῖς τὰς
 μὲν παρειὰς ἀπολειπνύουσιν, τὰς δ' ὑπὲρ τῆς ἀναιμίας ἐῶσιν
 30 ὥστε τὰ στόματα αὐτῶν ἐπικαλύπτεσθαι.

15. Ἐν δὲ ταῖς ὁδοιπορίαις καὶ ταῖς μάχαις χρῶνται
 συνωρίσιν, ἔχοντος τοῦ ἄρματος ἡνίοχον καὶ παραβάτην.
 Κατὰ δὲ τὰς παρατάξεις εἰώθασιν προάγειν τῆς παρατάξε-
 ως, καὶ προκαλεῖσθαι τῶν ἀντιτεταγμένων τοὺς ἀρίστους
 35 εἰς μονομαχίαν, προανασεύοντες τὰ ὅπλα καὶ καταπλητ-
 τόμενοι τοὺς ἐναντίους. Ὅταν δὲ τις ὑπακούσῃ πρὸς τὴν

μάχην, τὰς τε τῶν προγόνων ἀνδραγαθίας ἐξυμνοῦσι, καὶ τὰς ἑαυτῶν ἀρετὰς προφέρονται, καὶ τὸν ἀντιταπτόμενον ἐξονειδίζουσι. Τῶν δὲ πεσόντων πολεμίων τὰς κεφαλὰς ἀφαιροῦντες, περιάπτουσι τοῖς αὐχέσι τῶν ἵππων· τὰ δὲ σκῦλα τοῖς θεράπουσι παραδόντες ἡμαγμένα λαφυραγω- 5 γοῦσι, παιανίζοντες καὶ ᾄδοντες ὕμνον ἐπινίκιον· καὶ τὰ ἀκροθίνια ταῦτα ταῖς οἰκίαις προσηλοῦσιν, ὥσπερ ἐν κυνηγίαις τισὶ κεχειρωμένοι θηρία. Τῶν δὲ ἐπιφανεστάτων πολεμίων κεδρώσαντες τὰς κεφαλὰς, ἐπιμελῶς τηροῦσιν ἐν λάρνακι, καὶ τοῖς ξένοις ἐπιδεικνύουσιν. 10

16. Κατὰ τὴν Γαλατίαν τὴν παρωκεανῆτιν, καταντικρὺ τῶν Ἑρκυνίων ὀνομαζομένων δρυμῶν νῆσοι πολλαὶ κατὰ τὸν Ὠκεανὸν ὑπάρχουσιν, ὧν ἐστὶ μία καὶ μεγίστη, Βρεττανικὴ καλουμένη. Αὕτη δὲ τῷ σχήματι τρίγωνος οὔσα παραπλησίως τῇ Σικελίᾳ, τὰς πλευρὰς οὐκ ἰσοκώλους ἔχει. 15 Κατοικεῖν δέ φασι τὴν Βρεττανικὴν αὐτόχθονα γένη, καὶ τὸν παλαιὸν βίον ταῖς ἀγωγαῖς διατηροῦντα. Ἄρμασι μὲν γὰρ κατὰ τοὺς πολέμους χρῶνται, καθάπερ οἱ παλαιοὶ τῶν Ἑλλήνων ἦρωες ἐν τῷ Τρωϊκῷ πολέμῳ κεχρῆσθαι παραδέδονται· καὶ τὰς οἰκῆσεις εὐτελεῖς ἔχουσιν, ἐκ καλάμων ἢ 20 ξύλων κατὰ τὸ πλεῖστον συγκειμένους. Τοῖς δὲ ἡθεσιν ἀπλοῦς εἶναι αὐτοὺς λέγουσι, καὶ πολὺν κεχωρισμένους τῆς τῶν νῦν ἀνθρώπων ἀγχινοίας καὶ πονηρίας· τὰς τε διαίτας εὐτελεῖς ἔχειν, καὶ τῆς ἐκ τοῦ πλούτου γεννωμένης τρυφῆς πολὺ διαλλάττοντας· βασιλεῖς τε καὶ δυνάστας 25 πολλοὺς ἔχειν, καὶ πρὸς ἀλλήλους κατὰ τὸ πλεῖστον εἰρηνικῶς διακεῖσθαι.

17. Τῆς Βρεττανικῆς κατὰ τὸ ἀκρωτήριον τὸ καλούμενον Βελέριον οἱ κατοικοῦντες φιλόξενοί τε διαφερόντως εἰσὶ, καὶ διὰ τὴν τῶν ξένων ἐμπόρων ἐπιμιξίαν ἐξημερω- 30 μένοι τὰς ἀγωγάς. Οὗτοι τὸν κασσίτερον κατασκευάζουσι, φιλοτέχνως ἐργαζόμενοι τὴν φέρουσιν αὐτὸν γῆν.—18. Ἡ πλεῖστη τῆς μεγάλης Βρεττανίας πεδιάς ἐστι καὶ κατάδρυμος, πολλὰ δ' ἔχει καὶ ὄρεινά. Φέρει δὲ σῖτον καὶ βοσκήματα καὶ μέταλλα χρυσοῦ καὶ ἀργύρου καὶ σιδήρου· 35 καὶ δέρματα δὲ καὶ ἀνδράποδα χορηγεῖ καὶ κύνας κυνηγετ-

ικούς. Κελτοὶ δὲ καὶ τοῖς κυσὶ τούτοις χρῶνται πρὸς τοὺς πολέμους. Εἰσὶ δ' οἱ Βρεττανοὶ εὐμήκεις τοῖς σώμασι, τὰ δὲ ἥθη ἀπλούστερα καὶ βαρβαρώτερα ἔχουσιν ἢ περ οἱ Κελτοί, ὥστ' ἔνιοι διὰ τὸ ἀγνοεῖν, καίτοι γαλακτὸς 5 εὐποροῦντες, οὐ τυροποιοῦσιν· ἄπειροι δ' εἰσὶ καὶ κηπείας καὶ ἄλλων γεωργικῶν. Πόλεις δὲ αὐτῶν εἰσὶν οἱ δρυμοί. Φράξαντες γὰρ δένδρεσι καταβεβλημένοις εὐρυχωρῇ κύκλον, καὶ αὐτοὶ ἐνταῦθα καλυβοποιοῦνται, καὶ τὰ βοσκήματα κατασταθμεύουσιν, οὐ πρὸς πολὺν χρόνον. Ἐπομ- 10 βροι δ' εἰσὶν οἱ ἄερες μᾶλλον ἢ νιφετώδεις. Ἐν δὲ ταῖς αἰθρίαις ὁμίχλη κατέχει πολὺν χρόνον, ὥστε, δι' ἡμέρας ὅλης, ἐπὶ τρεῖς μόνον ἢ τέτταρας ὥρας τὰς περὶ τὴν μεσημβρίαν ὁρᾶσθαι τὸν ἥλιον.

19. Οἱ Γερμανοὶ μικρὸν ἐξαλλάττουσι τοῦ Κελτικοῦ 15 φύλου τῷ τε πλεονασμῷ τῆς ἀγριότητος, καὶ τοῦ μεγέθους, καὶ τῆς ξανθότητος· τᾶλλα δὲ παραπλήσιοι καὶ μορφαῖς καὶ νόμοις, ὅθεν καὶ Γερμανοὶ ὑπὸ Ῥωμαίων καλοῦνται· δύναται δὲ τὸ ὄνομα γνήσιοι. Τὰ βορειότερα ἔθνη τῶν Γερμανῶν ἀμαξόβιά ἐστι καὶ νομαδικά, καὶ ῥαδίως μετα- 20 ναστεύειν ἔτοιμα, διὰ τὸ μὴ θησανρίζειν.—20. Οἱ παρωκεανῖται Γερμανοὶ καλοῦνται Κίμβροι. Ἐθος δέ τι αὐτῶν διηγοῦνται τοιοῦτον, ὅτι ταῖς γυναιξὶν αὐτῶν συστρατευούσαις τοῖς ἀνδράσι παρηκολούθουν γυναιῖκες προμάν- τεις ἰέρειαι, πολιοτρίχες, λευχεῖμονες, καρπασίνας ἐφαπ- 25 τίδας ἐπιπεπορημέναι, ζῶσμα χαλκοῦν ἔχουσαι, γυμνόποδες. Τοῖς οὖν αἰχμαλώτοις διὰ τοῦ στρατοπέδου συνήντων ξιφῆρεις· καταστέψασαι δὲ αὐτοὺς ἦγον ἐπὶ κρατῆρα χαλκοῦν, ὅσον ἀμφορέων εἴκοσιν. Εἶχον δὲ ἀναβάθραν, ἣν ἀναβᾶσα ἡ ἰέρεια ὑπερπετῆς τοῦ λέβητος 30 ἐλαιοτόμει ἕκαστον μετεωρισθέντα. Ἐκ δὲ τοῦ προχέου- ἐνου αἵματος εἰς τὸν κρατῆρα μαντείαν τινὰ ἐποιοῦντο. Ἄλλαι δὲ διασχίσασαι ἐσπλάγχνεον, ἀναφθεγγόμεναι νίκην τοῖς οἰκείοις. Ἐν δὲ τοῖς ἀγῶσιν ἔτυπτον τὰς βύρσας, τὰς περιτεταμένας τοῖς γέρροις τῶν ἄρμαμαξῶν, 35 ὥστε ἀποτελεῖσθαι φόφον ἐξαίσιον.

21. Μετὰ τὴν ὑπώρειαν τῶν Ἀλπέων ἀρχή ἐστι τῆς

Ἰταλίας. Καὶ τὰ μὲν ὑπὸ ταῖς Ἀλπεσιν ἔστι πεδίων εὐδαιμον σφόδρα, καὶ γεωλοφίαις εὐκάρποις πεποικιλμένον. Διαιρεῖ δ' αὐτὸ μέσον πῶς ὁ Πάδος. Ἀπασα μὲν οὖν ἡ χώρα ποταμοῖς πληθύνει καὶ ἔλεσι, μάλιστα δὲ ἡ τῶν Ἑνετῶν.—Παρὰ τοῖς Ἑνετοῖς τῷ Διομήδει ἀποδεδειγμέναι 5 τινὲς ἱστοροῦνται τιμαί· καὶ γὰρ θύεται λευκὸς ἵππος αὐτῷ· καὶ δύο ἄλση, τὸ μὲν Ἦρας Ἀργείας δείκνυται, τὸ δ' Ἀρτέμιδος Αἰτωλίδος. Πρὸς μνηθεύουσι δὲ ἐν τοῖς ἄλσεσι τούτοις ἡμεροῦσθαι τὰ θηρία, καὶ λύκοις ἐλάφους συναγελάζεσθαι· προσιόντων δὲ τῶν ἀνθρώπων καὶ κατα- 10 ψανόντων ἀνέχεσθαι· τὰ δὲ διωκόμενα ὑπὸ τῶν κυνῶν, ἐπειδὴν καταφύγῃ δεῦρο, μηκέτι διώκεσθαι.

22. Οἱ Λίγνες νέμονται χώραν τραχεῖαν καὶ παντελῶς λυπρὰν· τοῖς δὲ πόνοις καὶ ταῖς κατὰ τὴν λειτουργίαν 15 συνεχέσι κακοπάθειαις ἐπίπονον τινὰ βίον καὶ ἀτυχῇ ζῶσι. Καταδένδρου γὰρ τῆς χώρας οὐσης, οἱ μὲν αὐτῶν ὑλοτομοῦσι δι' ὅλης τῆς ἡμέρας, οἱ δὲ τὴν γῆν ἐργαζόμενοι τὸ πλεῖον πέτρας λατομοῦσι διὰ τὴν ὑπερβολὴν τῆς τραχύτητος—οὐδεμίαν γὰρ βῶλον τοῖς ἐργαλείοις ἀνασπῶσιν 20 ἄνευ λίθου—καὶ τοιαύτην ἔχοντες ἐν τοῖς ἔργοις κακοπάθειαν, τῇ συνεχεῖα περιγίγνονται τῆς φύσεως· καὶ πολλὰ μοχθήσαντες, ὀλίγους καρποὺς καὶ μόλις λαμβάνουσι. Πρὸς δὲ τὴν κακοπάθειαν ταύτην συνεργοὺς ἔχουσι τὰς γυναῖκας, εἰθισμένας ἐπίσης τοῖς ἀνδράσιν ἐργάζεσθαι. Κυνηγίας δὲ ποιοῦνται συνεχεῖς, ἐν αἷς 25 τῶν θηρίων χειρούμενοι, τὴν ἐκ τῶν καρπῶν σπάνιν διορθοῦνται. Θρασεῖς δ' εἰσὶ καὶ γενναῖοι, οὐ μόνον εἰς πόλεμον, ἀλλὰ καὶ πρὸς τὰς ἐν τῷ βίῳ περιστάσεις τὰς ἐχούσας δεινότητος. Ἐμπορευόμενοι γὰρ πλέουσι τὸ Σαρδῶν καὶ τὸ Λιβυκὸν πέλαγος, ἐτοίμως ἑαυτοὺς ῥίπτοντες 30 εἰς ἀβοηθήτους κινδύνους. Σκάφεσι γὰρ χρώμενοι τῶν σχεδιῶν εὐτελεστέροις, καὶ τοῖς ἄλλοις τοῖς κατὰ ναῦν χρήσιμοις ἥκιστα κατεσκευασμένοις, ὑπομένουσι τὰς ἐκ τῶν χειμῶνων φοβερωτάτας περιστάσεις καταπληκτικῶς.

23. Συνεχεῖς τούτοις εἰσὶν οἱ Τυρρῆνοί, οἱ παρὰ τοῖς 35 Ῥωμαίοις Ἑτροῦσκοι καὶ Τοῦσκοι προσαγορεύονται, τὰ

πεδία ἔχοντες τὰ μέχρι τοῦ ποταμοῦ τοῦ Τιβέριδος. Ῥεῖ
 δὲ ἐκ τῶν Ἀπεννίνων ὀρῶν ὁ Τίβερις· πληροῦται δὲ ἐκ
 πολλῶν ποταμῶν· μέρος μέντοι δι' αὐτῆς φερόμενος τῆς
 5 τῆς Τυρρήνιας, τὸ δ' ἐφεξῆς διορίζων ἀπ' αὐτῆς, πρῶτον μὲν
 τὴν Ὀμβρικήν, εἶτα τοὺς Σαβίνους καὶ Λατίνους, τοὺς
 πρὸς τῇ Ῥώμῃ μέχρι τῆς παραλίας.—24. Οἱ Τυρρῆνοί, τὸ
 μὲν παλαιὸν ἀνδρεία διενέγκαντες, χώραν πολλὴν κατεκ-
 τήσαντο, καὶ πόλεις ἀξιολόγους καὶ πολλὰς ἔκτισαν.
 Ὀμοίως δὲ καὶ ναυτικαῖς δυνάμεσιν ἰσχύσαντες, καὶ πολ-
 10 λούς χρόνους θαλαττοκρατήσαντες, τὸ μὲν παρὰ τὴν
 Ἰταλίαν πέλαγος ἀφ' ἑαυτῶν ἐποίησαν Τυρρηνικὸν προσ-
 αγορευθῆναι· τὰ δὲ κατὰ τὰς πεζικὰς δυνάμεις ἐκπονή-
 σαντες, τὴν τε σάλπιγγα ἐξεῦρον, καὶ πολλὰ ἄλλα, ὧν
 τὰ πλεῖστα Ῥωμαῖοι μιμησάμενοι μετήνεγκαν ἐπὶ τὴν ἰδίαν
 15 πολιτείαν. Γράμματά τε καὶ φυσιολογίαν καὶ θεολο-
 γίαν ἐξεπόνθησαν ἐπὶ πλεῖον, καὶ τὰ περὶ τὴν κεραυνοσκο-
 πίαν μάλιστα πάντων ἀνθρώπων ἐξειργάσαντο. Χώραν
 δὲ νεμόμενοι παμφόρον, καὶ ταύτην ἐξεργαζόμενοι, καρπῶν
 ἀφθονίαν ἔχουσιν. Ἐνδοξότατοι δὲ τὸ πρὶν ὄντες, εἰς
 20 τρυφὴν ὠλίσθησαν, καὶ ἐν πότοις τε καὶ ῥαθυμίαις βιοῦν-
 τες, τὴν ἐκ παλαιῶν χρόνων παρ' αὐτοῖς ζηλουμένην
 ἀλκὴν καὶ τὴν τῶν πατέρων δόξαν ἐν τοῖς πολέμοις ἀπο-
 βεβλήκασιν.

25. Ἡ τῶν Λατίνων χώρα μεταξὺ κεῖται τῆς τε ἀπὸ
 25 τῶν Ὠστίων παραλίας, μέχρι πόλεως Σιννέσσης καὶ τῆς
 Σαβινῆς· ἐκτείνεται δὲ ἐπὶ μῆκος μέχρι τῆς Καμπανίας
 καὶ τῶν Σαννιτικῶν ὀρῶν.—26. Ἀπασα ἡ Λατίνη, οὐ
 Ῥώμῃ κεῖται, ἐστὶν εὐδαίμων καὶ παμφόρος, πλὴν ὀλίγων
 χωρίων τῶν κατὰ τὴν παραλίαν, ὅσα ἐλώδη καὶ νοσερὰ, ἢ
 30 εἴ τινα ὀρεῖνὰ καὶ πετρώδη· καὶ ταῦτα δ' οὐ τελέως ἀργὰ,
 οὐδ' ἄχρηστα, ἀλλὰ νομὰς παρέχει δαψιλεῖς ἢ ὕλην, ἢ
 καρπούς τινας ἐλείους ἢ πετραίους. Τὸ δὲ Καίκουβον,
 ἐλῶδες ὄν, εὐοινοτάτην ἄμπελον τρέφει, τὴν δεινῶς τι-

27. Τὸ Καμπανίας πεδίων εὐδαιμονέστατον τῶν ἀπάν-
 35 των ἐστί· περίκεινται δ' αὐτῷ γεωλοφίαι τε εὐκαρποι,
 καὶ ὄρη τὰ τε τῶν Σαννιτῶν καὶ τὰ τῶν Ὀσκων. Διὰ δὲ

τὴν ἀρετὴν περιμάχητον ἦν τὸ πεδίον. Ἱστορεῖται δὲ ἕνα τῶν πεδίων σπεῖρεσθαι δι' ἔτους, δις μὲν τῇ ζέῃ, τὸ δὲ τρίτον ἐλύμῳ, τινὰ δὲ καὶ λαχανεύεσθαι τῷ τετάρτῳ σπόρῳ. Καὶ μὴν τὸν οἶνον τὸν κράτιστον ἐντεῦθεν ἔχουσι Ῥωμαῖοι, τὸν Φάλερνον, καὶ τὸν Στάτανον καὶ 5 Κάληνον. Ὡς δ' αὐτως εὐέλαιός ἐστι, καὶ πᾶσα ἡ περὶ τὸ Οὐέναφρον ὁμορον τοῖς πεδίοις ὄν.

28. Ὑπέρκειται δὲ τῶν τόπων τούτων ὄρος τὸ Οὐέσ-
σούιον, ἀγροῖς περιοικούμενον παγκάλοις, πλὴν τῆς κορυ-
φῆς· αὕτη δ' ἐπίπεδος μὲν πολὺ μέρος ἐστίν, ἄκαρπος 10
δ' ὅλη· ἐκ δὲ τῆς ὕψεως τεφρώδης, καὶ κοιλάδας φαίνει
σηραγωγδεῖς πετρῶν αἰθαλωδῶν κατὰ τὴν χροάν, ὥς ἂν
ἐκβεβρωμένων ὑπὸ πυρός· ὥς τεκμαίροιτ' ἂν τις, τὸ χω-
ρίον τοῦτο καίεσθαι πρότερον, καὶ ἔχειν κρατῆρας πυρός,
σβεσθῆναι δ' ἐπιλιπούσης τῆς ὕλης. 15

29. Ἡ Κρότων, ἦν Μύσκελλος ἔκτισε, δοκεῖ τά τε
πολέμια καλῶς ἀσκήσαι, καὶ τὰ περὶ τὴν ἀθλησιν. Ἐν
μᾶ γοῦν Ὀλυμπιάδι οἱ τῶν ἄλλων προτερήσαντες τῷ
σταδίῳ ἑπτὰ ἄνδρες ἅπαντες ὑπῆρξαν Κροτωνιᾶται· ὥστ'
εἰκότως εἰρῆσθαι δοκεῖ, διότι Κροτωνιατῶν ὁ ἔσχατος 20
πρῶτος ἦν τῶν ἄλλων Ἑλλήνων. Πλείστους οὖν Ὀλυμ-
πιονίκας ἔσχε, καίπερ οὐ πολλὸν χρόνον οἰκηθεῖσα, διὰ
τὸν φθόρον τῶν ἐπὶ Σάγρᾳ πεσόντων ἀνδρῶν, πλείστων
τὸ πλῆθος. Προσέλαβε δὲ τῇ τῆς πόλεως δόξῃ καὶ τὸ τῶν
Πυθαγορείων πλῆθος, καὶ Μίλων, ἐπιφανέστατος μὲν τῶν 25
ἀθλητῶν γεγωνῶς ὁμιλητῆς δὲ Πυθαγόρου, διατρίψαντος
ἐν τῇ πόλει πολλὸν χρόνον. Φασὶ δὲ ἐν τῷ συσσιτίῳ ποτὲ
τῶν φιλοσόφων πονήσαντος στύλον, τὸν Μίλωνα ὑποδύντα
σῶσαι ἅπαντας, ὑποσπάσαι δὲ ἑαυτόν. Τῇ δὲ αὐτῇ ῥώμῃ
πεποιθότα εἰκός ἐστιν εὑρέσθαι καὶ τὴν τοῦ βίου κατα- 30
στροφὴν. Λέγεται γοῦν ὁδοιπορῶν ποτε δι' ὕλης βαθείας
εὑρεῖν ξύλον μέγα ἐσφηνωμένον· ἐμβαλὼν δὲ χεῖρας ἅμα
καὶ πόδας εἰς τὴν διάστασιν, βιάζεσθαι πρὸς τὸ διασχίσαι
τελέως· τοσοῦτον δ' ἴσχυσε μόνον, ὥστ' ἐκπεσεῖν τοὺς
σφῆνας, εἴτ' εὐθὺς συμπεσεῖν τὰ μέρη τοῦ ξύλου, ἀπο- 35
ληφθέντα δ' αὐτὸν ἐν τῇ τοιαύτῃ ἀγῇ θηρόβρωτον γεν-
έσθαι.

30. Ἐφεξῆς δ' ἐστὶν Ἀχαιῶν κτίσμα ἡ Σύβαρις, δυοῖν ποταμῶν μεταξὺ, Κράθιδος καὶ Συνβάριδος. Τοσοῦτον δ' εὐτυχία διήνεγκεν ἡ πόλις αὕτη τὸ παλαιόν, ὥς τεττάρων μὲν ἐθνῶν τῶν πλησίον ἐπῆρξε, πέντε δὲ καὶ εἴκοσι 5 πόλεις ὑπηκόους ἔσχε, τριάκοντα δὲ μυριάσιν ἀνδρῶν ἐπὶ Κροτωνιάτας ἐστράτευσαν, πεντήκοντα δὲ σταδίων κύκλον συνεπλήρουν οἰκοῦντες ἐπὶ τῷ Κράθιδι. Ὑπὸ μέντοι τρυφῆς καὶ ὕβρεως τὴν εὐδαιμονίαν ἅπασαν ἀφῆρέθησαν ὑπὸ Κροτωνιατῶν, ἐν ἡμέραις ἐβδομήκοντα· ἐλόντες γὰρ 10 τὴν πόλιν, ἐπήγαγον τὸν ποταμὸν, καὶ κατέκλυσαν.
31. Διαβόητοι εἰσὶν ἐπὶ τρυφῇ οἱ Συνβαρίται, οἱ τὰς ποιούσας ψόφον τέχνας οὐκ ἑῶσιν ἐπιδημεῖν τῇ πόλει, οἷον χαλκέων καὶ τεκτόνων καὶ τῶν ὁμοίων, ὅπως αὐτοῖς πανταχόθεν ἀθόρυβοι ὦσιν οἱ ὕπνοι. Οὐκ ἐξῆν δ' οὐδ' 15 ἀλεκτρύονα ἐν τῇ πόλει τρέφεσθαι. Ἱστορεῖ δὲ περὶ αὐτῶν Τίμαιος, ὅτι ἀνὴρ Συνβαρίτης, εἰς ἀγρόν ποτε πορευόμενος, ἔφη, ἰδὼν τοὺς ἐργάτας σκάπτοντας, αὐτὸς ῥῆγμα λαβεῖν· πρὸς δὲν ἀποκρίνασθαι τινα τῶν ἀκουσάντων, Αὐτὸς δὲ σοῦ διηγουμένου ἀκούων πεπόνηκα τὴν πλευράν.
- 20 —Ἄλλος δὲ Συνβαρίτης παραγενόμενος εἰς Λακεδαίμονα, καὶ κληθεὶς εἰς φειδίτιον, ἐπὶ τῶν ξύλων κατακείμενος καὶ δειπνῶν μετ' αὐτῶν, πρότερον μὲν ἔφη καταπεπληχθαι τὴν τῶν Λακεδαιμονίων πυνθανόμενος ἀνδρείαν, νῦν δὲ θεασάμενος νομίζειν μηδὲν τῶν ἄλλων αὐτοὺς διαφέρειν· 25 καὶ γὰρ τὸν ἀνανδρότατον μᾶλλον ἂν ἐλέσθαι ἀποθανεῖν, ἢ τοιοῦτον βίον ζῶντα καρτερεῖν.—32. Δοκεῖ δὲ μετὰ τῆς εὐδαιμονίας αὐτῶν καὶ ὁ τῆς πόλεως τόπος παροξῦναι αὐτοὺς ἐκτρυφῆσαι· ἡ γὰρ πόλις αὐτῶν ἐν κοίλῳ κειμένη, τοῦ μὲν θέρους, ἔωθέν τε καὶ πρὸς ἐσπέραν ψύχος ὑπερ- 30 βάλλον ἔχει, τὸ δὲ μέσον τῆς ἡμέρας καῦμα ἀνύποιστον· ὅθεν καὶ ῥηθῆναι, ὅτι τὸν βουλόμενον ἐν Συνβάρει μὴ πρὸ μοίρας ἀποθανεῖν, οὔτε δυνόμενον, οὔτε ἀνίσχοντα τὸν ἥλιον ὀρᾶν δεῖ.—33. Ἐς τηλικοῦτον δ' ἦσαν τρυφῆς ἐληλακότες, ὥς καὶ παρὰ τὰς εὐωχίας τοὺς ἵππους ἐθίσαι 35 πρὸς αὐλὸν ὀρχεῖσθαι. Τοῦτ' οὖν εἰδότες οἱ Κροτωνιάται, ὅτε αὐτοῖς ἐπολέμουν, ἐνέδοσαν τὸ ὀρχηστικὸν μέρος·

συμπαρῆσαν γὰρ αὐτοῖς καὶ αὐλήται ἐν στρατιωτικῇ σκευῇ· καὶ ἅμα αὐλούντων ἀκούοντες οἱ ἵπποι, οὐ μόνον ἐξωρχήσαντο, ἀλλὰ καὶ τοὺς ἀναβάτας ἔχοντες ἡντομόλησαν πρὸς τοὺς Κροτωνιάτας.

34. Ἡ Σικελία πασῶν τῶν νήσων καὶ κρατίστη ἐστὶ, 5 καὶ τῇ παλαιότητι τῶν μυθολογουμένων πεπρώτευνκεν· Ἡ γὰρ νῆσος τὸ παλαιὸν ἀπὸ μὲν τοῦ σχήματος Τρινακρία κληθεῖσα, ἀπὸ δὲ τῶν κατοικησάντων αὐτὴν Σικανῶν Σικανία προσαγορευθεῖσα, τελευταῖον ἀπὸ τῶν Σικελῶν τῶν ἐκ τῆς Ἰταλίας πανδημεὶ περαιωθέντων ὠνόμασται 10 Σικελία. "Εστι δ' αὐτῆς ἡ περίμετρος σταδίων ὡς τετρακισχιλίων τριακοσίων ἐξήκοντα. Οἱ ταύτην οὖν κατοικοῦντες Σικελιῶται παρειλήφασι παρὰ τῶν προγόνων, ἀεὶ τῆς φήμης ἐξ αἰῶνος παραδεδομένης τοῖς ἐγγόνοις, ἱερὰν ὑπάρχειν τὴν νῆσον Δήμητρος καὶ Κόρης, καὶ ταύτας 15 τὰς θεὰς ἐν αὐτῇ πρώτως φανῆναι, καὶ τὸν τοῦ σίτου καρπὸν ταύτην πρώτην ἀνεῖναι, διὰ τὴν ἀρετὴν τῆς χώρας. —35. Καὶ τῆς ἀρπαγῆς τῆς κατὰ τὴν Κόρην ἐν ταύτῃ γενομένης ἀπόδειξιν εἶναι λέγουσι φανερωτάτην, ὅτι τὰς διατριβὰς αἱ θεαὶ κατὰ ταύτην τὴν νῆσον ἐποιοῦντο, διὰ 20 τὸ στέργεσθαι μάλιστα παρ' αὐταῖς ταύτην. Γενέσθαι δὲ μυθολογοῦσι τῆς Κόρης τὴν ἀρπαγὴν ἐν τοῖς λειμῶσι τοῖς κατὰ τὴν Ἑνναν. "Εστι δ' ὁ τόπος οὗτος πλησίον μὲν τῆς πόλεως, ἴοις δὲ καὶ τοῖς ἄλλοις ἄνθεσι παντοδαποῖς εὐπρεπῆς καὶ θεὰς ἄξιος. Διὰ δὲ τὴν ἀπὸ τῶν φυομένων 25 ἀνθῶν εὐωδίαν, λέγεται τοὺς κυνηγεῖν εἰωθότας κύνας μὴ δύνασθαι στιβεύειν, ἐμποδιζομένους τὴν φυσικὴν αἰσθησιν. "Εστι δὲ ὁ προειρημένος λειμῶν, ἄνωθεν μὲν ὁμαλὸς καὶ παντελῶς εὐνδρος, κύκλῳ δὲ ὑψηλὸς, καὶ πανταχόθεν κρημνοῖς ἀπότομος· δοκεῖ δ' ἐν μέσῳ κεῖσθαι τῆς ὅλης 30 νήσου, διὸ καὶ Σικελίας ὁμφαλὸς ὑπὸ τινων ὀνομάζεται. Ἐχει δὲ καὶ πλησίον ἄλση καὶ λειμῶνας καὶ περὶ ταῦτα ἔλη, καὶ σπήλαιον εὐμέγεθες, ἔχον χάσμα κατάγειον, πρὸς τὴν ἄρκτον νενευκός· δι' οὗ μυθολογοῦσι τὸν Πλούτωνα, μεθ' ἄρματος ἐπελθόντα, ποιήσασθαι τὴν ἀρπαγὴν τῆς 35 Κόρης. Μετὰ δὲ τὴν ἀρπαγὴν μυθολογοῦσι τὴν Δήμητ-

ραν, μὴ δυναμένην εὐρεῖν τὴν θυγατέρα, λαμπάδας ἐκ τῶν κατὰ τὴν Αἴτνην κρατήρων ἀναφαιμένην, ἐπελθεῖν ἐπὶ πολλὰ μέρη τῆς οἰκουμένης· τῶν δ' ἀνθρώπων τοὺς μάλιστα ταύτην προσδεξαμένους εὐεργετῆσαι, τὸν τῶν πυρῶν 5 καρπὸν ἀντιδωρησαμένην.

36. Τὰ ἄνω τῆς Αἴτνης χωρία ψιλὰ ἐστὶ, καὶ τεφρώδη, καὶ χιόνος μεστὰ τοῦ χειμῶνος· τὰ κάτω δὲ δρυμοῖς καὶ φυτεῖαις διείληπται παντοδαπαῖς. Ἔοικε δὲ λαμβάνειν μεταβολὰς πολλὰς τὰ ἄκρα τοῦ ὄρους διὰ τὴν νομὴν τοῦ 10 πυρὸς, τοτὲ μὲν εἰς ἓνα κρατῆρα συμφερομένον, τοτὲ δὲ σχιζομένου, καὶ τοτὲ μὲν ῥύακας ἀναπέμποντος, τοτὲ δὲ φλόγας καὶ λιγνῆς, ἄλλοτε δὲ καὶ μύδρους ἀναφυσῶντος. Νύκτωρ μὲν καὶ φέγγη φαίνεται λαμπρὰ ἐκ τῆς κορυφῆς, μεθ' ἡμέραν δὲ καπνῷ καὶ ἀχλύϊ κατέχεται.

15 37. Ἡ Κύρνος νῆσος, ἥ ὑπὸ τῶν Ῥωμαίων καὶ τῶν ἐγχωρίων Κόρσικα ὀνομάζεται, εὐμεγέθης οὖσα, πολλὴν τῆς χώρας ὀρεινὴν ἔχει, πεπνυκασμένην δρυμοῖς συνεχέσι, καὶ ποταμοῖς διαῤῥεομένην μικροῖς. Οἱ δ' ἐγχώριοι τροφ- 20 αῖς μὲν χρῶνται γάλακτι καὶ μέλιτι καὶ κρέασι, δαψιλῶς πάντα ταῦτα παρεχομένης τῆς χώρας· τὰ δὲ πρὸς ἀλλή- λους βιοῦσιν ἐπιεικῶς καὶ δικαίως, παρὰ πάντας σχεδὸν τοὺς ἄλλους βαρβάρους. Τὰ τε γὰρ κατὰ τὴν ὀρεινὴν ἐν τοῖς δένδρεσιν εὐρισκόμενα κηρία τῶν πρώτων εὐρισκόντων 25 ἐστὶ, μηδενὸς ἀμφισθητοῦντος· τὰ δὲ πρόβατα σημείοις διειλημμένα, καὶν μηδεὶς φυλάττη, σώζεται τοῖς κεκτημέν- οις· ἐν τε ταῖς ἄλλαις ταῖς ἐν βίῳ οἰκονομίαις θαυμαστῶς προτιμῶσι τὸ δικαιοπραγεῖν. Φύεται δὲ κατὰ τὴν νῆσον ταύτην καὶ πύξος πλείστη καὶ διάφορος, δι' ἣν καὶ τὸ μέλι τὸ γιγνόμενον ἐν αὐτῇ παντελῶς γίγνεται πικρόν. Κατ- 30 οικοῦσι δ' αὐτὴν βάρβαροι, τὴν διάλεκτον ἔχοντες ἐξηλαγμένην καὶ δυσκατανόητον· τὸν δ' ἀριθμὸν ὑπάρχουσιν ὑπὲρ τοὺς τρισμυρίους.

38. Ἡ Πελοπόννησος ἐοικυῖά ἐστὶ φύλλῳ πλατάνου τὸ σχῆμα, ἴση δὲ σχεδὸν τι κατὰ μῆκος καὶ κατὰ πλάτος. 35 Ἐχουσι δὲ τῆς χερρόνησου ταύτης τὸ μὲν ἐσπέριον μέρος Ἡλεῖοι καὶ Μεσσήνιοι, κλυζόμενοι τῷ Σικελικῷ πελάγει·

ἐξῆς δὲ μετὰ τὴν Ἠλείαν ἐστὶ τὸ τῶν Ἀχαιῶν ἔθνος, πρὸς ἄρκτους βλέπον, καὶ τῷ Κορινθιακῷ κόλπῳ παρατεῖνον· τελευτᾷ δὲ εἰς τὴν Σικωνίαν. Ἐντεῦθεν δὲ Σικων καὶ Κόρινθος ἐκδέχεται μέχρι τοῦ ἰσθμοῦ. Μετὰ δὲ τὴν Μεσσηνίαν ἢ Λακωνικὴν, καὶ ἢ Ἀργεῖαν, μέχρι τοῦ ἰσθμοῦ καὶ 5 αὐτή. Μέση δὲ ἐστὶν ἢ Ἀρκαδία, πᾶσιν ἐπικειμένη, καὶ γειτνιῶσα τοῖς ἄλλοις ἔθνεσιν.

39. Πολλὰ μὲν δὴ καὶ ἄλλα ἴδοι τις ἂν ἐν Ἑλλάδι καὶ ἀκούσαι θαύματος ἄξια, μάλιστα δὲ τὰ ἐν Ὀλυμπίᾳ. Αὕτη ἢ πόλις τὴν ἐπιφάνειαν ἔσχεν ἐξ ἀρχῆς μὲν διὰ τὸ 10 μαντεῖον τοῦ Ὀλυμπίου Διός· ἐκείνου δ' ἐκλειφθέντος, οὐδὲν ἤττον συνέμεινεν ἢ δόξα τοῦ ἱεροῦ, καὶ τὴν αὖξησιν, ὅσῃν ἴσμεν, ἔλαβε διὰ τε τὴν πανήγυριν καὶ τὸν ἀγῶνα τὸν Ὀλυμπιακὸν, μέγιστον τῶν ἀπάντων. Ἐκοσμήθη δ' ἐκ τοῦ πλήθους τῶν ἀναθημάτων, ἅπερ ἐκ πάσης ἀνέτιθ- 15 ετο τῆς Ἑλλάδος, ὣν ἦν καὶ ὁ χρυσοῦς σφυρήλατος Ζεὺς, ἀνάθημα Κινυέλου τοῦ Κορινθίων τυράννου. Μέγιστον δὲ τούτων ὑπῆρξε τὸ τοῦ Διὸς ξόανον, ὃ ἐποίησε Φειδίας, Χαρμίδου, Ἀθηναῖος.—40. Καθέζεται μὲν δὴ ὁ θεὸς ἐν θρόνῳ, χρυσοῦ πεποιημένος καὶ ἐλέφαντος. Στέφανος δὲ 20 ἐπίκειται οἱ τῇ κεφαλῇ, μεμιμημένος ἐλαίας κλῶνας. Ἐν μὲν τῇ δεξιᾷ φέρει Νίκην ἐξ ἐλέφαντος, καὶ ταύτην χρυσοῦ ταινίαν τε ἔχουσαν, καὶ ἐπὶ τῇ κεφαλῇ στέφανον· τῇ δὲ ἀριστερᾷ τοῦ θεοῦ χάριέν ἐστι σκῆπτρον μετὰλλοις τοῖς πᾶσιν ἡνδισμένον. Ὁ δὲ ὄρνις, ὃ ἐπὶ τῷ σκῆπτρῳ καθ- 25 ἡμενος, ἐστὶν ὁ αἰτός. Χρυσοῦ δὲ καὶ τὰ ὑποδήματα τῷ θεῷ καὶ ἱμάτιον ὡσαύτως ἐστί. Τῷ δὲ ἱματίῳ ζώδιά τε καὶ τῶν ἀνθρώπων τὰ κρίνα ἐστὶν ἐμπεποιημένα. Ὁ δὲ θρόνος ποικίλος μὲν χρυσῷ καὶ λίθοις, ποικίλος δὲ καὶ ἐβένῳ τε καὶ ἐλέφαντι. 30

41. Τὴν μὲν Λακωνικὴν Εὐριπίδης φησὶν ἔχειν πολλὴν μὲν ἄροτον, ἐκπνεῖν δ' οὐ ῥαδίαν· κοίλῃ γὰρ, ὄρεσι περίδρομος, τραχεῖά τε, δυσεῖσβολός τε πολεμίῳις· τὴν δὲ Μεσσηνιακὴν καλλίκαρπον ὁ αὐτὸς λέγει, καὶ κατάρβυτον, καὶ βουσί καὶ ποίμναισιν εὐβοτωτάτην.—Εὖσειστος δὲ ἢ Λακ- 35 ωνικὴ, καὶ δὴ τοῦ Ταυγέτου κορυφὰς τινὰς ἀπορράγῃναι

τινες μνημονεύουσιν. Εἰσὶ δὲ λατομίαι λίθου πολυτελοῦς, τοῦ μὲν Ταιναρίου ἐν Ταινάρῳ, παλαιαί· νεωστὶ δὲ καὶ ἐν τῷ Ταυγέτῳ μέταλλον ἀνέωξάν τινες εὐμέγεθες, χορηγὸν ἔχοντες τὴν τῶν Ῥωμαίων πολυτέλειαν.

- 5 42. Λακεδαιμονίοις τέχνας μανθάνειν ἄλλας ἢ τὰς εἰς πόλεμον, αἰσχρόν ἐστιν. Ἐστιῶνται δὲ πάντες ἐν κοινῷ· τοὺς δὲ γέροντας αἰσχύνονται οὐδὲν ἥττον ἢ πατέρας· γυμνάσια δ' ὥσπερ ἀνδρῶν ἐστὶν οὕτω καὶ παρθένων. Ξένοις δ' ἐμβιοῦν οὐκ ἔξεστιν ἐν Σπάρτῃ, οὔτε Σπαρτιά-
10 ταις ξενιτεύειν. Χρηματίζεσθαι αἰσχρὸν Σπαρτιάτῃ· νομίματι δὲ χρῶνται σκυτίνῳ· ἐὰν δὲ παρά τινι εὐρεθῇ χρυσὸς ἢ ἄργυρος, θανάτῳ ζημιοῦται. Σεμνύνονται δὲ πάντες ἐπὶ τῷ ταπεινοῦς αὐτοὺς παρέχειν καὶ κατηκόους ταῖς ἀρχαῖς. Μακαρίζονται δὲ μᾶλλον παρ' αὐτοῖς οἱ γεν-
15 ναίως ἀποθνήσκοντες ἢ οἱ εὐτυχῶς ζῶντες. Οἱ δὲ παῖδες νομίμως περὶ τὸν τῆς Ὁρθίας βωμὸν περιϊόντες μαστιγοῦνται. Αἰσχρὸν δὲ ἐστὶ δειλῶν σύσκηνον ἢ συγγυμναστὴν ἢ φίλον γενέσθαι. Μάχονται δὲ ἐστεφανωμένοι. Ὑπανίστανται βασιλεῖ πάντες, πλὴν Ἐφόρων. Ὅμνυει δὲ πρὸ
20 τῆς ἀρχῆς ὁ βασιλεὺς κατὰ τοὺς τῆς πόλεως νόμους βασιλεύσειν.

43. Ἱεροπρεπὴς ἐστὶ πᾶς ὁ Παρνασὸς, ἔχων ἄντρα τε καὶ ἄλλα χωρία, τιμώμενά τε καὶ ἀγιστενόμενα· ὧν ἐστὶ γνωριμώτατον καὶ κάλλιστον τὸ Κωρύνκιον ἄντρον. Τῶν
25 δὲ πλευρῶν τοῦ Παρνασοῦ τὸ μὲν ἐσπέριον νέμονται Λοκροὶ τε οἱ Ὀζόλαι, καὶ τινες τῶν Δωριέων, καὶ Αἰτωλοί· τὸ δὲ πρὸς ἔω Φωκεῖς καὶ Δωριεῖς· τὸ δὲ νότιον κατέχουσιν οἱ Δελφοὶ, πετρῶδες χωρίον, θεατροειδὲς, κατὰ κορυφὴν ἔχον τὸ μαντεῖον καὶ τὴν πόλιν, σταδίων ἑκκαίδεκα κύκ-
30 λον πληροῦσαν. Φασὶ δ' εἶναι τὸ μαντεῖον ἄντρον κοῖλον, οὐ μάλα εὐρύστομον· ἀναφέρεσθαι δ' ἐξ αὐτοῦ πνεῦμα ἐνθουσιαστικόν· ὑπερκεῖσθαι δὲ τοῦ στομίου τρίποδα ὑψηλὸν, ἐφ' ὃν τὴν Πυθίαν ἀναβαίνουσιν, δεχομένην τὸ πνεῦμα, ἀποθεσπίζειν ἔμμετρά τε καὶ ἄμετρα.
- 35 44. Ἡ τῶν Ἀθηναίων χώρα πέφυκεν οἷα πλείστας προσόδους παρέχεσθαι. Τὰς μὲν γὰρ ὥρας ἐνθάδε πραο-

άτας εἶναι καὶ αὐτὰ τὰ γιγνόμενα μαρτυρεῖ· ἃ γοῦν πολλαχοῦ οὐδὲ βλαστάνειν δύναιτ' ἂν, ἐνθάδε καρποφορεῖ· ὥσπερ δὲ ἡ γῆ, οὕτω καὶ ἡ περὶ τὴν χώραν θάλαττα παμφορωτάτῃ ἐστί. Καὶ μὴν ὅσα περ οἱ θεοὶ ἐν ταῖς ὥραις ἀγαθὰ παρέχουσι, καὶ ταῦτα πάντα ἐνταῦθα πρωϊαί- 5
τατα μὲν ἄρχεται, ὀψιαίτατα δὲ λήγει. Οὐ μόνον δὲ κρατεῖ τοῖς ἐπ' ἐνιαυτὸν θάλλουσί τε καὶ γηράσκουσιν, ἀλλὰ καὶ αἰδία ἀγαθὰ ἔχει ἡ χώρα. Πέφυκε μὲν γὰρ λίθος ἐν αὐτῇ ἄφθονος, ἐξ οὗ κάλλιστοι μὲν ναοὶ, κάλλιστοι δὲ βωμοὶ γίγνονται, εὐπρεπέστατα δὲ θεοῖς ἀγάλ- 10
ματα· πολλοὶ δ' αὐτοῦ καὶ Ἕλληνες καὶ βάρβαροι προσδέονται. Ἔστι δὲ καὶ γῆ, ἥ σπειρομένη μὲν οὐ φέρει καρπὸν, ὀρυσσομένη δὲ πολλαπλασίους τρέφει, ἥ εἰ σῖτον ἔφερε· καὶ μὴν ὑπαργυρός ἐστι θεία μοῖρα. Πολλῶν γοῦν πόλεων παροικουσῶν καὶ κατὰ γῆν καὶ κατὰ θάλατ- 15
ταν, εἰς οὐδεμίαν τούτων οὐδὲ μικρὰ φλὲψ ἀργυρίτιδος διήκει.

45. Ἐν τῇ παραλίᾳ τῆς Ἀττικῆς ἐστὶν ἡ Ἐλευσίς πόλις, ἐν ἣ τὸ τῆς Δήμητρος ἱερὸν τῆς Ἐλευσινίας· καὶ ὁ μυστικὸς σηκὸς, ὃν κατεσκεύασεν Ἰκτῖνος, ὃς καὶ τὸν 20
Παρθενῶνα ἐποίησε τὸν ἐν ἀκροπόλει τῇ Ἀθηνᾷ, Περικλέους ἐπιστατοῦντος τῶν ἔργων. Ἐν δὲ τοῖς δήμοις καταριθμεῖται ἡ πόλις.—46. Λόφος δ' ἐστὶν ἡ Μουνυχία χερρόνησίζων. Τὸ μὲν οὖν παλαιὸν ἐτετείχιστο καὶ συνώ-
κιστο ἡ Μουνυχία, προσειληφυῖα τῷ περιβόλῳ τὸν Πειραιᾶ 25
καὶ τοὺς λιμένας πλήρεις νεωρίων· ἄξιόν τε ἦν ναύ-
σταθμον τετρακοσίαις ναυσίν. Τῷ δὲ τείχει τούτῳ συν-
ῆπται τὰ καθειλκυσμένα ἐκ τοῦ ἄστεος σκέλη· ταῦτα δ' ἦν μακρὰ τεῖχη, τετταράκοντα σταδίων τὸ μῆκος, συνάπτοντα τὸ ἄστυ τῷ Πειραιεῖ. Οἱ δὲ πολλοὶ πόλεμοι 30
τὸ τεῖχος κατήρειψαν, καὶ τὸ τῆς Μουνυχίας ἔρυμα, τὸν τε Πειραιᾶ συνέστειλαν εἰς ὀλίγην κατοικίαν.

47. Πόλεις εἰσὶν ἐν τῇ Κρήτῃ νήσῳ πλείους μὲν, μέγισται δὲ καὶ ἐπιφανέσταται τρεῖς, Κνωσσὸς, Γόρτυνα, Κνωδονία. Διαφερόντως δὲ τὴν Κνωσσὸν καὶ Ὅμηρος 35
ὑμνεῖ, μεγάλην καλῶν, καὶ βασίλειον τοῦ Μίνω, καὶ οἱ

ὕστερον. Καὶ δὴ καὶ διετέλεσε μέχρι πολλοῦ φερομένη
τὰ πρῶτα· εἶτα ἐταπεινώθη, καὶ πολλὰ τῶν νομίμων
ἀφῆρέθη. Ὑστερον δὲ ἀνέλαβε πάλιν τὸ παλαιὸν σχῆμα
τὸ τῆς μητροπόλεως. Ἰστορεῖται δὲ ὁ Μίνως νομοθέτης
5 γενέσθαι σπουδαῖος, θαλαττοκρατῆσαι τε πρῶτος. Προσ-
ποιεῖτο δὲ Μίνως παρὰ τοῦ Διὸς αὐτοῦ μεμαθηκέναι τοὺς
νόμους, δι' ἐννέα ἐτῶν εἰς τι ὄρος φοιτῶν, ἐν ᾧ Διὸς
ἄντρον ἐλέγετο, κακεῖθεν ἀεὶ τινας νόμους φέρων τοῖς
Κρησί. Ὅμηρος αὐτὸν Διὸς μεγάλου ὀαριστὴν λέγει. Οἱ
10 ἀρχαῖοι δὲ περὶ αὐτοῦ πάλιν ἄλλους εἰρήκασι λόγους ὑπε-
ναντίους τούτοις· ὥς τυραννικός τε γένοιτο, καὶ βίαιος,
καὶ δασμολόγος· τραγωδοῦντες τὰ περὶ τὸν Μινώταυρον,
καὶ τὸν Λαβύρινθον, καὶ τὰ Θησεῖ συμβάντα καὶ Δαιδάλῳ.

II. ASIA.

1. Τῇ δ' Εὐρώπῃ συνεχῆς ἐστὶν ἡ Ἀσία κατὰ τὸν Τάν-
15 αῖν συνάπτουσα αὐτῇ· περὶ ταύτης οὖν ἐφεξῆς ῥητέον,
διελόντας φυσικοῖς τισιν ὅροις τοῦ σαφοῦς χάριν.—Ὁ
Ταῦρος μέσῃν πῶς διέζωκε ταύτην τὴν ἡπειρον, ἀπὸ τῆς
ἐσπερίας ἐπὶ τὴν ἕω τεταμένος, τὸ μὲν αὐτῆς ἀπολείπων
πρὸς Βορρᾶν, τὸ δὲ, μεσημβρινόν· καλοῦσι δ' αὐτῶν οἱ
20 Ἕλληνες, τὸ μὲν, ἐντὸς τοῦ Ταύρου, τὸ δὲ, ἐκτός.—Οἱ δὲ
ποταμοὶ, ὅσοι κατὰ τὴν Ἀσίαν λόγον ἄξιοι, ἐκ τοῦ Ταύρου
τε καὶ τοῦ Κανκάσου ἀνίσχοντες, οἱ μὲν ὥς ἐπ' ἄρκτον
τετραμμένον ἔχουσι τὸ ὕδωρ, οἱ δὲ ὥς ἐπὶ νότον ἄνεμον, ὁ
Εὐφράτης τε καὶ ὁ Τίγρης, καὶ ὁ Ἰνδός τε καὶ ὁ Ὑδάσπης,
25 καὶ Ἀκεσίνης, καὶ Ὑδραώτης, καὶ Ὑφασις, καὶ ὅσοι ἐν
μέσῳ τούτων τε καὶ τοῦ Γάγγου ποταμοῦ εἰς θάλασσαν
ἐσβάλλουσιν, ἢ ἐς τενάγῃ ἀναχεόμενοι ἀφανίζονται, καθ-
άπερ ὁ Εὐφράτης ποταμὸς ἀφανίζεται.

2. Ὁ Καύκασος ὅρος ἐστὶν ὑπερκείμενον τοῦ πελάγους
30 ἑκατέρου, τοῦ τε Ποντικοῦ καὶ τοῦ Κασπίου, διατειχίζον
τὸν ἰσθμὸν, τὸν διείργοντα αὐτά. Εὐδενδρον δ' ἐστὶν
ὕλη παντοδαπῇ, τῇ τε ἄλλῃ καὶ τῇ ναυπηγησίμῳ.—Τὰ
ἄκρα τοῦ Κανκάσου κατέχουσιν οἱ Σόανες, κράτιστοι
ὄντες κατ' ἀλκὴν καὶ δύναμιν. Παρὰ τούτοις δὲ λέγεται

χρυσὸν καταφέρειν τοὺς χειμάρρους· ὑποδέχεσθαι δὲ αὐτὸν τοὺς βαρβάρους φάτναις κατατετρημέναις, καὶ μαλ-
λωταῖς δοραῖς· ἀφ' οὗ δὴ μεμνηθεῖσθαι καὶ τὸ χρυσόμαλ-
λον δέρος.

3. Τὰ μὲν οὖν ἄλλα ἔθνη, τὰ πλησίον περὶ τὸν Καύ-5
κασον, λυπρὰ καὶ μικρόχωρα· τὸ δὲ τῶν Ἀλθανῶν ἔθνος,
καὶ τὸ τῶν Ἰθέρων, ἃ δὴ πληροῖ μάλιστα τὸν λεχθέντα
ἰσθμὸν, εὐδαίμονα χώραν ἔχει καὶ σφόδρα καλῶς οἰκεῖσθαι
δυναμένην.—Καὶ δὴ καὶ ἦγε Ἰθηρία οἰκεῖται καλῶς τὸ
πλέον πόλεσί τε καὶ ἐποικίους, ὥστε καὶ κεραμωτὰς εἶναι 10
στέγας, καὶ ἀρχιτεκτονικὴν τὴν τῶν οἰκήσεων κατασκευὴν,
καὶ ἀγορὰς καὶ τᾶλλα κοινά. Τῆς δὲ χώρας τὰ μὲν κύκλῳ
τοῖς Καυκασίοις ὄρεσι περιέχεται· ἐν μέσῳ δὲ ἐστὶ πεδίον
ποταμοῖς διάρρυτον, ὃ οἱ γεωργικώτατοι τῶν Ἰθέρων
οἰκοῦσιν, Ἀρμενιστί τε καὶ Μηδιστί ἐσκευασμένοι. Τὴν 15
δὲ ὄρεινὴν οἱ πλείους, καὶ μάχιμοι κατέχουσι, Σκυθῶν
δίκην ζῶντες, καὶ Σαρματῶν, ὧν περ καὶ ὄμοροι καὶ συγ-
γενεῖς εἰσίν.—4. Ἀλθανοὶ δὲ ποιμενικώτεροι, καὶ τοῦ
νομαδικοῦ γένους ἐγγυτέρω, πλὴν οὐκ ἄγριοι· ταύτη δὲ
καὶ πολεμικοὶ μετρίως. Οἰκοῦσι δὲ μεταξὺ τῶν Ἰθέρων, 20
καὶ τῆς Κασπίας θαλάττης, χώραν νεμόμενοι ἀρίστην καὶ
πᾶν φυτὸν ἐκφέρουσαν ἄνευ ἐπιμελείας. Εὐερνή δ' ἐστὶ
καὶ τὰ βοσκήματα παρ' αὐτοῖς, τά τε ἡμερα καὶ τὰ ἄγρια.
Καὶ οἱ ἄνθρωποι κάλλει καὶ μεγέθει διαφέροντες, ἀπλοῖ
δὲ καὶ οὐ καπηλικοί· οὐδὲ γὰρ νομίσματι τὰ πολλὰ χρῶν- 25
ται, οὐδὲ ἀριθμὸν ἴσασι μείζω τῶν ἑκατὸν, ἀλλὰ φορτίοις
τὰς ἀμοιβὰς ποιοῦνται· καὶ πρὸς τᾶλλα δὲ τὰ τοῦ βίου
ῥαθύμως ἔχουσιν. Ἀπειροὶ δ' εἰσὶ καὶ μέτρων τῶν ἐπ'
ἀκριβὲς, καὶ σταθμῶν, καὶ πολέμου τε καὶ πολιτείας καὶ
γεωργίας ἀπρονοήτως ἔχουσιν.

30

5. Ἡ Ἀραβία κεῖται μὲν μεταξὺ Συρίας καὶ τῆς Αἰγύπ-
του, πολλοῖς δὲ καὶ παντοδαποῖς ἔθνεσι διείληπται. Τὰ
μὲν οὖν πρὸς τὴν ἑω μέρη κατοικοῦσιν Ἀραβες, οὓς ὀνομα-
άζουσι Ναβαταίους, νεμόμενοι χώραν τὴν μὲν ἔρημον,
τὴν δὲ ἄνυδρον, ὀλίγην δὲ καρποφόρον. Ἐχουσι δὲ βίον 35
ληστρικὸν, καὶ πολλὴν τῆς ὁμόρου χώρας κατατρέχοντες

ληστεύουσιν, ὄντες δύσμαχοι κατὰ τοὺς πολέμους. Κατὰ γὰρ τὴν ἀνύδρον χώραν λεγομένην κατεσκευακότες εὐκαιρα φρέατα, καὶ ταῦτα πεποιηκότες τοῖς ἄλλοις ἔθνεσιν ἄγνωστα, συμφεύγουσιν εἰς τὴν χώραν ταύτην ἀκινδύνως.

- 5 Αὐτοὶ μὲν γὰρ εἰδότες τὰ κατακεκρυνμένα τῶν ὑδάτων, καὶ ταῦτ' ἀνοίγοντες, χρεῖνται δαψιλέσι πότοις· οἱ δὲ τούτους ἐπιδιώκοντες ἀλλοεθνεῖς, σπανίζοντες τῆς ὑδρείας διὰ τὴν ἄγνοιαν τῶν φρεάτων, οἱ μὲν ἀπόλλυνται διὰ τὴν σπάνιν τῶν ὑδάτων, οἱ δὲ, πολλὰ κακοπαθήσαντες, 10 μόλις εἰς τὴν οἰκείαν σώζονται. Διόπερ οἱ ταύτην τὴν χώραν κατοικοῦντες Ἀραβες, ὄντες δυσκαταπολέμητοι, διατελοῦσιν ἀδούλῳτοι.

6. Ἡ δ' ἐχομένη τῆς ἀνύδρου καὶ ἐρήμου χώρας Ἀραβία τοσοῦτο διαφέρει ταύτης, ὥστε, διὰ τὸ πλῆθος τῶν ἐν 15 αὐτῇ φυομένων καρπῶν τε καὶ τῶν ἄλλων ἀγαθῶν, εὐδαίμονα Ἀραβίαν προσαγορευθῆναι. Κάλαμον μὲν γὰρ καὶ σχοῖνον καὶ τὴν ἄλλην ὕλην τὴν ἀρωματίζουσαν πολλὴν φέρει, καὶ καθόλου παντοδαπὰς φύλλων εὐωδίας· καὶ τῶν ἀποσταζόντων δακρύνων ὁσμαῖς ποικίλαις διείληπται. Τὴν 20 τε γὰρ σμύρναν, καὶ τὸν προσφιλέστατον τοῖς θεοῖς, εἰς τε τὴν οἰκουμένην πᾶσαν διαπόμπιμον λιθανωτὸν αἱ ταύτης ἐσχατιαὶ φέρουσιν. Ἐν δὲ τοῖς ὄρεσιν οὐ μόνον ἐλάτη καὶ πεύκη φύεται δαψιλῆς, ἀλλὰ καὶ κέδρος καὶ ἄρκενθος ἄπλωτος, καὶ τὸ καλούμενον βόρατον. Πολλὰ 25 δὲ καὶ ἄλλαι φύσεις εὐώδεις καρποφοροῦσαι τὰς ἀπορροίας καὶ προσπνεύσεις ἔχουσι τοῖς ἐγγίσασι προσηνεστάτας.

7. Μεταλλεύεται δὲ καὶ κατὰ τὴν Ἀραβίαν καὶ ὁ προσαγορευόμενος ἄπυρος χρυσὸς, οὐχ ὥσπερ παρὰ τοῖς ἄλλοις ἐκ ψηγμάτων καθειρόμενος, ἀλλ' εὐθὺς ὀρυττόμενος εὐρίσκειται, τὸ μέγεθος καρύο~~ς~~ κασταναῖκοις παραπλήσιος, τὴν 30 δὲ χρόαν οὕτως φλογώδης, ὥστε τοὺς ἐντιμοτάτους λίθους ὑπὸ τῶν τεχνιτῶν ἐνδεθέντας ποιεῖν τὰ κάλλιστα τῶν κοσμημάτων. Θρεμμάτων δὲ παντοδαπῶν τοσοῦτο κατ' αὐτὴν ὑπάρχει πλῆθος, ὥστε ἔθνη πολλὰ, νομάδα βίου 35 ἥρημένα, δύνασθαι καλῶς διατρέφεσθαι, σίτου μὲν μὴ προσδεόμενα, τῇ δ' ἀπὸ τούτων δαψιλείᾳ χορηγούμενα.

8. Τὰ δὲ πρὸς δυσμὰς μέρη κεκλιμένα τῆς Ἀραβίας διείληπται πεδίοις ἀμώδεσι, δι' ὧν οἱ τὰς ὁδοιπορίας ποιοῦμενοι, καθάπερ οἱ ἐν τοῖς πελάγεσι, πρὸς τὰς ἀπὸ τῶν ἀστέρων σημασίας τὴν διέξοδον ποιοῦνται. Τὸ δ' ὑπολειπόμενον μέρος τῆς Ἀραβίας, τὸ πρὸς τὴν Συρίαν 5 κεκλιμένον, πληθύνει γεωργῶν καὶ παντοδαπῶν ἐμπορῶν. — Ἡ δὲ παρὰ τὸν ὠκεανὸν Ἀραβία κεῖται μὲν ὑπεράνω τῆς εὐδαίμονος, ποταμοῖς δὲ πολλοῖς καὶ μεγάλοις διειλημμένη πολλοὺς ποιεῖ τόπους λιμνάζοντας. Τοῖς δὲ ἐκ τῶν ποταμῶν ἐπακτοῖς ὕδασι καὶ τοῖς ἐκ τῶν θερινῶν ὄμβρων 10 γιγνομένοις ἀρδεύοντες πολλὴν χώραν, καὶ διπλοῦς καρποὺς λαμβάνουσι. Τρέφει δὲ ὁ τόπος οὗτος ἐλεφάντων ἀγέλας, καὶ ἄλλα ζῶα κητώδη· πρὸς δὲ τούτοις θρεμμάτων παντοδαπῶν πληθύνει, καὶ μάλιστα βοῶν καὶ προβάτων, τῶν τὰς μεγάλας καὶ παχείας οὐρὰς ἔχόντων. Πλεῖστα 15 δὲ καὶ διαφορώτατα γένη καμήλων τρέφει, ὧν αἱ μὲν γάλα παρεχόμεναι καὶ κρεοφαγούμεναι, πολλὴν παρέχονται τοῖς ἐγχωρίοις δαψίλειαν· αἱ δὲ πρὸς νωτοφορίαν ἡσκημέναι πυρῶν μὲν ἀνὰ δέκα μεδίμνους νωτοφοροῦσιν, ἀνθρώπους δὲ κατακειμένους ἐπὶ κλίνης πέντε βαστάζουσιν· αἱ δ' 20 ἀνάκωλοι καὶ λαγαραὶ ταῖς συστάσεσι δρομάδες εἰσὶ, καὶ διατείνουσι πλεῖστον ὁδοῦ μῆκος, χρήσιμαί μάλιστα πρὸς τὰς διὰ τῆς ἀνύδρου καὶ ἐρήμου συντελουμένας ὁδοιπορίας. Αἱ δ' αὐταὶ καὶ κατὰ τοὺς πολέμους εἰς τὰς μάχας ἔχουσαι τοξότας ἄγονται δύο, ἀντικαθημένους ἀλλήλοις ἀντι- 25 νώτους. Τούτων δὲ ὁ μὲν τοὺς κατὰ πρόσωπον ἀπαντῶντας, ὁ δὲ τοὺς ἐπιδιώκοντας ἀμύνεται.

9. Τῶν ποταμῶν, τοῦ τε Εὐφράτου καὶ τοῦ Τίγρητος, οἳ τὴν μέσσην σφῶν Συρίαν ἀπειργονοῦν (ὅθεν καὶ τὸ ὄνομα Μεσοποταμία πρὸς τῶν ἐπιχωρίων κληῖζεται), ὁ μὲν 30 Τίγρης πολὺ τι ταπεινότερος ῥέων τοῦ Εὐφράτου, διώρυχάς τε πολλὰς ἐκ τοῦ Εὐφράτου ἐσδέχεται, καὶ πολλοὺς ἄλλους ποταμοὺς παραλαβὼν, καὶ ἐξ αὐτῶν ἀνξηθεὶς, ἐσβάλλει ἐς τὸν πόντον τὸν Περσικόν, μέγας τε καὶ οὐδαμοῦ διαβατὸς ἔς τε ἐπὶ τὴν ἐκβολὴν, καθότι οὐ καταν- 35 αλίσκεται αὐτοῦ οὐδὲν ἐς τὴν χώραν. Ὁ δὲ Εὐφράτης

μετέωρός τε ῥεῖ καὶ ἰσοχείλης πανταχοῦ τῇ γῇ, καὶ διώρυχ-
 ἐς τε πολλαὶ ἀπ' αὐτοῦ πεποιήνται, αἱ μὲν ἀένναοι, ἀφ'
 ὧν ὑδρεύονται οἱ παρ' ἐκάτερα ὤκισμένοι· τὰς δὲ καὶ πρὸς
 καιρὸν ποιοῦνται, ὅποτε σφίσιν ὕδατος ἐνδεῶς ἔχοι, ἐς τὸ
 5 ἐπάρδειν τὴν χώραν (οὐ γὰρ ὕεται τὸ πολὺν ἡ γῇ αὕτη ἐξ
 οὐρανοῦ), καὶ οὕτως ἐς οὐ πολὺν ὕδωρ ὁ Εὐφράτης τελευ-
 τῶν, καὶ τεναγῶδες τοῦτο, οὕτως ἀποπαύεται.

10. Ἡ χώρα τῶν Ἰνδῶν ποταμοὺς ἔχει πολλοὺς καὶ μεγ-
 ἀλους πλωτοὺς, οἱ τὰς πηγὰς ἔχοντες ἐν τοῖς ὄρεσι, τοῖς
 10 πρὸς τὰς ἄρκτους κεκλιμένοις, φέρονται διὰ τῆς πεδιάδος·
 ὧν οὐκ ὀλίγοι συμμίσγοντες ἀλλήλοις, ἐμβάλλουσιν εἰς
 ποταμὸν τὸν ὀνομαζόμενον Γάγγην. Οὗτος δὲ, τὸ πλάτος
 γενόμενος σταδίων τριάκοντα, φέρεται μὲν ἀπὸ τῆς ἄρκτου
 πρὸς μεσημβρίαν, ἐξερεύεται δὲ εἰς τὸν Ὠκεανόν. Ὁ δὲ
 15 παραπλήσιος τῷ Γάγγῃ ποταμὸς, προσαγορευόμενος δὲ Ἰν-
 δὸς, ἄρχεται μὲν ὁμοίως ἀπὸ τῶν ἄρκτων, ἐμβάλλων δὲ
 εἰς τὸν Ὠκεανόν, ἀφορίζει τὴν Ἰνδικήν· πολλὴν δὲ διεξ-
 ὶων πεδιάδα χώραν, δέχεται ποταμοὺς οὐκ ὀλίγους πλω-
 τοὺς, ἐπιφανεστάτους δὲ Ὑπανιν καὶ Ὑδάσπην καὶ Ἀκεσ-
 20 Ἴνον. Χωρὶς δὲ τούτων, ἄλλο πλῆθος ποταμῶν παντο-
 दाπῶν διαῤῥεῖ, καὶ ποιεῖ κατάρρυτον πολλοῖς κηπεύμασι
 καὶ καρποῖς παντοδαποῖς τὴν χώραν.

11. Ἐκ δὲ τῆς ἀναθυμιάσεως τῶν τοσούτων ποταμῶν,
 καὶ ἐκ τῶν Ἐτησίων, βρέχεται τοῖς θερινοῖς ὄμβροις ἡ Ἰν-
 25 δική, καὶ λιμνάζει τὰ πεδία. Ἐν μὲν οὖν τούτοις τοῖς
 ὄμβροις λίνον σπείρεται καὶ κέγχρος· πρὸς τούτοις σήσα-
 μον, ὄρυζα, βόσμορον· τοῖς χειμερινοῖς δὲ καιροῖς πυροὶ,
 κριθαὶ, ὄσπρια καὶ ἄλλοι καρποὶ ἐδώδιμοι, ὧν ἡμεῖς ἄπει-
 ροι.—12. Ἔστι δένδρα ἐν τῇ Ἰνδικῇ, ὧν τοῖς κλάδοις ἔρια
 30 ὑπανθεῖ, ἐξ ὧν σινδόνες ὑφαίνονται. Ἔστι δὲ καὶ ἄλλα
 τινὰ δένδρα παρ' αὐτοῖς, ὧν τὰ φύλλα οὐκ ἐλάττω ἀσπίδος
 ἐστίν· ἄλλα δὲ ἐπὶ δέκα ἢ δώδεκα πήχεις κλάδους ἀνξή-
 σαντα, εἴτα τὴν λοιπὴν ἀνξῆσιν κατωφερῇ λαμβάνουσιν,
 ἕως ἂν ἄψωνται τῆς γῆς· εἴτα πάλιν ῥιζωθέντα αὐθις
 35 ἀνξάνονται πρὸς τὸ ἄνω· ἐξ οὗ πάλιν ὁμοίως τῇ ἀνξήσει
 κατακαμφθέντα, ἄλλην κατώρυγα ποιοῦσιν, εἴτ' ἄλλην,

καὶ οὕτως ἐφεξῆς, ὥστ' ἀφ' ἐνὸς δένδρου σκιάδιον γενέσθαι μακρὸν, πολυστύλῳ σκηνῇ ὅμοιον. Ἔστι δὲ καὶ δένδρα, ὧν τὰ στελέχη καὶ πέντε ἀνθρώποις ἐστὶ δυσπερίληπτα.

13. Ἡ Καρμανία παμφόρος ἐστὶ καὶ μεγαλόδενδρος, καὶ ποταμοῖς κατάρρυντος. Τὴν δὲ Γεδρωσίαν ἀκαρπία κατέχει 5 πολλάκις· διὸ φυλάττουσι τὸν ἐνιαύσιον καρπὸν εἰς ἔτη πλείω. Μετὰ δὲ τὴν Καρμανίαν ἡ Περσίς ἐστὶ, πολλὴ μὲν ἐν τῇ παραλίᾳ τοῦ ἀπ' αὐτῆς ὀνομαζομένου κόλπου· πολλῶ δὲ μείζων ἐν τῇ μεσογαίᾳ. Τριπλῇ δ' ἐστὶ καὶ τῇ φύσει, καὶ τῇ τῶν ἀέρων κράσει· ἡ μὲν γὰρ παραλία 10 καυματηρά τε καὶ ἀνεμώδης, καὶ σπανιστὴ καρποῦ ἐστὶ πλὴν φοινίκων. Ἡ δ' ὑπὲρ ταύτης ἐστὶ παμφόρος καὶ πεδινή, καὶ θρεμμάτων ἀρίστη τροφὸς, ποταμοῖς τε καὶ λίμναις πληθύνει. Τρίτῃ δ' ἐστὶν ἡ πρὸς βορρᾶν χειμέριος καὶ ὀρεινή. 15

14. Ἡ Περσέπολις, μητρόπολις οὖσα τῆς Περσῶν βασιλείας, πλουσιωτάτῃ ἦν τῶν ὑπὸ τὸν ἥλιον. Οὐκ ἀνοίκειον δ' εἶναι νομίζομεν, περὶ τῶν ἐν ταύτῃ τῇ πόλει βασιλείων, διὰ τὴν πολυτέλειαν τῆς κατασκευῆς, βραχεά διελθεῖν. Οὔσης γὰρ ἄκρας ἀξιολόγου, περιεῖληφεν αὐτὴν τριπλοῦν 20 τεῖχος, οὗ τὸ μὲν πρῶτον ὕψος εἶχε πηχῶν ἑκκαίδεκα ἐπάλξεσι κεκοσμημένον· τὸ δὲ δεύτερον τὴν μὲν ἄλλην κατασκευὴν ὁμοίαν ἔχει τῷ προειρημένῳ, τὸ δ' ὕψος διπλάσιον. Ὁ δὲ τρίτος περίβολος τῷ σχήματι μὲν ἐστὶ τετράπλευρος, τὸ δὲ τούτου τεῖχος ὕψος ἔχει πηχῶν ἐξή- 25 κοντα, λίθῳ σκληρῷ καὶ πρὸς διαμονὴν αἰωνίαν εὖ πεφυκότεν κατεσκευασμένον. Ἐκάστη δὲ τῶν πλευρῶν ἔχει πύλας χαλκᾶς. Ἐν δὲ τῷ πρὸς ἀνατολὰς μέρει τῆς ἄκρας τέτταρα πλέθρα διεστηκὸς ὄρος ἐστὶ, τὸ καλούμενον βασιλικόν, ἐν ᾧ τῶν βασιλέων ὑπῆρχον οἱ τάφοι. Πέτρα 30 γὰρ ἦν κατεξαμμένη καὶ κατὰ μέσον οἴκους ἔχουσα πλείονας, ἐν οἷς σηκοὶ τῶν τετελευτηκότων ὑπῆρχον· πρόσβασιν μὲν οὐδεμίαν ἔχοντες, ὑπ' ὀργάνων δὲ τινῶν χειροποιήτων, ἐξαιρομένων τῶν νεκρῶν δεχόμενοι τὰς ταφάς. Κατὰ δὲ τὴν ἄκραν ταύτην ἦσαν καταλύσεις βασιλικαὶ 35 πλείους, καὶ θησαυροὶ πρὸς τὴν τῶν χρημάτων παραφυ-

λακὴν εὐθέτως κατεσκευασμένοι. Ταῦτα τὰ βασίλεια ὁ Ἀλέξανδρος ἐνέπρησε, τιμωρῶν τοῖς Ἑλλησιν, ὅτι κακείνων ἱερὰ καὶ πόλεις οἱ Πέρσαι πυρὶ καὶ σιδήρῳ διεπόρθησαν.

- 5 15. Οἱ Πέρσαι ἀγάλματα καὶ βωμοὺς σὺν ἰδρύονται· τιμῶσι δὲ ἥλιον, καὶ σελήνην, καὶ πῦρ, καὶ γῆν, καὶ ἀνέμους, καὶ ὕδωρ. Εἰ δέ τις εἰς πῦρ φνυθήσειεν, ἢ νεκρὸν ἐπιθείη, ἢ ὄνθον, θανατοῦται παρ' αὐτοῖς· ῥιπίζοντες δὲ ἐξάπτουσι τὴν φλόγα.—16. Οἱ τῶν Περσῶν παῖδες εἰς τὰ
10 διδασκαλεῖα φοιτῶντες, διάγουσι μανθάνοντες δικαιοσύνην, καὶ λέγουσιν, ὅτι ἐπὶ τοῦτο ἔρχονται, ὥσπερ παρ' ἡμῖν οἱ τὰ γράμματα μαθησόμενοι. Οἱ δὲ ἄρχοντες αὐτῶν διατελοῦσι τὸ πλεῖστον μέρος τῆς ἡμέρας δικάζοντες αὐτοῖς. Γίγνεται γὰρ δὴ καὶ παισὶ πρὸς ἀλλήλους, ὥσπερ
15 ἀνδράσιν, ἐγκλήματα καὶ κλοπῆς, καὶ ἄρπαγῆς, καὶ βίας, καὶ ἀπάτης, καὶ κακολογίας, καὶ ἄλλων, οἷων δὴ εἰκός. Οὗς δ' ἂν γινῶσι τούτων τι ἀδικοῦντας, τιμωροῦνται. Κολάζουσι δὲ καὶ οὗς ἂν ἀδίκως ἐγκαλοῦντας εὐρίσκωσι. Δικάζουσι δὲ καὶ ἐγκλήματος, οὗ ἔνεκα ἄνθρωποι μισοῦσι
20 μὲν ἀλλήλους μάλιστα, δικάζονται δὲ ἥκιστα, ἀχαριστίας, καὶ ὃν ἂν γινῶσι δυνάμενον μὲν χάριν ἀποδιδόναι, μὴ ἀποδιδόντα δὲ, κολάζουσι καὶ τοῦτον ἰσχυρῶς. Οἶονται γὰρ, τοὺς ἀχαρίστους καὶ περὶ θεοὺς ἂν μάλιστα ἀμελῶς ἔχειν, καὶ περὶ γονέας, καὶ πατρίδα, καὶ φίλους.
- 25 17. Διδάσκουσι δὲ αὐτοὺς καὶ σωφροσύνην, καὶ πείθεσθαι τοῖς ἄρχουσι, καὶ ἐγκρατεῖς εἶναι γαστρὸς καὶ ποτοῦ. Μέγα δὲ εἰς τοῦτο συμβάλλεται, ὅτι οὐ παρὰ μητρὶ σιτοῦνται οἱ παῖδες, ἀλλὰ παρὰ τῷ διδασκάλῳ, ὅταν οἱ ἄρχοντες σημήνωσι. Φέρονται δὲ οἴκοθεν, σῖτον μὲν, ἄρτους, ὄψον
30 δὲ, κάρδαμον· πιεῖν δ', ἣν τις διψῇ, κώθωνα, ὡς ἀπὸ τοῦ ποταμοῦ ἀρύσασθαι. Ἱερὸς δὲ τούτοις μανθάνουσι τοξεύειν καὶ ἀκοντίζειν. Μέχρι μὲν δὴ ἕξ ἢ ἑπτακαίδεκα ἐτῶν ἀπὸ γενεᾶς οἱ παῖδες ταῦτα πράττουσιν· ἐκ τούτου δὲ εἰς τοὺς ἐφήβους ἐξέρχονται.

III. AFRICA.

1. Ὁ Νεῖλος, ὃς Αἴγυπτος τὸ παλαιὸν ἐκαλεῖτο, ἀπὸ τῶν Αἰθιοπικῶν τερμόνων ρεῖ ἐπ' εὐθείας πρὸς ἄρκτους, ἕως τοῦ καλουμένου χωρίου Δέλτα, εἶτα σχιζόμενος τριγώνου σχῆμα ἀποτελεῖ. Πολλὰ δὲ στόματα τοῦ Νείλου, ὧν τὰ ἔσχατα, τὸ μὲν ἐν δεξιᾷ Πηλουσιακὸν, τὸ δὲ ἐν 5 ἀριστερᾷ Κανωβικὸν καλεῖται καὶ Ἑρακλειωτικόν· μεταξὺ δὲ τούτων ἄλλαι πέντε εἰσὶν ἐκβολαὶ, αἱ γε ἀξιόλογοι, λεπτότεραι δὲ πλείους.—2. Μέγιστος δ' ὧν τῶν ἀπάντων ποταμῶν καὶ πλείστην γῆν διεξιὼν, καμπὰς ποιεῖται μεγάλας, ποτὲ μὲν ἐπὶ τὴν ἀνατολὴν καὶ τὴν Ἀραβίαν ἐπι- 10 στρέφων, ποτὲ δ' ἐπὶ τὴν δύσιν καὶ τὴν Λιβύην ἐκκλίνων. Φέρεται γὰρ ἀπὸ τῶν Αἰθιοπικῶν ὁρῶν μέχρι τῆς εἰς θάλατταν ἐκβολῆς στάδια μάλιστα πῶς μύρια καὶ δισχίλια, σὺν αἷς ποιεῖται καμπαῖς. Κατὰ δὲ τοὺς ὑποκάτω τόπους συστέλλεται τοῖς ὄγκοις, ἀεὶ μᾶλλον ἀποσπώμενον τοῦ 15 ῥεύματος ἐπ' ἀμφοτέρας τὰς ἡπείρους. Τῶν δ' ἀποσχιζομένων μερῶν, τὸ μὲν εἰς τὴν Λιβύην ἐκκλῖνον ὑπ' ἄμμου καταπίνεται, τὸ βάθος ἐχούσης ἄπιστον· τὸ δ' εἰς τὴν Ἀραβίαν ἐναντίως εἰσχεόμενον, εἰς τέλματα παμμεγέθη καὶ λίμνας ἐκτρέπεται μεγάλας καὶ περιοικουμένας γένεσι 20 πολλοῖς.

3. Ἐν ταῖς ἀναβάσεσι τοῦ Νείλου, πᾶσα ἡ χώρα καλύπτεται, καὶ πελαγίζει, πλὴν τῶν οἰκήσεων· αὗται δ' ἐπὶ λόφων αὐτοφυῶν ἢ χωμάτων ἴδρυνται, πόλεις τε ἀξιόλογοι καὶ κῶμαι, νησίζουσαι κατὰ τὴν πόρρωθεν ὕψιν. Πλείους 25 δ' ἢ τετταράκοντα ἡμέρας τοῦ θέρους διαμεῖναν τὸ ὕδωρ, ἔπειθ' ὑπόθασιν λαμβάνει κατ' ὀλίγον, καθάπερ καὶ τὴν αὔξησιν ἔσχεν· ἐν ἐξήκοντα δὲ ἡμέραις τελέως γυμνοῦται τὸ πεδίον. Πληροῦται δὲ ὁ Νεῖλος ὑπὸ τῶν ὄμβρων τῶν θερινῶν, τῆς Αἰθιοπίας τῆς ἄνω κλυζομένης καὶ μάλιστα 30 ἐν τοῖς ἐσχάτοις ὄρεσι· παυσαμένων δὲ τῶν ὄμβρων παύεται κατ' ὀλίγον καὶ ἡ πλημμυρίς.

4. Φασὶν οἱ Αἰγύπτιοι, κατὰ τὴν ἐξ ἀρχῆς τῶν ὄλων γένεσιν πρῶτους ἀνθρώπους γενέσθαι κατὰ τὴν Αἴγυπτον,

διὰ τε τὴν εὐκрасίαν τῆς χώρας, καὶ διὰ τὴν φύσιν τοῦ Νείλου. Τοῦτον γὰρ πολύγονον ὄντα, καὶ τὰς τροφὰς αὐτοφνεῖς παρεχόμενον, ῥαδίως ἐκτρέφειν τὰ ζωογονηθέντα. Τῆς δ' ἐξ ἀρχῆς παρ' αὐτοῖς ζωογονίας τεκμήριον
 5 πειρῶνται φέρειν, τὸ καὶ νῦν ἔτι τὴν ἐν τῇ Θηβαΐδι χώραν κατὰ τινὰς καιροὺς τοσοῦτους καὶ τηλικούτους μῦς γεννᾶν, ὥστε τοὺς ἰδόντας τὸ γενόμενον ἐκπλήττεσθαι. Ἐνίουσ γὰρ αὐτῶν ἕως μὲν τοῦ στήθους καὶ τῶν ἐμπροσθίων ποδῶν διατετυπῶσθαι, καὶ κίνησιν λαμβάνειν, τὸ δὲ λοιπὸν
 10 τοῦ σώματος ἔχειν ἀδιατύπτωτον, μενούσης ἔτι κατὰ φύσιν τῆς βώλου.

5. Τετταράκοντα ἀπὸ τῆς Μέμφιδος σταδίουσ προελθόντι, ὁρεινὴ τις ὄφρυς ἐστίν, ἐφ' ἣ πολλαὶ μὲν πυραμίδες εἰσὶ, τάφοι τῶν βασιλέων· τρεῖς δ' ἀξιόλογοι· τὰς δὲ δύο
 15 τούτων καὶ ἐν τοῖς ἐπτὰ θεάμασι καταριθμοῦνται.—Ἐν Ἀρσινόῃ πόλει, ἣ πρότερον Κροκοδείλων πόλις ἐκαλεῖτο, χειροῆθης ἱερὸς κροκόδειλος ἐτρέφετο. Ἐν δὲ Ἡρακλέους πόλει ὁ ἰχνεύμων τιμᾶται, ἐχθρὸς ὢν κροκοδείλοις καὶ ἀσπίσιν. Ἐν τῷ Κυνοπολίτῃ νομῷ καὶ τῇ Κυνῶν πόλει
 20 ὁ Ἄνουβις τιμᾶται, καὶ τοῖς κυσὶ τιμὴ καὶ σίτισις τέτακταί τις ἱερά. Τινὰ μὲν γὰρ τῶν ζώων ἅπαντες κοινῇ τιμῶσιν Αἰγύπτιοι, καθάπερ βοῦν, κύνα, αἴλουρον, ἱέρακα, καὶ ἴβιν· ἄλλα δ' ἐστὶν ἃ τιμῶσι καθ' ἑαυτοὺς ἕκαστοι.

6. Τὰς Θήβας Ὀμηρος ἐκατομπύλους καλεῖ, καὶ πλεῖστα
 25 ἐκεῖ κτήματα κεῖσθαι λέγει. Καὶ νῦν δείκνυται ἵχνη τοῦ μεγέθους αὐτῆς ἐπὶ ὀγδοήκοντα σταδίους τὸ μῆκος· ἔστι δ' ἱερὰ πλείω. Καὶ τούτων δὲ τὰ πολλὰ ἠκρωτηρίασε Καμβύσης· νυνὶ δὲ κωμηδὸν συνοικεῖται. Ἐν τῇ περαίᾳ ἐστὶ τὸ Μεμνόνιον. Ἐνταῦθα δὲ δυοῖν κολοσσῶν ὄντων
 30 μονολίθων, ἀλλήλων πλησίον, ὁ μὲν σώζεται, τοῦ δὲ ἑτέρου τὰ ἄνω μέρη, τὰ ἀπὸ τῆς καθέδρας, πέπτωκε σεισμοῦ γεννηθέντος, ὥς φασι. Πεπίστευται δ' ὅτι ἅπαξ καθ' ἡμέραν ἐκάστην ψόφος, ὥς ἂν πληγῆς οὐ μεγάλης, ἀποτελεῖται ἀπὸ τοῦ μένοντος ἐν τῷ θρόνῳ καὶ τῇ βάσει μέρους.
 35 Ὑπὲρ δὲ τοῦ Μεμνονίου θῆκαι βασιλέων ἐν σπηλαίοις λατομηταὶ περὶ τετταράκοντα, θαυμαστῶς κατεσκευασμένοι, θεὰς ἄξιαί.

7. Περὶ τὰς ἐσχατιὰς τῆς Αἰγύπτου καὶ τῆς ὁμορούσης Ἀραβίας τε καὶ Αἰθιοπίας, τόπος ἐστὶν ἔχων μέταλλα πολλὰ καὶ μεγάλα χρυσοῦ, συναγομένου πολλῇ κακοπαθείᾳ τε καὶ δαπάνῃ. Τῆς γὰρ γῆς μελαίνης οὐσῆς τῇ φύσει, καὶ διαφνᾶς καὶ φλέβας ἐχούσης μαρμάρου, τῇ λευκότητι 5 διαφερούσας, καὶ πάσας τὰς περιλαμβομένας φύσεις ὑπερβαλλούσας τῇ λαμπρότητι, οἱ προσεδρεύοντες τοῖς μεταλλικοῖς ἔργοις τῷ πλήθει τῶν ἐργαζομένων κατασκευάζουσι τὸν χρυσόν. Οἱ γὰρ βασιλεῖς τῆς Αἰγύπτου τοὺς ἐπὶ κακουργίᾳ καταδικασθέντας, καὶ τοὺς κατὰ πόλεμον αἶχμα- 10 λωτισθέντας, ἔτι δὲ τοὺς ἀδίκους διαβολαῖς περιπεσόντας, καὶ διὰ θυμὸν εἰς φυλακὰς παραδεδομένους, ποτὲ μὲν αὐτοὺς, ποτὲ δὲ καὶ μετὰ πάσης συγγενείας ἀθροίσαντες, παραδιδόασι πρὸς τὴν τοῦ χρυσοῦ μεταλλείαν. Οἱ δὲ παραδοθέντες, πολλοὶ μὲν τὸ πλῆθος ὄντες, πάντες δὲ πέδαις 15 δεδεμένοι, προσκαρτεροῦσι τοῖς ἔργοις συνεχῶς, καὶ μεθ' ἡμέραν καὶ δι' ὅλης τῆς νυκτὸς, ἀνάπασιν μὲν οὐδεμίαν λαμβάνοντες, δρασμοῦ δὲ παντὸς φιλοτίμως εἰργόμενοι. Τῆς δὲ τὸν χρυσὸν ἐχούσης γῆς τὴν μὲν σκληροτάτην πυρὶ πολλῷ καύσαντες καὶ ποιήσαντες χαύνην, προσάγουσι τὴν 20 διὰ τῶν χειρῶν κατεργασίαν· τὴν δὲ ἀνειμένην πέτραν καὶ μετρίῳ πόνῳ δυναμένην ὑπέικειν λατομικῷ σιδήρῳ καταπονοῦσι μυριάδες ἀκληρούντων ἀνθρώπων. Καὶ τῆς μὲν ὅλης πραγματείας ὁ τὸν λίθον διακρίνων τεχνίτης καθηγείται, καὶ τοῖς ἐργαζομένοις ὑποδείκνυσι· τῶν δὲ 25 πρὸς τὴν ἀτυχίαν ταύτην ἀποδειχθέντων, οἱ μὲν σώματος ῥώμῃ διαφέροντες τυπίσι σιδηραῖς τὴν μαρμαρίζουσαν πέτραν κόπτουσιν, οὐ τέχνην τοῖς ἔργοις, ἀλλὰ βίαν προσάγοντες. Καὶ οὗτοι μὲν τὰ λατομούμενα θραύσματα εἰς ἔδαφος καταβάλλουσι, καὶ τοῦτο ἀδιαλείπτως ἐνεργοῦσι 30 πρὸς ἐπιστάτου βαρύτητα καὶ πληγὰς. Οἱ δὲ ἄνηβοι παῖδες εἰσδύόμενοι διὰ τῶν ὑπονόμων εἰς τὰ κεκοιλωμένα τῆς πέτρας, ἀναβάλλουσιν ἐπιπόνως τὴν ῥιπτομένην κατὰ μικρὸν πέτραν, καὶ πρὸς τὸν ἐκτὸς τοῦ στομίου τόπον εἰς ὕπαιθρον ἀποκομίζουσιν. Οἱ δὲ ὑπὲρ ἔτη τριάκοντα παρὰ 35 τούτων λαμβάνοντες ὠρισμένον μέτρον τοῦ λατομήματος,

- ἐν ὄλμοις λιθίνοις τύπτουσι σιδηροῖς ὑπέροις, ἄχρις ἂν ὀρόβου τὸ μέγεθος κατεργάσωνται. Παρὰ δὲ τούτων τὸν ὀροβίτην λίθον αἱ γυναῖκες καὶ οἱ πρεσβύτεροι τῶν ἀνδρῶν ἐκδέχονται, καὶ μύλων ἐξῆς πλειόνων ὄντων, ἐπὶ 5 τούτους ἐπιβάλλουσι, καὶ παραστάντες ἀνὰ τρεῖς ἢ δύο πρὸς τὴν κώπην ἀλήθουσιν, ἐς σεμιδάλεως τρόπον τὸ δοθὲν μέτρον κατεργαζόμενοι. Τὸ δὲ τελευταῖον οἱ τεχνῖται παραλαβόντες τὸν ἀληλεσμένον λίθον, πρὸς τὴν ὄλην ἄγουσι συντέλειαν. Ἐπὶ γὰρ πλατείας σανίδος μικρὸν 10 ἐγκεκλιμένης τρίβουσι τὴν κατειργασμένην μάρμαρον, ὕδωρ ἐπιχέοντες. Εἴτα τὸ μὲν γεῶδες αὐτῆς ἐκτηκόμενον διὰ τῶν ὑγρῶν καταρρεῖ κατὰ τὴν τῆς σανίδος ἔγκλισιν, τὸ δὲ χρυσίον ἔχον ἐπὶ τοῦ ξύλου παραμένει διὰ τὸ βάρος. Πολλάκις δὲ τοῦτο ποιοῦντες, τὸ μὲν πρῶτον ταῖς χερσὶν 15 ἐλαφρῶς τρίβουσι, μετὰ δὲ ταῦτα σπόγγοις ἀραιοῖς κούφως ἐπιθλίβοντες, τὸ χαῦνον καὶ γεῶδες διὰ τούτων ἀναλαμβάνουσι, μέχρις ἂν ὅτου καθαρὸν γένηται τὸ ψῆγμα τοῦ χρυσοῦ. Τὸ δὲ τελευταῖον ἄλλοι τεχνῖται παραλαμβάνοντες μέτρῳ καὶ σταθμῷ τὸ συνηγμένον εἰς κεραμέους χύτ- 20 ρους ἐμβάλλουσι. Μίξαντες δὲ κατὰ τὸ πλῆθος ἀνάλογον μολίβδου βῶλον καὶ χόνδρους ἁλῶν, ἔτι δὲ βραχὺ κασσιτέρου, καὶ κρίθινον πίτυρον προσεμβάλλουσιν. Ἀρμοστὸν δ' ἐπίθεμα ποιήσαντες, καὶ πηλῷ φιλοπόνως περιχρίσαντες, ὁπτῶσιν ἐν καμίνῳ πέντε ἡμέρας καὶ νύκτας 25 ἴσας ἀδιαλείπτως. Ἐπειτα ἐάσαντες ψυγῆναι, τῶν μὲν ἄλλων οὐδὲν εὐρίσκουσιν ἐν τοῖς ἀγγείοις, τὸν δὲ χρυσὸν καθαρὸν λαμβάνουσιν, ὀλίγης ἀπουσίας γεγενημένης. Ἡ μὲν οὖν τῶν μετὰλλων τούτων εὑρεσις ἀρχαία παντελῶς ἐστίν, ὥς ἂν ὑπὸ τῶν παλαιῶν βασιλέων καταδειχθεῖσα.
- 30 8. Ὁ Ἀλέξανδρος κρίνας ἐν Αἰγύπτῳ πόλιν μεγάλην κτίσαι, προσέταξε τοῖς ἐπὶ τὴν ἐπιμέλειαν ταύτην καταλειπομένοις, ἀνὰ μέσον τῆς τε λίμνης καὶ τῆς θαλάσσης οἰκίσαι τὴν πόλιν. Διαμετρήσας δὲ τὸν τόπον, καὶ ῥυμοτομήσας φιλοτέχνως τὴν πόλιν, ἀφ' ἑαυτοῦ προσηγόρευσεν 35 Ἀλεξάνδρειαν, εὐκαιρότατα μὲν κειμένην πλησίον τοῦ Φάρου λιμένος, τῇ δ' εὐστοχίᾳ τῆς ῥυμοτομίας ποιήσας

διαπνεῖσθαι τὴν πόλιν τοῖς ἑτησίοις ἀνέμοις. Καὶ τούτων πνεόντων μὲν διὰ τοῦ μεγίστου πελάγους, καταψυχόντων δὲ τὸν κατὰ τὴν πόλιν ἀέρα, πολλὴν τοῖς κατοικοῦσιν εὐκρασίαν καὶ ὑγίειαν κατεσκεύασε. Καὶ τὸν μὲν περίβολον αὐτῆς ὑπεστήσατο τῷ τε μεγέθει διαφέροντα 5 καὶ κατὰ τὴν ὀχυρότητα θαυμάσιον. Ἀνὰ μέσον γὰρ ὦν μεγάλης λίμνης καὶ τῆς θαλάττης, δύο μόνον ἀπὸ τῆς γῆς ἔχει προσόδους στενὰς καὶ παντελῶς εὐφυλάκτους. Τὸν δὲ τύπον τῆς πόλεως ἀποτελῶν χλαμύδι παραπλήσιον, ἦγε πλατεῖαν, μέσσην σχεδὸν τὴν πόλιν τέμνουσαν, καὶ τῷ τε μεγέθει καὶ πλάτει θαυμαστήν. Ἀπὸ γὰρ πύλης ἐπὶ πύλην διήκουσα, τεσσαράκοντα μὲν σταδίων ἔχει τὸ μῆκος, πλέθρου δὲ τὸ πλάτος, οἰκιῶν δὲ καὶ ἱερῶν πολυτελέσι κατασκευαῖς πᾶσα κεκόσμηται. Προσέταξε δ' ὁ Ἀλέξανδρος καὶ βασιλεία κατασκευάσαι θαν- 15 μαστὰ κατὰ τὸ μέγεθος καὶ βάρος τῶν ἔργων. Οὐ μόνον δ' ὁ Ἀλέξανδρος, ἀλλὰ καὶ οἱ μετ' αὐτὸν βασιλεύσαντες Αἰγύπτου σχεδὸν ἅπαντες πολυτελέσι κατασκευαῖς ηὔξησαν αὐτὰ τὰ βασιλεία. Καθόλου δὲ ἡ πόλις τοσαύτην ἐπίδοσιν ἔλαβεν ἐν τοῖς ὕστερον χρόνοις, ὥστε παρὰ 20 πολλοῖς αὐτὴν πρώτην ἀριθμεῖσθαι τῶν κατὰ τὴν οἰκουμένην. Καὶ γὰρ κάλλει, καὶ μεγέθει, καὶ προσόδων πλήθει καὶ τῶν πρὸς τροφήν ἀνηκόντων πολὺ διαφέρει τῶν ἄλλων. Τὸ δὲ τῶν κατοικούντων οἰκητόρων αὐτὴν πλῆθος ὑπερβάλλει τοὺς ἐν ταῖς ἄλλαις πόλεσιν οἰκήτορας. 25

9. Οἱ Αἰθίοπες κακόβιοί τε καὶ γυμνήτές εἰσι τὰ πολλὰ, καὶ νομάδες· τὰ δὲ βοσκήματα αὐτοῖς ἐστὶ μικρὰ πρόβατα καὶ αἶγες καὶ βόες καὶ κύνες μικροί. Ζῶσι δ' ἀπὸ κέγχρου, καὶ κριθῆς, ἀφ' ὧν καὶ ποτὸν ποιοῦσιν αὐτοῖς. Οὐδ' ἀκρόδρνα ἔχουσι πλὴν φοινίκων ὀλίγων ἐν κήποις βασιλι- 30 κοῖς· ἔνιοι δὲ καὶ πόαν σιτοῦνται, καὶ κλῶνας ἀπαλοὺς, καὶ λωτὸν, καὶ καλάμους ῥίζαν. Κρέασι δὲ χρῶνται, καὶ αἵματι, καὶ γάλακτι, καὶ τυρῷ.—10. Οἱ Αἰθίοπες χρῶνται τόξοις τετραπήχεσι ξυλίνοις, πεπυρακτωμένοις. Ὀπλίζουσι δὲ καὶ τὰς γυναῖκας, ὧν αἱ πλείους κεκρίκωνται τὸ 35 χεῖλος τοῦ στόματος χαλκῷ κρίκῳ· κωδιοφόροι δ' εἰσὶν,

ἐρέαν οὐκ ἔχοντες, τῶν προβάτων αἰγοτριχούντων· οἱ δὲ γυμνῆται εἰσιν, ἣ καὶ περιέζωνται μικρὰ κώδια ἢ τρίχινα πλέγματα εὐϋφῇ. Θεὸν δὲ νομίζουνσι, τὸν μὲν ἀθάνατον, τοῦτον δ' εἶναι τὸν αἵτιον τῶν πάντων, τὸν δὲ θνητὸν, 5 ἀνώνυμόν τινα καὶ οὐ σαφῇ· ὥς δ' ἐπιτοπολὺ τοὺς εὐεργέτας καὶ τοὺς βασιλέας θεοὺς νομίζουνσι. Τοὺς δὲ νεκροὺς οἱ μὲν εἰς τὸν ποταμὸν ἐκρίπτουσιν, οἱ δ' οἴκοι κατέχουσιν περιχέαντες ὕαλον, τινὲς δὲ ἐν κεραμίαις σοροῖς κατορύττουσιν κύκλῳ τῶν ἱερῶν. Βασιλέας καθιστᾷσι 10 τοὺς κάλλει διαφέροντας, ἣ ἀρετῇ κτηνοτροφίας, ἣ ἀνδρείας, ἣ πλούτου.

11. Τούτων διευκρινημένων, οἰκεῖον ἂν εἴη διελθεῖν περὶ τῶν Λιβύων τῶν πλησίον Αἰγύπτου κατοικούντων καὶ τῆς ὁμόρου χώρας. Τὰ γὰρ περὶ Κυρήνην καὶ τὰς 15 Σύρτεις, ἔτι δὲ τὴν μεσόγειον τῆς κατὰ τοὺς τόπους τούτους χέρσου, κατοικεῖ τέτταρα γένη Λιβύων· ὧν οἱ μὲν ὀνομαζόμενοι Νασαμῶνες νέμονται τὰ νεύοντα μέρη πρὸς νότον, οἱ δ' Αὐχῖσαι τὰ πρὸς τὴν δύσιν· οἱ δὲ Μαρμαρίδαι κατοικοῦσι τὴν μεταξὺ ταινίαν Αἰγύπτου καὶ Κυρήνης, 20 μετέχοντες καὶ τῆς παραλίας· οἱ δὲ Μάκαι πολυανθρωπία τῶν ὁμοεθνῶν προέχοντες, νέμονται τοὺς τόπους τοὺς περὶ τὴν Σύρτιν. Τῶν δὲ προειρημένων Λιβύων γεωργοὶ μὲν εἰσιν, οἷς ὑπάρχει χώρα δυναμένη καρπὸν φέρειν δαψιλῇ, νομάδες δ', ὅσοι τῶν κτηνῶν τὴν ἐπιμέλειαν 25 ποιοῦμενοι, τὰς τροφὰς ἔχουσιν ἀπὸ τούτων. Ἀμφότερα δὲ τὰ γένη ταῦτα βασιλέας ἔχει, καὶ βίον οὐ παντελῶς ἄγριον, οὐδ' ἀνθρωπίνης ἡμερότητος ἐξηλλαγμένον. Τὸ δὲ τρίτον γένος οὔτε βασιλέως ὑπακοῦον, οὔτε τοῦ δικαίου λόγον οὐδ' ἔννοιαν ἔχον, ἀεὶ ληστεύει· ἀπροσδοκῆτως δὲ 30 τὰς ἐμβολὰς ἐκ τῆς ἐρήμου ποιοῦμενον, ἀρπάζει τὰ παρατυχόντα, καὶ ταχέως ἀνακάμπτει πρὸς τὸν αὐτὸν τόπον. Πάντες δ' οἱ Λίβυες οὗτοι θηριώδη βίον ἔχουσιν, ὑπαίθριοι διαμένοντες, καὶ τὸ τῶν ἐπιτηδευμάτων ἄγριον ἐξηλωκότες· οὔτε γὰρ ἡμέρου διαίτης, οὔτ' ἐσθῆτος μετέχουσιν, 35 ἀλλὰ θοραῖς αἰγῶν σκεπάζουσιν τὰ σώματα. Ὁ δ' ὅπλις-μὸς αὐτῶν ἐστὶν οἰκεῖος τῆς τε χώρας καὶ τῶν ἐπιτηδευ-

μάτων. Κοῦφοι γὰρ ὄντες τοῖς σώμασι, καὶ χώραν οἰκοῦν-
τες κατὰ τὸ πλεῖστον πεδιάδα, πρὸς τοὺς κινδύνους ὁρμῶσι,
λόγχας ἔχοντες τρεῖς καὶ λίθους ἐν ἄγγεσι σκυτίνους·
ξίφος δ' οὐ φοροῦσιν, οὐδὲ κράνος, οὐδ' ὄπλον οὐδὲν
ἕτερον, στοχαζόμενοι τοῦ προτερεῖν ταῖς ἐνκινήσiais ἐν 5
τοῖς διωγμοῖς, καὶ πάλιν ἐν ταῖς ἀποχωρήσεσι. Διόπερ
εὐθετώτατοι πρὸς δρόμον εἰσὶ καὶ λιθοβολίαν, διαπεπονη-
κότες τῇ μελέτῃ καὶ τῇ συνήθειᾳ τὰ τῆς φύσεως προτ-
ερήματα. Καθόλου δὲ πρὸς τοὺς ἀλλοφύλους οὔτε τὸ
δίκαιον οὔτε τὴν πίστιν κατ' οὐδένα τρόπον διατηροῦσιν. 10

12. Τῆς δὲ χώρας ἡ μὲν ὁμορος τῇ Κυρήνῃ γεώδης ἐστὶ
καὶ πολλοὺς φέρουσα καρπούς. Οὐ μόνον γὰρ ὑπάρχει
σιτοφόρος, ἀλλὰ καὶ πολλὴν ἄμπελον, ἔτι δ' ἐλαίαν ἔχει,
καὶ τὴν ἀγρίαν ὕλην, καὶ ποταμοὺς εὐχρησίαν παρεχο-
μένους· ἡ δ' ὑπὲρ τὸ νότιον μέρος ὑπερτείνουσα, ἄσπορος 15
οὔσα καὶ σπανίζουσα ναματιαίων ὑδάτων, τὴν πρόσοψιν
ἔχει πελάγει παρεμφερῇ, οὐδεμίαν δὲ παρεχομένη ποικ-
ιλίαν, ἐρήμῳ γῇ περιέχεται. Διόπερ οὐδ' ὄρνεον ἰδεῖν
ἔστιν, οὐ τετράπουν ἐν αὐτῇ ζῶον, πλὴν δορκάδος καὶ
βοός· οὐ μὴν οὔτε φυτὸν, οὔτ' ἄλλο τῶν δυναμένων 20
ψυχαγωγῆσαι τὴν ὄρασιν, ὥς ἂν τῆς εἰς μεσόγειον ἀν-
ηκούσης γῆς ἐχούσης ἐπὶ τὸ μῆκος ἀθρόους θίνας. Ἐφ'
ὅσον δὲ σπανίζει τῶν πρὸς ἡμέρον βίον ἀνηκόντων, ἐπὶ
τοσοῦτον πληθύνει παντοίων ταῖς ιδέαις καὶ τοῖς μεγέθεσιν
ὄφρων, μάλιστα δὲ τῶν τοιούτων, οὓς προσαγορεύουσι 25
κεράστας· οἳ τὰ μὲν δῆγματα θανατηφόρα ποιοῦνται, τὴν
δὲ χροᾶν ἄμμῳ παραπλησίαν ἔχουσι. Διόπερ ἐξωμοιωμέν-
ων αὐτῶν κατὰ τὴν πρόσοψιν τοῖς ὑποκειμένοις ἐδάφεσιν,
ὀλίγοι μὲν ἐπιγιγνώσκουσιν, οἳ πολλοὶ δ' ἀγνοοῦντες
πατοῦσι, καὶ κινδύνους περιπίπτουσιν ἀπροσδοκῆτοις. 30

13. Ἡ Καρχηδὼν ἐπὶ χερρόνησῳ τινὸς ἰδρύται, περι-
γραφοῦσης κύκλον, τριακοσίων ἐξήκοντα σταδίων ἔχοντα
τεῖχος. Κατὰ μέσσην δὲ τὴν πόλιν ἡ ἀκρόπολις, ἣν ἐκάλ-
ουν Βύρσαν, ὀφρὺς ἱκανῶς ὀρθία, κύκλῳ περιοικουμένη,
κατὰ δὲ τὴν κορυφὴν ἔχουσα Ἀσκληπιεῖον, ὅπερ κατὰ τὴν 35
ἄλωσιν τῆς πόλεως ἡ γυνὴ τοῦ Ἀσδρούβα συνέπρησεν

αὐτῇ. Ὑπόκεινται δὲ τῇ ἀκροπόλει οἱ τε λιμένες, καὶ ὁ Κώθων, νησίον περιφερὲς Εὐρίπω περιεχόμενον, ἔχον τε νεωσοίκους ἐκατέρωθεν κύκλῳ. Κτίσμα δ' ἐστὶ Διδοῦς, ἀγαγούσης ἐκ Τύρου λαόν· οὕτω δ' εὐτυχῆς ἡ ἀποικία
 5 τοῖς Φοίνιξιν ὑπῆρξε καὶ αὐτῇ, καὶ ἡ μέχρι τῆς Ἰβηρίας τῆς τε ἄλλης καὶ τῆς ἔξω στηλῶν, ὥστε καὶ τῆς Εὐρώπης τὴν ἀρίστην ἐνείμαντο οἱ Φοίνικες κατὰ τὴν ἡπειρον, καὶ τὰς προσεχεῖς νήσους· τὴν τε Λιβύην κατεκτήσαντο πᾶσαν, ὅσῃν μὴ νομαδικῶς οἶόν τ' ἦν οἰκεῖν. Ἀφ' ἧς δυνάμ-
 10 εως πόλιν τε ἀντίπαλον τῇ Ῥώμῃ κατεσκευάσαντο, καὶ τρεῖς ἐπολέμησαν πρὸς αὐτοὺς μεγάλους πολέμους.

14. Γένοιτο δ' ἂν εὐδηλος ἡ δύναμις αὐτῶν ἐκ τοῦ ὑστάτου πολέμου, ἐν ᾧ κατελύθησαν ὑπὸ Σκηπίωνος, τοῦ Αἰμιλιανοῦ, καὶ ἡ πόλις ἄρδην ἠφανίσθη. Ὅτε γὰρ
 15 ἤρξαντο πολεμεῖν, πόλεις μὲν εἶχον τριακοσίας ἐν τῇ Λιβύῃ ἀνθρώπων δ' ἐν τῇ πόλει μυριάδας ἐβδομήκοντα· πολιορκούμενοι δὲ καὶ ἀναγκασθέντες τραπέσθαι πρὸς ἔνδοσιν, πανοπλιῶν μὲν ἔδοσαν μυριάδας εἴκοσι, καταπελ-
 τικὰ δὲ ὄργανα τρισχίλια, ὥς οὐ πολεμηθησόμενοι. Κριθ-
 20 ἔντος δὲ πάλιν τοῦ ἀναπολεμεῖν, ἐξαίφνης ὀπλοποιῶν συνεστήσαντο, καὶ ἐκάστης ἡμέρας ἀνεφέροντο θυρεοὶ μὲν ἑκατὸν καὶ τετταράκοντα πεπηγότες· μάχαιραι δὲ τριακόσαι, καὶ λόγχαι πεντακόσαι, χίλια δὲ βέλη καταπελ-
 τικά· τρίχα δὲ τοῖς καταπέλταις αἱ θεράπαιναι παρεῖχον.
 25 Ἔτι τοίνυν ναῦς ἔχοντες δώδεκα, τότε, καίπερ ἤδη συμπεφευγότες εἰς τὴν Βύρσαν, ἐν διμῇνῳ κατεσκευάσαντο ναῦς εἴκοσι καὶ ἑκατὸν καταφράκτους, καὶ, τοῦ στόματος τοῦ Κώθωνος φρουρουμένου, διώρυξαν ἄλλο στόμα, καὶ προῆλθεν αἰφνιδίως ὁ στόλος· ὕλη γὰρ ἦν ἀποκειμένη
 30 παλαιὰ, καὶ τεχνιτῶν πλῆθος προσεδρεῦον καὶ σιταρκούμενον δημοσίᾳ. Τοιαύτῃ δ' οὕσα Καρχηδῶν, ὅμως ἑάλω καὶ κατεσκάφη.

HISTORY AND BIOGRAPHY.

I. SOLON.

Solon procures the Athenians the Possession of Salamis.

Ἐπεὶ μακρόν τινα καὶ δυσχερῇ πόλεμον οἱ ἐν ἄστει
περὶ τῆς Σαλαμινίων νήσου Μεγαρεῦσι πολεμοῦντες ἐξέ-
αμον, καὶ νόμον ἔθεντο, μήτε γράψαι τινὰ, μήτ' εἰπεῖν
αὐθις, ὥς χρὴ τὴν πόλιν ἀντιποιεῖσθαι τῆς Σαλαμῖνος, ἢ
θανάτῳ ζημιοῦσθαι, βαρέως φέρων τὴν ἀδοξίαν ὁ Σόλων, 5
καὶ τῶν νέων ὁρῶν πολλοὺς δεομένους ἀρχῆς ἐπὶ τὸν πόλ-
εμον, αὐτοὺς δὲ μὴ θαρρόντας ἄρξασθαι διὰ τὸν νόμον,
ἐσκήψατο μὲν ἔκστασιν τῶν λογισμῶν, καὶ λόγος εἰς τὴν
πόλιν ἐκ τῆς οἰκίας διεδόθη παρακινήτικῳ ἔχειν αὐτόν.
Ἐλεγεία δὲ κρύφα συνθεῖς, καὶ μελετήσας ὥστε λέγειν 10
ἀπὸ στόματος, ἐξεπῆδησεν εἰς τὴν ἀγορὰν ἄφνω, πιλίου
περιθέμενος. Ὅχλου δὲ πολλοῦ συνδραμόντος, ἀναβὰς
ἐπὶ τὸν τοῦ κήρυκος λίθον, ἐν ᾧδῃ διεξῆλθε τὴν ἐλεγείαν,
ἣς ἐστὶν ἀρχή·

Αὐτὸς κήρυξ ἦλθον ἀφ' ἡμερτῆς Σαλαμῖνος, 15
Κόσμον ἐπέων, ᾧδῃν ἀντ' ἀγορῆς, θέμενος.

Τοῦτο τὸ ποίημα Σαλαμῖς ἐπιγέγραπται, καὶ στίχων
ἑκατόν ἐστι, χαριέντως πάννυ πεποιημένων. Τότε δὲ ἄσ-
θέντος αὐτοῦ, καὶ τῶν φίλων τοῦ Σόλωνος ἀρξαμένων
ἐπαινεῖν, μάλιστα δὲ τοῦ Πεισιστράτου τοῖς πολίταις 20
ἐγκελενομένου, καὶ παρορμῶντος πεισθῆναι τῷ λέγοντι,
λύσαντες τὸν νόμον αὐθις ἤπτοντο τοῦ πολέμου, προ-
στησάμενοι τὸν Σόλωνα. Τὰ μὲν οὖν δημῳδῇ τῶν λεγο-
μένων τοιαῦτ' ἐστὶν, ὅτι πλεύσας ἐπὶ Κωλιάδα μετὰ τοῦ
Πεισιστράτου, καὶ καταλαβὼν αὐτόθι πάσας τὰς γυναικάς 25
τῇ Δήμητρὶ τὴν πάτριον θυσίαν ἐπιτελούσας, ἔπεμψεν
ἄνδρα πιστὸν εἰς τὴν Σαλαμίνα, προσποιούμενον αὐτό-
μολον εἶναι, κελεύσοντα τοὺς Μεγαρεῖς, εἰ βούλονται τῶν

Ἀθηναίων τὰς πρώτας λαβεῖν γυναῖκας, ἐπὶ Κωλιάδα μετ' αὐτοῦ πλεῖν τὴν ταχίστην. Ὡς δὲ πεισθέντες οἱ Μεγαρεῖς ἄνδρας ἐξέπεμψαν ἐν τῷ πλοίῳ, καὶ κατεῖδεν ὁ Σόλων τὸ πλοῖον ἐλαννόμενον ἀπὸ τῆς νήσου, τὰς μὲν
 5 γυναῖκας ἐκποδῶν ἀπελθεῖν ἐκέλευσε, τῶν δὲ νεωτέρων τοὺς μηδέπω γενειῶντας ἐνδύμασι καὶ μίτραις καὶ ὑποδήμασι τοῖς ἐκείνων σκευασμένους, καὶ λαβόντας ἐγχειρίδια κρυπτὰ, παίζειν καὶ χορεύειν προσέταξε πρὸς τῇ θαλάσῃ, μέχρις ἂν ἀποβῶσιν οἱ πολέμιοι, καὶ γένηται τὸ πλοῖον
 10 ὑποχείριον. Οὕτω δὴ τούτων πραττομένων, ὑπαχθέντες οἱ Μεγαρεῖς τῇ ὄψει, ἐξεπήδων ὥς ἐπὶ γυναῖκας ἀμιλλώμενοι πρὸς ἀλλήλους· ὥστε μηδένα διαφυγεῖν, ἀλλὰ πάντας ἀπολέσθαι, καὶ τὴν νήσον ἐπιπλεύσαντας εὐθὺς ἔχειν τοὺς Ἀθηναίους. Ἄλλοι δὲ ἄλλον τινὰ τρόπον
 15 γενέσθαι τὴν κατάληψιν λέγουσιν.

II. ARISTIDES.

Passages from the Life of Aristides.

Ἀριστείδης ὁ Λυσιμάχου, φυλῆς μὲν ἦν Ἀντιοχίδος, τὸν δὲ δῆμον Ἀλωπεκῆθεν. Περὶ δ' οὐσίας αὐτοῦ λόγοι διάφοροι γεγόνασιν, οἱ μὲν, ὥς ἐν πενία συντόνῳ καταβίωσαντος, καὶ μετὰ τὴν τελευταίαν ἀπολιπόντος θυγατέρας
 20 δύο πολὺν χρόνον ἀνεκδότους δι' ἀπορίαν γεγενημένας. Πρὸς δὲ τοῦτον τὸν λόγον ὑπὸ πολλῶν εἰρημένον ἀντιτασσόμενος ὁ Φαληρεὺς Δημήτριος, χωρίον τε Φαληροῦ φησὶ γινώσκειν Ἀριστείδου λεγόμενον, ἐν ᾧ τέθραπται, καὶ ἄλλα τεκμήρια τῆς περὶ τὸν οἶκον εὐπορίας ἀγείρει,
 25 οὐ μάλα πιθανὰ, φιλοτιμούμενος αὐτὸν τῆς πενίας ἐξελέσθαι, ὥς μεγάλου κακοῦ.

Θαυμαστὴ δὲ τις ἐφαίνετο αὐτοῦ παρὰ τὰς ἐν τῇ πολιτείᾳ μεταβολὰς ἡ εὐστάθεια, μήτε ταῖς τιμαῖς ἐπαιρομένον, πρὸς τε τὰς δυσημερίας ἀθορύβως καὶ πρᾶως ἔχοντος, καὶ
 30 ὁμοίως ἡγούμενον χρῆναι τῇ πατρίδι παρέχειν ἑαυτὸν, οὐ χρημάτων μόνον, ἀλλὰ καὶ δόξης προῖκα καὶ ἀμισθὶ πολιτευόμενον. Ὅθεν, τῶν εἰς Ἀμφιάραιον ὑπ' Αἰσχύλου πεποιημένων ἱαμβείων ἐν τῷ θεάτρῳ λεγομένων,

Οὐ γὰρ δοκεῖν δίκαιος, ἀλλ' εἶναι θέλει,
 Βαθεῖαν ἄλοκα διὰ φρενὸς καρπούμενος,
 Ἄφ' ἧς τὰ κεδνὰ βλαστάνει βουλευμάτα,

πάντες ἀπέβλεψαν εἰς Ἀριστείδην, ὡς ἐκείνῳ μάλιστα
 τῆς ἀρετῆς ταύτης προσηκούσης. 5

Οὐ μόνον δὲ πρὸς εὐνοίαν καὶ χάριν, ἀλλὰ καὶ πρὸς
 ὀργὴν καὶ πρὸς ἔχθραν ἰσχυρότατος ἦν ὑπὲρ τῶν δικαίων
 ἀντιβῆναι. Λέγεται γοῦν ποτε διώκων ἐχθρὸν ἐν δικ-
 αστηρίῳ, μετὰ τὴν κατηγορίαν οὐ βουλομένων ἀκούειν
 τοῦ κινδυνεύοντος τῶν δικαστῶν, ἀλλὰ τὴν ψῆφον εὐθύς 10
 αἰτούντων ἐπ' αὐτὸν, ἀναπηδήσας τῷ κρινομένῳ συνικετ-
 εῦειν, ὅπως ἀκουσθεῖη καὶ τύχοι τῶν νομίμων.

Πάλιν δὲ κρίνων ἰδιώταις δυσὶ, τοῦ ἐτέρου λέγοντος,
 ὡς πολλὰ τυγχάνει τὸν Ἀριστείδην ὁ ἀντίδικος λελυπη-
 κῶς, Λέγ', ὦ γὰρ, ἔφη, μᾶλλον εἴ τι σὲ κακὸν πεποίηκε· 15
 σοὶ γὰρ, οὐκ ἐμαντῶ, δικάζω.

Πασῶν δὲ τῶν περὶ αὐτὸν ἀρετῶν ἡ δικαιοσύνη μάλιστα
 τοῖς πολλοῖς αἰσθησιν παρεῖχε, διὰ τὸ τὴν χρεῖαν ἐνδελ-
 εχεστάτην αὐτῆς καὶ κοινοτάτην ὑπάρχειν. Ὅθεν, ἀνὴρ
 πένης καὶ δημοτικὸς, ἐκτήσατο τὴν βασιλικωτάτην καὶ 20
 θειοτάτην προσηγορίαν τὸν Δίκαιον. Ὁ τῶν βασιλέων
 καὶ τυράννων οὐδεὶς ἐζήλωσεν, ἀλλὰ Πολιορκηταὶ, καὶ
 Κεραυνοὶ, καὶ Νικάτορες, ἐνιοὶ δ' Ἀετοὶ καὶ Ἰέρακες
 ἔχαιρον προσαγορευόμενοι, τὴν ἀπὸ τῆς βίας καὶ τῆς
 δυνάμεως, ὡς ἔοικε, μᾶλλον, ἢ τὴν ἀπὸ τῆς ἀρετῆς δόξαν 25
 ἀγαπῶντες.

Τῷ δ' οὖν Ἀριστείδῃ συνέβη τὸ πρῶτον ἀγαπωμένῳ διὰ
 τὴν ἐπωνυμίαν, ὕστερον φθονεῖσθαι. Ὁ γὰρ δῆμος ἐπὶ
 τῇ νίκῃ μέγα φρονῶν, ἤχθετο τοῖς ὄνομα καὶ δόξαν ὑπὲρ
 τοὺς πολλοὺς ἔχουσι. Καὶ συνελθόντες εἰς ἄστὺ παν- 30
 ταχόθεν, ἐξοστρακίζουσι τὸν Ἀριστείδην, ὄνομα τῷ φθόνῳ
 τῆς δόξης φόβον τυραννίδος θέμενοι. Μοχθηρίας γὰρ
 οὐκ ἦν ζημία ὁ ἐξοστρακισμὸς, ἀλλ' ἐκαλεῖτο μὲν, δι'
 εὐπρέπειαν, ὄγκου καὶ δυνάμεως βαρυτέρας ταπείνωσις
 καὶ κόλασις. 35

Γραφομένων οὖν τότε τῶν ὀστράκων, λέγεται τινα τῶν

ἀγραμμάτων καὶ παντελῶς ἀγροίκων, ἀναδόντα τῷ Ἀριστείδῃ τὸ ὄστρακον, ὥς ἐνὶ τῶν τυχόντων, παρακαλεῖν, ὅπως Ἀριστείδην ἐγγράψει. Τοῦ δὲ θαυμάσαντος καὶ πυθομένου, μή τι κακὸν αὐτῷ Ἀριστείδης πεποίηκεν,
 5 Οὐδὲν, εἶπεν, οὐδὲ γινώσκω τὸν ἄνθρωπον, ἀλλ' ἐνοχλοῦμαι πανταχοῦ τὸν Δίκαιον ἀκούων. Ταῦτ' ἀκούσαντα τὸν Ἀριστείδην ἀποκρίνασθαι μὲν οὐδὲν, ἐγγράφαι δὲ τοῦνομα τῷ ὄστράκῳ καὶ ἀποδοῦναι. Τῆς δὲ πόλεως ἀπαλλαττόμενος ἦδη, τὰς χεῖρας ἀνατείνας εἰς τὸν οὐ-
 10 ρανὸν, ἠΰξατο, μηδένα καιρὸν Ἀθηναίους καταλαβεῖν, ὃς ἀναγκάσει τὸν δῆμον Ἀριστείδου μνησθῆναι.

Οἱ Ἕλληνες ἐτέλουν μὲν τινα, καὶ Λακεδαιμονίων ἡγουμένων, ἀποφορὰν εἰς τὸν πόλεμον, ταχθῆναι δὲ βουλόμενοι κατὰ πόλιν ἐκάστοις τὸ μέτριον, ἡτήσαντο παρὰ τῶν
 15 Ἀθηναίων Ἀριστείδην, καὶ προσέταξαν αὐτῷ, χώραν τε καὶ προσόδους ἐπισκεψάμενον ὀρίσαι τὸ κατ' ἀξίαν ἐκάστῳ καὶ δύναμιν. Ὁ δὲ τηλικαύτης ἐξουσίας κύριος γενόμενος, καὶ τρόπον τινὰ τῆς Ἑλλάδος ἐπ' αὐτῷ μόνῳ τὰ πράγματα πάντα θεμένης, πένης μὲν ἐξῆλθεν, ἐπανῆλθε
 20 δὲ πενέστερος, οὐ μόνον καθαρῶς καὶ δικαίως, ἀλλὰ καὶ προσφιλῶς πᾶσι καὶ ἁρμοδίως τὴν ἐπιγραφὴν τῶν χρημάτων ποιησάμενος. Ὡς γὰρ οἱ παλαιοὶ τὸν ἐπὶ Κρόνου βίον, οὕτως οἱ σύμμαχοι τῶν Ἀθηναίων τὸν ἐπ' Ἀριστείδου φόρον, εὐποτμίαν τινὰ τῆς Ἑλλάδος ὀνομάζοντες,
 25 ὕμνον, καὶ μάλιστα μετ' οὐ πολὺν χρόνον διπλασιασθέντος, εἶτ' αὐθις τριπλασιασθέντος.

Ἀριστείδης εἰς τὸ ἄρχειν ἀνθρώπων τοσούτων καταστήσας τὴν ἑαυτοῦ πατρίδα, αὐτὸς ἐνέμεινε τῇ πενίᾳ, καὶ τὴν ἀπὸ τοῦ πένης εἶναι δόξαν οὐδὲν ἤττον ἀγαπῶν τῆς
 30 ἀπὸ τῶν τροπαίων διετέλεσε. Δῆλον δ' ἐκείθεν. Καλίας ὁ δαδοῦχος ἦν αὐτῷ γένει προσήκων· τοῦτον οἱ ἐχθροὶ θανάτου διώκοντες, ἐπεὶ περὶ ὧν ἐγράψαντο μετρίως κατηγορήσαν, εἰπόν τινα λόγον ἔξωθεν τοιοῦτον πρὸς τοὺς δικαστάς· Ἀριστείδην, ἔφησαν, ἴστε, τὸν Λυσιμ-
 35 ἀχου, θαυμαζόμενον ἐν τοῖς Ἕλλησι· τούτῳ πῶς οἴεσθε τὰ κατ' οἶκον ἔχειν, ὁρῶντες αὐτὸν ἐν τρίβωνι τοιούτῳ

προερχόμενον εἰς τὸ δημόσιον; ἄρ' οὐκ εἰκὸς ἐστὶ, τὸν
 ῥιγοῦντα φανερῶς, καὶ πεινῆν οἴκοι, καὶ τῶν ἄλλων ἐπι-
 τηδεῖων σπανίζειν; τοῦτον μέντοι Καλλίας, ἀνεψιὸν αὐτῷ
 ὄντα, πλουσιώτατος ὢν Ἀθηναίων, περιορᾷ μετὰ τέκνων
 καὶ γυναικὸς ἐνδεόμενον, πολλὰ κεχρημένος τῷ ἀνδρὶ, καὶ 5
 πολλάκις αὐτοῦ τῆς παρ' ὑμῖν δυνάμεως ἀπολελανκῶς.
 Ὁ δὲ Καλλίας, ὁρῶν ἐπὶ τούτῳ μάλιστα θορυβοῦντας τοὺς
 δικαστὰς καὶ χαλεπῶς πρὸς αὐτὸν ἔχοντας, ἐκάλει τὸν
 Ἀριστείδην, ἀξιῶν μαρτυρῆσαι πρὸς τοὺς δικαστὰς, ὅτι
 πολλάκις αὐτοῦ πολλὰ καὶ διδόντος καὶ δεομένου λαβεῖν, 10
 οὐκ ἠθέλησεν, ἀποκρινόμενος, ὡς μᾶλλον αὐτῷ διὰ τὴν
 πενίαν μέγα φρονεῖν ἢ Καλλία διὰ τὸν πλοῦτον προσήκει.
 Ταῦτα τοῦ Ἀριστείδου τῷ Καλλία προσμαρτυρήσαντος,
 οὐδεὶς ἦν τῶν ἀκουόντων, ὃς οὐκ ἀπῆει πένης μᾶλλον, ὡς
 Ἀριστείδης, εἶναι βουλόμενος, ἢ πλουτεῖν, ὡς Καλλίας. 15

III. THEMISTOCLES.

Λέγεται ὁ Θεμιστοκλῆς, Νεοκλέους υἱὸς, οὕτω παράφο-
 ρος πρὸς δόξαν εἶναι, καὶ πράξεων μεγάλων ὑπὸ φιλοτιμίας
 ἔραστῆς, ὥστε νέος ὢν ἔτι, τῆς ἐν Μαραθῶνι μάχης πρὸς
 τοὺς βαρβάρους γενομένης, καὶ τῆς Μιλτιάδου στρατηγίας
 διαβοηθείσης, σύννους ὁρᾶσθαι τὰ πολλὰ πρὸς ἑαυτῷ, καὶ 20
 τὰς νύκτας ἀγρυπνεῖν, καὶ τοὺς πότους παραιτεῖσθαι
 τοὺς συνήθεις, καὶ λέγειν πρὸς τοὺς ἐρωτῶντας καὶ θαν-
 μάζοντας τὴν περὶ τὸν βίον μεταβολὴν, ὡς καθεύδειν
 αὐτὸν οὐκ ἐφ' ἡ τὸ τοῦ Μιλτιάδου τρόπαιον. Οἱ μὲν γὰρ
 ἄλλοι πέρας ᾤοντο τοῦ πολέμου τὴν ἐν Μαραθῶνι τῶν 25
 βαρβάρων ἦτταν εἶναι, Θεμιστοκλῆς δὲ ἀρχὴν μειζόνων
 ἀγώνων, ἐφ' οὗς ἑαυτὸν ὑπὲρ τῆς ὅλης Ἑλλάδος ἤλειφεν
 ἀεὶ, καὶ τὴν πόλιν ἥσκει, πόρρωθεν ἤδη προσδοκῶν τὸ
 μέλλον.

Καὶ πρῶτον μὲν τὴν Λαυριωτικὴν πρόσοδον ἀπὸ τῶν 30
 ἀργυρεῖων μετάλλων ἔθος ἔχόντων Ἀθηναίων διανέμεσ-
 θαι, μόνος εἶπεῖν ἐτόλμησε παρελθὼν εἰς τὸν δῆμον, ὡς
 χρῆ, τὴν διανομὴν ἑάσαντας, ἐκ τῶν χρημάτων τούτων
 κατασκευάσασθαι τριήρεις ἐπὶ τὸν πρὸς Αἰγινήτας πόλε-

μον. Ἦκμαζε γὰρ οὗτος ἐν τῇ Ἑλλάδι μάλιστα, καὶ κατεῖχον οἱ Αἰγινῆται πλήθει νεῶν τὴν θάλασσαν. Ἦ καὶ ῥᾶον Θεμιστοκλῆς συνέπεισεν, οὐ Δαρεῖον, οὐδὲ Πέρσας (μακρὰν γὰρ ἦσαν οὗτοι, καὶ δέος οὐ πάνυ βέβαιον ὡς 5 ἀφιζόμενοι παρεῖχον) ἐπιδείων, ἀλλὰ τῇ πρὸς Αἰγινήτας ὀργῇ καὶ φιλονεικίᾳ τῶν πολιτῶν ἀποχρησάμενος εὐκαίρως ἐπὶ τὴν παρασκευήν. Ἐκατὸν γὰρ ἀπὸ τῶν χρημάτων ἐκείνων ἐποιήθησαν τριήρεις, αἱ καὶ πρὸς Ξέρξην ἐναυμάχησαν. Ἐκ δὲ τούτου κατὰ μικρὸν ὑπάγων καὶ κατα- 10 βιβάζων τὴν πόλιν πρὸς τὴν θάλασσαν, ὡς τὰ περὶ μὲν οὐδὲ τοῖς ὁμόροις ἀξιωμαχοὺς ὄντας, τῇ δ' ἀπὸ τῶν νεῶν ἀλκῇ καὶ τοὺς βαρβάρους ἀμύνασθαι, καὶ τῆς Ἑλλάδος ἄρχειν δυναμένους, ἀντὶ μονίμων ὀπλιτῶν, ὥς φησι Πλάτων, ναυβάτας καὶ θαλαττίους ἐποίησε· καὶ διαβολὴν 15 καθ' αὐτοῦ παρέσχεν, ὡς ἄρα Θεμιστοκλῆς τὸ δόρυ καὶ τὴν ἀσπίδα τῶν πολιτῶν παρελόμενος, εἰς ὑπηρεσίον καὶ κώπην συνέστειλε τὸν τῶν Ἀθηναίων δῆμον. Ἐπραξε δὲ ταῦτα Μιλτιάδου κρατήσας ἀντιλέγοντος. Εἰ μὲν δὴ τὴν ἀκρίβειαν καὶ τὸ καθαρὸν τοῦ πολιτεύματος ἔβλαψεν, 20 ἢ μὴ, ταῦτα πράξας, ἔστω φιλοσοφώτερον ἐπισκοπεῖν. Ὅτι δ' ἡ τότε σωτηρία τοῖς Ἑλλήσιν ἐκ τῆς θαλάσσης ὑπῆρξε, καὶ τὴν Ἀθηναίων πόλιν λυθεῖσαν ἔστησαν αἱ τριήρεις ἐκεῖναι, τὰ τ' ἄλλα, καὶ Ξέρξης αὐτὸς ἐμαρτύρησε. Τῆς γὰρ περὶ τῆς δυνάμεως ἀδραύστου διαμενουσῆς, ἔφυγε 25 μετὰ τὴν τῶν νεῶν ἥτταν, ὡς οὐκ ὦν ἀξιόμαχος. Καὶ Μαρδόνιον ἐμποδὼν εἶναι τοῖς Ἑλλήσι τῆς διώξεως μάλλον, ἢ δουλωσόμενον αὐτοὺς, ὡς ἐμοὶ δοκεῖ, κατέλιπεν.

IV. THEMISTOCLES.

Incidents in the Second Persian War.

Θεμιστοκλῆς παραλαβὼν τὴν ἀρχὴν, εὐθύς μὲν ἐπεχείρει τοὺς πολίτας ἐμβιβάζειν εἰς τὰς τριήρεις, καὶ τὴν 30 πόλιν ἔπεισεν ἐκλιπόντας ὡς προσωτάτω τῆς Ἑλλάδος ἀπαντᾶν τῷ βαρβάρῳ κατὰ θάλασσαν. Προσεχόντων δὲ τῶν Ἀθηναίων αὐτῷ, πέμπεται μετὰ νεῶν ἐπ' Ἀρτεμίσιον τὰ στενὰ φυλάξων. Ἐνθα δὴ τῶν μὲν Ἑλλήνων

Εὐρυβιάδην καὶ Λακεδαιμονίους ἡγεῖσθαι κελευόντων, τῶν δὲ Ἀθηναίων, ὅτι πλήθει τῶν νεῶν σύμπαντας ὁμοῦ τι τοὺς ἄλλους ὑπερέβαλλον, οὐκ ἀξιούντων ἑτέροις ἔπεσθαι, συνιδὼν τὸν κίνδυνον ὁ Θεμιστοκλῆς, αὐτός τε τὴν ἀρχὴν Εὐρυβιάδῃ παρήκε, καὶ κατεπράυνε τοὺς Ἀθηναίους, 5 ὑπισχνούμενος, ἂν ἄνδρες ἀγαθοὶ γένωνται πρὸς τὸν πόλεμον, ἐκόντας αὐτοῖς παρέξειν εἰς τὰ λοιπὰ πειθομένους τοὺς Ἑλληνας. Δι' ὅπερ δοκεῖ τῆς σωτηρίας αἰτιώτατος γενέσθαι τῇ Ἑλλάδι, καὶ μάλιστα τοὺς Ἀθηναίους προαγαγεῖν εἰς δόξαν, ὡς ἀνδρεία μὲν τῶν πολέμιων, 10 εὐγνωμοσύνη δὲ τῶν συμμάχων περιγενομένους.

Αἱ δὲ γενόμεναι τότε πρὸς τὰς τῶν βαρβάρων ναῦς περὶ τὰ στενὰ μάχαι κρίσιν μὲν εἰς τὰ ὅλα μεγάλην οὐκ ἐποίησαν, τῇ δὲ πείρᾳ μάλιστα τοὺς Ἑλληνας ὤνησαν, ὑπὸ τῶν ἔργων παρὰ τοὺς κινδύνους διδαχθέντας, ὡς οὔτε 15 πλήθη νεῶν, οὔτε κόσμοι καὶ λαμπρότητες ἐπισήμων, οὔτε κραυγαὶ κομπῶδεις, ἢ βάρβαροι παιᾶνες ἔχουσί τι δεινὸν ἀνδράσιν ἐπισταμένοις εἰς χεῖρας ἵεναι, καὶ μάχεσθαι τολμῶσιν· ἀλλὰ δεῖ τῶν τοιούτων καταφρονούντας ἐπ' αὐτὰ τὰ σώματα φέρεσθαι, καὶ πρὸς ἐκεῖνα διαγωνίζεσθαι 20 συμπλακέντας. Ὁ δὲ καὶ Πίνδαρος οὐ κακῶς ἔοικε συνιδὼν ἐπὶ τῆς ἐπ' Ἀρτεμισίῳ μάχης εἰπεῖν, ὅτι παῖδες Ἀθηναίων ἐβάλοντο φαεννὰν κρηπίδα ἑλενθερίας. Ἀρχὴ γὰρ ὄντως τοῦ νικᾶν τὸ θαρρῆν.

Ξέρξου δὲ διὰ τῆς Δωρίδος ἄνωθεν ἐμβαλόντος εἰς τὴν 25 Φωκίδα, καὶ τὰ τῶν Φωκέων ἄστη πυρπολοῦντος, οὐ προσήμνον οἱ Ἕλληνες, καίπερ τῶν Ἀθηναίων δεομένων εἰς τὴν Βοιωτίαν ἀπαντῆσαι πρὸ τῆς Ἀττικῆς, ὥσπερ αὐτοὶ κατὰ θάλασσαν ἐπ' Ἀρτεμίσιον ἐβόηθησαν. Μηδενὸς δ' ὑπακούοντος αὐτοῖς, ἀλλὰ τῆς Πελοποννήσου περιεχομένων 30 ων, καὶ πᾶσαν ἐντὸς Ἰσθμοῦ τὴν δύναμιν ὠρμημένων συνάγειν, καὶ διατειχιζόντων τὸν Ἰσθμὸν εἰς θάλασσαν ἐκ θαλάσσης, ἅμα μὲν ὀργὴ τῆς προδοσίας εἶχε τοὺς Ἀθηναίους, ἅμα δὲ δυσθυμία καὶ κατήφεια μεμονωμένους. Μάχεσθαι μὲν γὰρ οὐ διανοοῦντο μυριάσι στρατοῦ τοσαύ- 35 ταις· ὃ δ' ἦν μόνον ἀναγκαῖον ἐν τῷ παρόντι, τὴν πόλιν

ἀφέντας ἐμφῦναι ταῖς ναυσὶν, οἱ πολλοὶ χαλεπῶς ἤκουον, ὥς μήτε νίκης δεόμενοι, μήτε σωτηρίαν ἐπιστάμενοι, θεῶν τε ἱερὰ καὶ πατέρων ἡρία προΐεμένων.

Ἐνθα δὴ Θεμιστοκλῆς ἀπορῶν τοῖς ἀνθρωπίνοις λογισμοῖς προσάγεσθαι τὸ πλῆθος, σημεῖα δαιμόνια καὶ χρησμούς ἐπῆγεν αὐτοῖς, καὶ κρατήσας τῇ γνώμῃ, ψήφισμα γράφει, τὴν μὲν πόλιν παρακαταθέσθαι τῇ Ἀθηνᾷ τῇ Ἀθηναίων μεδεούσῃ, τοὺς δ' ἐν ἡλικίᾳ πάντας ἐμβαίνειν εἰς τὰς τριήρεις, παῖδας δὲ καὶ γυναῖκας καὶ ἀνδράποδα
 10 σῶζειν ἕκαστον ὥς δυνατόν. Κυρωθέντος δὲ τοῦ ψηφίσματος, οἱ πλεῖστοι τῶν Ἀθηναίων ὑπεξέθεντο γονέας καὶ γυναῖκας εἰς Τροιζῆνα, φιλοτίμως πάνν τῶν Τροιζηνίων ὑποδεχομένων. Καὶ γὰρ τρέφειν ἐψηφίσαντο δημοσίᾳ, δύο ὀβολοὺς ἑκάστῳ διδόντες, καὶ τῆς ὀπώρας λαμβάνειν
 15 τοὺς παῖδας ἐξεῖναι πανταχόθεν, ἔτι δ' ὑπὲρ αὐτῶν διδασκάλοις τελεῖν μισθοὺς.

Ἐκπλεούσης δὲ τῆς πόλεως, τοῖς μὲν οἶκτον τὸ θέαμα, τοῖς δὲ θαῦμα τῆς τόλμης παρεῖχε, γονέας μὲν ἄλλῃ προπεμπόντων, αὐτῶν δ' ἀκάμπτων πρὸς οἰμωγὰς καὶ δάκρυα
 20 γυναικῶν καὶ τέκνων περιβολὰς διαπερώντων εἰς τὴν νῆσον. Καίτοι πολλοὶ μὲν διὰ γῆρας ἀπολιμπανόμενοι τῶν πολιτῶν ἔλεον εἶχον. Ἦν δέ τις καὶ ἀπὸ τῶν ἡμέρων καὶ συντρόφων ζῶων ἐπικλῶσα γλυκυθυμία, μετ' ὠρυγῆς καὶ πόθου συμπαραθεόντων ἐμβαίνουσιν τοῖς ἑαυτῶν τροφ-
 25 εὔσιν. Ἐν οἷς ἰστορεῖται κύων Ξανθίππου, τοῦ Περικλέους πατρὸς, οὐκ ἀνασχόμενος τὴν ἀπ' αὐτοῦ μόνωσιν, ἐναλέσθαι τῇ θαλάσῃ, καὶ τῇ τριήρει παρανηχόμενος, ἐμπεσεῖν εἰς τὴν Σαλαμῖνα καὶ λειποθυμήσας ἀποθανεῖν ἐνθύς. Οὗ καὶ τὸ δεικνύμενον ἄχρι νῦν καὶ καλούμενον
 30 Κυνὸς σῆμα τάφον εἶναι λέγουσι.

Ταῦτα δὴ μεγάλα τοῦ Θεμιστοκλέους. Εὐρυβιάδου τὴν μὲν ἡγεμονίαν τῶν νεῶν ἔχοντος διὰ τὸ τῆς Σπάρτης ἀξίωμα, μαλακοῦ δὲ περὶ τὸν κίνδυνον ὄντος, αἶρειν δὲ βουλομένου καὶ πλεῖν ἐπὶ τὸν Ἰσθμὸν, ὅπου καὶ τὸ πεζὸν
 35 ἤθροιστο τῶν Πελοποννησίων, ὁ Θεμιστοκλῆς ἀντέλεγεν· ὅτε καὶ τὰ μνημονευόμενα λεχθῆναί φασι. Τοῦ γὰρ Εὐρυ-

βιάδου πρὸς αὐτὸν εἰπόντος· Ὡ Θεμιστόκλεις, ἐν τοῖς ἀγῶσι τοὺς προεξανισταμένους ῥαπίζουσι· Ναὶ, εἶπεν ὁ Θεμιστοκλῆς, ἀλλὰ τοὺς ἀπολειφθέντας οὐ στεφανοῦσιν. Ἐπαραμένον δὲ τὴν βακτηρίαν ὡς πατάξοντος, ὁ Θεμιστοκλῆς ἔφη· Πάταξον μὲν, ἄκουσον δέ. Θαυμάσαντος δὲ 5 τὴν πραότητα τοῦ Εὐρυβιάδου, καὶ λέγειν κελεύσαντος, ὁ μὲν Θεμιστοκλῆς ἀνῆγεν αὐτὸν ἐπὶ τὸν λόγον. Εἰπόντος δὲ τινος, ὡς ἀνὴρ ἄπολις οὐκ ὀρθῶς διδάσκει τοὺς ἔχοντας ἐγκαταλιπεῖν καὶ προέσθαι τὰς πατρίδας, ὁ Θεμιστοκλῆς ἐπιστρέψας τὸν λόγον, Ἡμεῖς τοι, εἶπεν, ὧ 10 μοχθηρῆ, τὰς μὲν οἰκίας καὶ τὰ τεῖχη καταλελοίπαμεν, οὐκ ἀξιοῦντες, ἀψύχων ἔνεκα, δουλεύειν· πόλις δ' ἡμῖν ἐστι μεγίστη τῶν Ἑλληνίδων, αἱ διακόσiai τριήρεις, αἱ νῦν ὑμῖν παρεστώσι βοηθοὶ σώζεσθαι δι' αὐτῶν βουλομένοις. Εἰ δ' ἅπτε δεύτερον ἡμᾶς προδόντες, αὐτίκα πεύσεται τις 15 Ἑλλήνων, Ἀθηναίους καὶ πόλιν ἔλευθέραν, καὶ χώραν οὐ χείρονα κεκτημένους, ἧς ἀπέβαλον. Ταῦτα τοῦ Θεμιστοκλέους εἰπόντος, ἔννοια καὶ δέος ἔσχε τὸν Εὐρυβιάδην τῶν Ἀθηναίων, μὴ σφᾶς ἀπολιπόντες οἷχωνται.

Λέγεται δ' ὑπὸ τινων, τὸν μὲν Θεμιστοκλέα περὶ τούτων 20 ἀπὸ τοῦ καταστρώματος ἄνωθεν τῆς νεῶς διαλέγεσθαι, γλαῦκα δ' ὀφθῆναι διαπετομένην ἐπὶ τὰ δεξιὰ τῶν νεῶν, καὶ τοῖς καρχησίοις ἐπικαθίζουσιν· δι' ὃ δὴ καὶ μάλιστα προσέθεντο τῇ γνώμῃ, καὶ παρεσκευάζοντο ναυμαχῆσοντες. Ἀλλ' ἐπεὶ τῶν πολέμιων ὁ στόλος, τῇ Ἀττικῇ κατὰ τὸ 25 Φαληρικὸν προσφερόμενος, τοὺς πέριξ ἀπέκρυνεν αἰγιαλοὺς, αὐτὸς τε βασιλεὺς μετὰ τοῦ πεζοῦ στρατοῦ καταβάς ἐπὶ τὴν θάλασσαν ἄθρους ὥφθη, τῶν δυνάμεων ὁμοῦ γενομένων, ἐξερρύησαν οἱ τοῦ Θεμιστοκλέους λόγοι τῶν Ἑλλήνων, καὶ πάλιν ἐπάπταινον οἱ Πελοποννήσιοι πρὸς 30 τὸν Ἴσθμὸν, εἴ τις ἄλλο τι λέγοι χαλεπαίνοντες. Ἐδόκει δὲ τῆς νυκτὸς ἀποχωρεῖν καὶ παρηγγέλλετο πλοῦς τοῖς κυβερνήταις. Ἐνθα δὴ βαρέως φέρων ὁ Θεμιστοκλῆς, εἰ τὴν ἀπὸ τοῦ τόπου καὶ τῶν στενῶν προέμενοι βοήθειαν οἱ Ἕλληνες διαλυθήσονται κατὰ πόλεις, ἐβουλεύετο καὶ 35 συνετίθει τὴν περὶ τὸν Σίκιννον πραγματείαν. Ἦν δὲ

τῷ γένει Πέρσης ὁ Σίκιννος, αἰχμάλωτος, εὖνους δὲ τῷ
 Θεμιστοκλεῖ, καὶ τῶν τέκνων αὐτοῦ παιδαγωγός. Ὅν
 ἐκπέμπει πρὸς τὸν Πέρσῃν κρύφα, κελεύσας λέγειν, ὅτι
 Θεμιστοκλῆς, ὁ τῶν Ἀθηναίων στρατηγός, αἰρούμενος τὰ
 5 βασιλέως, ἐξαγγέλλει πρῶτος αὐτῷ τοὺς Ἑλληνας ἀπο-
 διδράσκοντας, καὶ διακελεύεται μὴ παρεῖναι φυγεῖν αὐ-
 τοῖς, ἀλλ' ἐν ᾧ ταρασσονται τῶν πεζῶν χωρὶς ὄντες,
 ἐπιθέσθαι καὶ διαφθεῖραι τὴν ναυτικὴν δύναμιν. Ταῦτα
 δ' ὁ Ξέρξης ὡς ἀπ' εὐνοίας λελεγμένα δεξάμενος, ἤσθη,
 10 καὶ τέλος εὐνὸς ἐξέφερε πρὸς τοὺς ἡγεμόνας τῶν νεῶν,
 τὰς μὲν ἄλλας πληροῦν καθ' ἡσυχίαν, διακοσίαις δ' ἀναχ-
 θέντας ἤδη περιβαλέσθαι τὸν πόρον ἐν κύκλῳ πάντα, καὶ
 διαζῶσαι τὰς νήσους, ὅπως ἐκφύγῃ μηδεὶς τῶν πολεμίων.
 Οὕτως οἱ Ἕλληνες ἐκινήθησαν ἀνάγκῃ πρὸς τὸν κίνδυνον.
 15 Ἄμα δ' ἡμέρᾳ Ξέρξης μὲν ἄνω καθῆστο τὸν στόλον
 ἐποπτεύων καὶ τὴν παράταξιν, ὡς μὲν Φανόδημός φησιν,
 ὑπὲρ τὸ Ἡράκλειον, ἣ βραχεῖ πόρῳ διείργεται τῆς Ἀτ-
 τικῆς ἡ νῆσος, ὡς δ' Ἀκεστόδωρος, ἐν μεθορίῳ τῆς Μεγαρ-
 ίδος, ὑπὲρ τῶν καλουμένων Κεράτων, χρυσοῦν δίφρον
 20 θέμενος, καὶ γραμματεῖς πολλοὺς παραστησάμενος, ὧν
 ἔργον ἦν ἀπογράφεσθαι κατὰ τὴν μάχην τὰ πραττόμενα.
 Περὶ δὲ τοῦ πλήθους τῶν βαρβαρικῶν νεῶν Αἰσχύλος
 ὁ ποιητῆς, ἐν τραγωδίᾳ Πέρσαις, λέγει ταῦτα·

Ξέρξη δὲ (καὶ γὰρ οἶδα) χιλιάς μὲν ἦν
 25 Νεῶν τὸ πλῆθος· αἱ δ' ὑπέρκομποι τάχει
 Ἑκατὸν δις ἦσαν, ἐπτὰ θ'· ὧδ' ἔχει λόγος·

τῶν δ' Ἀττικῶν, ἑκατὸν ὀγδοήκοντα τὸ πλῆθος οὐσῶν,
 ἐκάστη τοὺς ἀπὸ τοῦ καταστρώματος μαχομένους ὀκτω-
 καίδεκα εἶχεν· ὧν τοξόται τέσσαρες ἦσαν, οἱ λοιποὶ δ'
 30 ὀπλῖται. Δοκεῖ δ' οὐχ ἥττον εὖ τὸν καιρὸν ὁ Θεμιστο-
 κλῆς, ἢ τὸν τόπον, συνιδῶν καὶ φυλάξας, μὴ πρότερον
 ἀντιπρώρους καταστῆσαι ταῖς βαρβαρικαῖς τὰς τριήρεις,
 ἢ τὴν εἰωθυῖαν ὦραν παραγενέσθαι, τὴν τὸ πνεῦμα λαμ-
 πρὸν ἐκ πελάγους αἰεὶ καὶ κύμα διὰ τῶν στενῶν κατὰγουσ-
 35 αν· ὃ τὰς μὲν Ἑλληνικὰς οὐκ ἔβλαπτε ναῦς, ἀλιτενεῖς

οὔσας καὶ ταπεινοτέρας, τὰς δὲ βαρβαρικὰς, ταῖς τε πρύμναις ἀνεστώσας καὶ τοῖς καταστρώμασιν ὑψορόφους καὶ βαρείας ἐπιφερομένας ἔσφαλλε προσπίπτον, καὶ παρεδίδου πλαγίας τοῖς Ἑλλησιν ὀξέως προσφερομένοις, καὶ τῷ Θεμιστοκλεῖ προσέχουσιν, ὥς ὀρῶντι μάλιστα τὸ συμφέρον. 5

Τοῦ δὲ ἀγῶνος ἤδη πολὺ προβεβηκότος, φῶς μὲν ἐκλάμπαι μέγα λέγουσιν Ἑλευσινύθεν, ἤχον δὲ καὶ φωνὴν τὸ Θριάσιον κατέχειν πεδίον, ἄχρι τῆς θαλάσσης, ὥς ἀνθρώπων ὁμοῦ πολλῶν τὸν μυστικὸν ἐξαγαγόντων Ἰακχον. Ἐκ δὲ τοῦ πλήθους τῶν φθεγγομένων κατὰ μικρὸν ἀπὸ 10 γῆς ἀναφερόμενον νέφος ἔδοξεν αὐθις ὑπονοστεῖν καὶ κατασκήπτειν εἰς τὰς τριήρεις. Ἅτεροι δὲ φάσματα καὶ εἰδῶλα καθορᾶν ἔδοξαν ἐνόπλων ἀνδρῶν, ἀπ' Αἰγίνης τὰς χεῖρας ἀνεχόντων πρὸ τῶν Ἑλληνικῶν τριηρῶν· οὓς εἵκαζον Αἰακίδας εἶναι, παρακεκλημένους εὐχαῖς πρὸ τῆς 15 μάχης ἐπὶ τὴν βοήθειαν. Πρῶτος μὲν οὖν λαμβάνει ναῦν Λυκομήδης, ἀνὴρ Ἀθηναῖος, τριηραρχῶν, ἧς τὰ παράσημα περικόψας ἀνέθηκεν Ἀπόλλωνι δαφνηφόρῳ. Οἱ δ' ἄλλοι τοῖς βαρβάροις ἐξισούμενοι τὸ πλῆθος ἐν στενῷ, κατὰ μέρος προσφερομένους καὶ περιπίπτοντας ἀλλήλοις ἐτρέψαντο, 20 μέχρι δείλης ἀντισχόντας, ὥς εἶρηκε Σιμωνίδης, τὴν καλὴν ἐκείνην καὶ περιβόητον ἀράμενοι νίκην, ἧς οὐθ' Ἑλλησιν, οὐτε βαρβάροις ἐνάλιον ἔργον εἶργασται λαμπρότερον, ἀνδρεία μὲν καὶ προθυμία κοινῇ τῶν ναυμαχησάντων, γνῶμη δὲ καὶ δεινότητι Θεμιστοκλέους. 25

Πόλεων μὲν οὖν τὴν Αἰγινητῶν ἀριστευσαί φησιν Ἡρόδοτος, Θεμιστοκλεῖ δὲ, καίπερ ἄκοντες ὑπὸ φθόνου, τὸ πρωτεῖον ἀπέδοσαν ἅπαντες. Ἐπεὶ γὰρ ἀναχωρήσαντες εἰς τὸν Ἰσθμὸν ἀπὸ τοῦ βωμοῦ τὴν ψῆφον ἔφερον οἱ στρατηγοὶ, πρῶτον μὲν ἕκαστος ἑαυτὸν ἀπέφαινεν ἀρετῇ, 30 δεύτερον δὲ μεθ' ἑαυτὸν Θεμιστοκλέα. Λακεδαιμόνιοι δὲ εἰς τὴν Σπάρτην αὐτὸν καταγαγόντες, Εὐρυβιάδῃ μὲν ἀνδρείας, ἐκείνῳ δὲ σοφίας ἀριστεῖον ἔδοσαν, θαλλοῦ στέφανον· καὶ τῶν κατὰ τὴν πόλιν ἀρμάτων τὸ πρωτεῖον ἐδωρήσαντο, καὶ τριακοσίους τῶν νέων πομποὺς ἄχρι τῶν 35 ὄρων συνεξέπεμψαν. Λέγεται δ', Ὀλυμπίων τῶν ἐφεξῆς

ἀγομένων, καὶ παρελθόντος εἰς τὸ στάδιον τοῦ Θεμιστοκλέους, ἀμελήσαντας τῶν ἀγωνιστῶν τοὺς παρόντας, ὅλην τὴν ἡμέραν ἐκεῖνον θεᾶσθαι, καὶ τοῖς ξένοις ἐπιδεικνύειν, ἅμα θαυμάζοντας καὶ κροτοῦντας· ὥστε καὶ αὐτὸν ἠσθέν-
 5 τα πρὸς τοὺς φίλους ὁμολογῆσαι τὸν καρπὸν ἀπέχειν τῶν ὑπὲρ τῆς Ἑλλάδος αὐτῷ πονηθέντων.

V. CIMON.

Κίμων ὁ Μιλτιάδου, οὔτε τόλμη Μιλτιάδου λειπόμενος, οὔτε συνέσει Θεμιστοκλέους, δικαιότερος ἀμφοῖν ὁμολογεῖται γενέσθαι, καὶ ταῖς πολεμικαῖς οὐδὲ μικρὸν ἀποδέων
 10 ἀρεταῖς ἐκείνων, ἀμήχανον ὅσον ἐν ταῖς πολιτικαῖς ὑπερβαλέσθαι, νέος ὢν ἔτι καὶ πολέμων ἄπειρος. "Οτε γὰρ τὸν δῆμον, ἐπιόντων Μήδων, Θεμιστοκλῆς ἔπειθε, προέμενον τὴν πόλιν, καὶ τὴν χώραν ἐκλιπόντα, πρὸ τῆς Σαλαμῖνος ἐν ταῖς ναυσὶ τὰ ὅπλα θέσθαι, καὶ διαγωνίσασθαι
 15 κατὰ θάλασσαν, ἐκπεπληγμένων τῶν πολλῶν τὸ τόλμημα, πρῶτος Κίμων ὥφθη διὰ τοῦ Κεραμικοῦ φαιδρὸς ἀνιῶν εἰς τὴν ἀκρόπολιν μετὰ τῶν ἐταίρων, ἔππου τινὰ χαλινὸν ἀναθεῖναι τῇ θεῷ διὰ χειρῶν κομίζων· ὥς οὐδὲν ἵππικῆς ἀλκῆς, ἀλλὰ ναυμάχων ἀνδρῶν ἐν τῷ παρόντι τῆς πόλεως
 20 δεομένης. Ἀναθεὶς δὲ τὸν χαλινὸν, καὶ λαβὼν ἐκ τῶν περὶ τὸν ναὸν κρεμαμένων ἀσπίδων, καὶ προσευξάμενος τῇ θεῷ, κατέβαινεν ἐπὶ θάλασσαν, οὐκ ὀλίγοις ἀρχὴ τοῦ θαρρῆν γενόμενος. Ἦν δὲ καὶ τὴν ἰδέαν οὐ μεμπτὸς, ἀλλὰ μέγας, πολλῇ καὶ οὔλῃ τριχὶ κομῶν τὴν κεφαλὴν.
 25 Φανεῖς δὲ κατ' αὐτὸν τὸν ἀγῶνα λαμπρὸς καὶ ἀνδρώδης, ταχὺ δόξαν ἐν τῇ πόλει μετ' εὐνοίας ἔσχευ, ἀθροιζομένων πολλῶν πρὸς αὐτὸν, καὶ παρακαλούντων ἄξια τοῦ Μαραθῶνος ἥδη διανοεῖσθαι καὶ πράσσειν. Ὁρμήσαντα δ' αὐτὸν ἐπὶ τὴν πολιτείαν ἄσμενος ὁ δῆμος ἐδέξατο, καὶ μεστὸς
 30 ὢν τοῦ Θεμιστοκλέους, ἀνῆγε πρὸς τὰς μεγίστας ἐν τῇ πόλει τιμὰς καὶ ἀρχὰς, εὐάρμοστον ὄντα καὶ προσφιλῆ τοῖς πολλοῖς, διὰ πραότητα καὶ ἀφέλειαν. Οὐχ ἥκιστα δ' αὐτὸν ἠῤῥησεν Ἀριστείδης ὁ Λυσιμάχου, τὴν εὐφύιαν ἐννορῶν τῷ ἦθει, καὶ ποιούμενος οἶον ἀντίπαλον πρὸς τὴν
 35 Θεμιστοκλέους δεινότητα καὶ τόλμαν.

Ἐπεὶ δὲ, Μήδων φυγόντων ἐκ τῆς Ἑλλάδος, ἐπέμφθη στρατηγὸς κατὰ θάλασσαν, οὕτω τὴν ἀρχὴν Ἀθηναίων ἔχόντων, ἔτι δὲ Πανσανία καὶ Λακεδαιμονίοις ἐπομένων, πρῶτον μὲν ἐν ταῖς στρατηγίαις αἰεὶ παρεῖχε τοὺς πολίτας κόσμῳ τε θαυμαστοὺς καὶ προθυμίᾳ πολὺ πάντων διαφέρ- 5 οντας. Ἐπειτα Πανσανίου τοῖς μὲν βαρβάροις διαλεγομένου περὶ προδοσίας, καὶ βασιλεῖ γράφοντος ἐπιστολᾶς, τοῖς δὲ συμμάχοις τραχέως καὶ αὐθάδως προσφερομένου, καὶ πολλὰ δι' ἐξουσίαν καὶ ὄγκον ἀνόητον ὑβρίζοντος, ὑπολαμβάνων πρῶς τοὺς ἀδικουνμένους, καὶ φιλανθρωπῶς 10 ἐξομιλῶν, ἔλαθεν οὐ δι' ὅπλων τὴν Ἑλλάδος ἡγεμονίαν, ἀλλὰ λόγῳ καὶ ἦθει παρελόμενος. Προσετίθεντο γὰρ οἱ πλείστοι τῶν συμμάχων ἐκείνῳ τε καὶ Ἀριστείδῃ, τὴν χαλεπότητα τοῦ Πανσανίου καὶ ὑπεροψίαν μὴ φέροντες.

Κίμων δὲ, τῶν συμμάχων ἤδη προσκεχωρηκότων αὐτῷ, 15 στρατηγὸς εἰς Θράκην ἔπλευσε, πυνθανόμενος, Περσῶν ἄνδρας ἐνδόξους, καὶ συγγενεῖς βασιλέως, Ἡϊόνα πόλιν, ἐπὶ τῷ Στρυμόνι κειμένην ποταμῷ, κατέχοντας, ἐνοχλεῖν τοῖς περὶ τὸν τόπον ἐκείνον Ἑλλησιν. Πρῶτον μὲν οὖν μάχῃ τοὺς Πέρσας αὐτοὺς ἐνίκησε, καὶ κατέκλεισεν εἰς τὴν 20 πόλιν. Ἐπειτα τοὺς ὑπὲρ Στρυμόνα Θρᾶκας, ὅθεν αὐτοῖς ἐφοῖτα σῖτος, ἀναστάτους ποιῶν, καὶ τὴν χώραν παραφυλάττων ἅπασαν, εἰς τοσαύτην ἀπορίαν τοὺς πολιορκουμένους κατέστησεν, ὥστε Βούτην, τὸν βασιλέως στρατηγὸν, ἀπογνόντα τὰ πράγματα, τῇ πόλει πῦρ ἐνεῖναι, καὶ 25 συνδιαφθεῖραι μετὰ τῶν φίλων καὶ τῶν χρημάτων ἑαυτόν. Οὕτω δὲ λαβὼν τὴν πόλιν, ἄλλο μὲν οὐδὲν ἄξιον λόγου ὠφελήθη, τῶν πλείστων τοῖς βαρβάροις συγκατακαέντων· τὴν δὲ χώραν, εὐφυστάτην οὖσαν καὶ καλλίστην, οἰκῆσαι παρέδωκε τοῖς Ἀθηναίοις. 30

Ἦδη δ' εὐπορῶν ὁ Κίμων, ἐφόδια τῆς στρατηγίας αἰ καλῶς ἀπὸ τῶν πολεμίων ἔδοξεν ὠφελῆσθαι, κάλλιον ἀνήλiskeν εἰς τοὺς πολίτας. Τῶν τε γὰρ ἀγρῶν τοὺς φραγμοὺς ἀφεῖλεν, ἵνα καὶ τοῖς ξένοις καὶ τῶν πολιτῶν τοῖς δεομένοις ἀδεῶς ὑπάρχῃ λαμβάνειν τῆς ὁπώρας· καὶ δεῖπ- 35 νον οἴκοι παρ' αὐτῷ, λιτὸν μὲν, ἀρκοῦν δὲ πολλοῖς, ἐποιεῖτο

καθ' ἡμέραν· ἐφ' ὃ τῶν πενήτων ὁ βουλόμενος εἰσῆει, καὶ διατροφὴν εἶχεν ἀπράγμονα, μόνοις τοῖς δημοσίοις σχολάζων. Ὡς δ' Ἀριστοτέλης φησὶν, οὐχ ἀπάντων Ἀθηναίων, ἀλλὰ τῶν δημοτῶν αὐτοῦ Λακιάδων παρεσκευάζετο
 5 τῷ βουλομένῳ τὸ δεῖπνον. Αὐτῷ δὲ νεανίσκοι παρείποντο συνήθως δύο, ἢ τρεῖς, ἀμπεχόμενοι καλῶς· ὧν ἕκαστος, εἴ τις συντύχοι τῷ Κίμωνι τῶν ἀστῶν πρεσβύτερος, ἡμφιεσμένος ἐνδεῶς, διημείβετο πρὸς αὐτὸν τὰ ἱμάτια. Καὶ τὸ γινόμενον ἐφαίνετο σεμνόν. Οἱ δ' αὐτοὶ καὶ νόμισμα
 10 κομίζοντες ἄφθονον, παριστάμενοι τοῖς κομποῖς τῶν πενήτων ἐν ἀγορᾷ, σιωπῇ τῶν κερματίων ἐνέβαλλον εἰς τὰς χεῖρας.

Τοῦ μεγάλου βασιλέως οὐδεὶς ἐταπείνωσε καὶ συνέστειλε τὸ φρόνημα μᾶλλον ἢ Κίμων. Οὐ γὰρ ἀνῆκεν ἐκ τῆς
 15 Ἑλλάδος ἀπηλλαγμένον, ἀλλ', ὥσπερ ἐκ ποδὸς διώκων, πρὶν διαπνεῦσαι καὶ στῆναι τοὺς βαρβάρους, τὰ μὲν ἐπόρθει καὶ κατεστρέφετο, τὰ δ' ἀφίστη καὶ προσήγετο τοῖς Ἑλλησιν, ὥστε τὴν ἀπ' Ἰωνίας Ἀσίαν ἄχρι Παμφυλίας παντάπασι Περσικῶν ὅπλων ἐρημῶσαι.

Ἦρχε μὲν τῶν βασιλικῶν νεῶν Τιθραύστης, τοῦ δὲ πεζοῦ, ὡς μὲν Ἐφορος λέγει, Φερενδάτης· Καλλισθένης δὲ Ἀριομάνδην τὸν Γωβρύον φησὶ κυριώτατον ὄντα τῆς δυνάμεως, παρὰ τὸν Εὐρυμέδοντα ταῖς ναυσὶ παρορμεῖν, οὐκ ὄντα μάχεσθαι τοῖς Ἑλλησι πρόθυμον, ἀλλὰ προσδεχόμε-
 25 ενον ὀγδοήκοντα ναῦς Φοινίσσας ἀπὸ Κύπρου προσπλεύσας. Ταύτας φθῆναι βουλόμενος ὁ Κίμων ἀνήχθη, βιάζεσθαι παρεσκευασμένος, ἂν ἐκόντες μὴ ναυμαχῶσιν. Οἱ δὲ πρῶτον μὲν, ὡς μὴ βιασθεῖεν, εἰς τὸν ποταμὸν εἰσωρμίσαντο, προσφερομένων δὲ τῶν Ἀθηναίων ἀντεξ-
 30 ἐπλευσαν, ὡς ἱστορεῖ Φανόδημος, ἐξακοσίαις ναυσὶν, ὡς δ' Ἐφορος, πεντήκοντα καὶ τριακοσίαις. Ἔργον δὲ κατὰ γοῦν τὴν θάλασσαν οὐδὲν ὑπ' αὐτῶν ἐπράχθη τῆς δυνάμεως ἄξιον, ἀλλ' εὐθὺς εἰς τὴν γῆν ἀποστρέφοντες, ἐξέπιπτον οἱ πρῶτοι, καὶ κατέφευγον εἰς τὸ πεζὸν ἐγγὺς παρα-
 35 τεταγμένον· οἱ δὲ καταλαμβάνόμενοι διεφθείροντο μετὰ τῶν νεῶν.

Τῶν δὲ πεζῶν ἐπικαταβάντων πρὸς τὴν θάλασσαν, μέγα μὲν ἔργον ἐφαίνετο τῷ Κίμωνι τὸ βιάζεσθαι τὴν ἀπόβασιν, καὶ κεκμηκότας ἀκμῇσι καὶ πολλαπλασίοις ἐπάγειν τοὺς Ἕλληνας· ὅμως δὲ ῥώμη καὶ φρονήματι τοῦ κρατεῖν ὁρῶν ἐπηρμένους καὶ προθύμους ὁμόσε χωρεῖν τοῖς βαρβάροις, 5 ἀπεβίβαζε τοὺς ὀπλίτας ἔτι θερμοὺς τῷ κατὰ τὴν ναυμαχίαν ἀγῶνι, μετὰ κραυγῆς καὶ δρόμου προσφερομένους. Ὑποστάντων δὲ τῶν Περσῶν καὶ δεξαμένων οὐκ ἀγεννῶς, κρατερὰ μάχῃ συνέστη· καὶ τῶν Ἀθηναίων ἄνδρες ἀγαθοὶ καὶ τοῖς ἀξιώμασι πρῶτοι καὶ διαπρεπεῖς ἔπεσον· πολλῶ 10 δ' ἀγῶνι τρεψάμενοι τοὺς βαρβάρους ἔκτεινον, εἴτα ἤρουν αὐτούς τε καὶ σκηνὰς παντοδαπῶν χρημάτων γεμούσας. Κίμων δ', ὥσπερ ἀθλητῆς δεινός, ἡμέρα μιᾷ δύο καθηρηκῶς ἀγωνίσματα, καὶ τὸ μὲν ἐν Σαλαμῖνι πεζομαχία τὸ δ' ἐν Πλαταιαῖς ναυμαχία παρεληλυθὼς τρόπαιον, ἐπηγωνίσατο 15 ταῖς νίκαις, καὶ τὰς ὀγδοήκοντα Φοινίσσας τριήρεις, αἱ τῆς μάχης ἀπελείφθησαν, Κύπρῳ προσβεβληκέναι πνυθόμενος, διὰ τάχους ἔπλευσεν· οὐδὲν εἰδότες βέβαιον οὐπω περὶ τῆς μείζονος δυνάμεως τῶν στρατηγῶν, ἀλλὰ δυσπίστως ἤδη καὶ μετεώρως ἔχόντων· ἥ καὶ μᾶλλον ἐκπλαγ- 20 έντες, ἀπώλεσαν τὰς ναῦς ἀπάσας, καὶ τῶν ἀνδρῶν οἱ πλεῖστοι συνδιεφθάρησαν.

Τοῦτο τὸ ἔργον οὕτως ἐταπείνωσε τὴν γνώμην τοῦ βασιλέως, ὥστε συνθέσθαι τὴν περιβόητον εἰρήνην ἐκείνην, ἵππου μὲν δρόμον αἰεὶ τῆς Ἑλληνικῆς ἀπέχειν θαλάσ- 25 σης, ἔνδον δὲ Κνανέων καὶ Χελιδονίων μακρᾷ νηϊ καὶ χαλκεμβόλῳ μὴ πλέειν.

VI. ALCIBIADES.

Passages from the Life of Alcibiades.

Τὸ τοῦ Ἀλκιβιάδου ἥθος πολλὰς ἀνομοιότητας πρὸς αὐτὸ καὶ μεταβολὰς ἐπεδείξατο. Φύσει δὲ πολλῶν ὄντων καὶ μεγάλων παθῶν ἐν αὐτῷ, τὸ φιλόνεικον ἰσχυρότατον 30 ἦν, καὶ τὸ φιλόπρωτον, ὥς δῆλόν ἐστι τοῖς παιδικοῖς ἀπομνημονεύμασιν. Ἐν μὲν γὰρ τῷ παλαίειν πιεζόμενος, ὑπὲρ τοῦ μὴ πεσεῖν ἀναγαγὼν πρὸς τὸ στόμα τὰ ἄμματα

τοῦ πιεζοῦντος, οἷος ἦν διαφαγεῖν τὰς χεῖρας. Ἀφέντος δὲ τὴν λαβὴν ἐκείνου, καὶ εἰπόντος, Δάκνεις, ὦ Ἀλκιβιάδῃ, καθάπερ αἱ γυναιῖκες· Οὐκ ἔγωγε, εἶπεν, ἀλλ' ὡς οἱ λέοντες.

- 5 Ἔτι δὲ μικρὸς ὢν ἑπαίζεν ἀστραγάλοις ἐν τῷ στενωπῷ. Τῆς δὲ βολῆς καθηκούσης εἰς αὐτὸν, ἄμαξα φορτίων ἐπήει. Πρῶτον μὲν οὖν ἐκέλευε περιμεῖναι τὸν ἄγοντα τὸ ζεύγος· ὑπέπιπτε γὰρ ἡ βολὴ τῇ παρόδῳ τῆς ἀμάξης. Μὴ πειθομένου δὲ δι' ἀγροικίαν, ἀλλ' ἐπάγοντος, οἱ μὲν ἄλλοι
- 10 παῖδες διέσχον, ὁ δ' Ἀλκιβιάδης καταβαλὼν ἐπὶ στόμα πρὸ τοῦ ζεύγους, καὶ παρατείνας ἑαυτὸν, ἐκέλευεν οὕτως, εἰ βούλεται, διεξελθεῖν. ὥστε τὸν μὲν ἄνθρωπον ἀνακροῦσαι τὸ ζεύγος ὀπίσω, δέισαντα, τοὺς δ' ἰδόντας ἐκπλαγῆναι καὶ μετὰ βοῆς συνδραμεῖν πρὸς αὐτόν.
- 15 Ἐπεὶ δ' εἰς τὸ μανθάνειν ἦκε, τοῖς μὲν ἄλλοις ὑπήκουε διδασκάλοις ἐπιεικῶς, τὸ δ' αὐλεῖν ἔφευγεν ὡς ἀγεννὲς καὶ ἀνελεύθερον. Πλήκτρον μὲν γὰρ καὶ λύρας χρῆσιν οὐδὲν οὔτε σχήματος οὔτε μορφῆς ἐλευθέρῳ πρεπούσης διαφθεῖρειν, αὐλοὺς δὲ φυσῶντος ἀνθρώπου στόματι καὶ τοὺς
- 20 συνήθεις ἂν πάνν μόλις διαγνῶναι τὸ πρόσωπον. Ἔτι δὲ τὴν μὲν λύραν τῷ χρωμένῳ συμφθέγγεσθαι καὶ συνάδειν, τὸν δ' αὐλὸν ἐπιστομίζειν καὶ ἀποφράττειν, ἐκάστου τὴν τε φωνὴν καὶ τὸν λόγον ἀφαιρούμενον. Αὐλείτωσαν οὖν, ἔφη, Θηβαίων παῖδες· οὐ γὰρ ἴσασι διαλέγεσθαι· ἡμῖν δὲ
- 25 τοῖς Ἀθηναίοις, ὡς οἱ πατέρες λέγουσιν, ἀρχηγέτις Ἀθηναῖα καὶ πατρῶος Ἀπόλλων ἐστίν· ὢν ἡ μὲν ἔρριψε τὸν αὐλὸν, ὁ δὲ καὶ τὸν αὐλητὴν ἐξέδειρε. Τοιαῦτα παίζων ἄμα καὶ σπουδάζων ὁ Ἀλκιβιάδης αὐτόν τε τοῦ μαθήματος ἀπέστησε καὶ τοὺς ἄλλους. Ταχὺ γὰρ διῆλθεν ὁ λόγος εἰς
- 30 τοὺς παῖδας, ὡς εὖ ποιῶν ὁ Ἀλκιβιάδης βδελύττοιτο τὴν αὐλητικὴν, καὶ χλευάζοι τοὺς μανθάνοντας· ὅθεν ἐξέπεσε κομιδῇ τῶν ἐλευθέρων διατριβῶν, καὶ προεπηλακίσθη παντάπασιν ὁ αὐλός.

Περικλεῖ ποτε βουλόμενος ἐντυχεῖν, ἐπὶ θύρας ἦλθεν 35 αὐτοῦ. Πυνθόμενος δὲ μὴ σχολάζειν, ἀλλὰ σκοπεῖν καθ' ἑαυτὸν, ὅπως ἀποδώσει λόγον Ἀθηναίοις, ἀπιὼν ὁ Ἀλκι-

βιάδης, Εἴτα, ἔφη, βέλτιον οὐκ ἦν σκοπεῖν αὐτὸν, ὅπως οὐκ ἀποδώσει λόγον Ἀθηναίοις;

Ἔτι δὲ μεираκίον ὦν, ἐστρατεύσατο τὴν εἰς Ποτίδαιαν στρατείαν, καὶ Σωκράτη σύσκηνον εἶχε, καὶ παραστάτην ἐν τοῖς ἀγῶσιν. Ἰσχυρᾶς δὲ γενομένης μάχης, ἡρίστευσ- 5
αν μὲν ἀμφότεροι· τοῦ δ' Ἀλκιβιάδου τραύματι περιπεσόντος, ὁ Σωκράτης προέστη καὶ ἤμυνε, καὶ μάλιστα δὴ προδῆλως ἔσωσεν αὐτὸν μετὰ τῶν ὅπλων. Ἐγίνετο μὲν οὖν τῷ δικαιολόγῳ λόγῳ Σωκράτους τὸ ἀριστεῖον· ἐπεὶ δὲ οἱ στρατηγοὶ διὰ τὸ ἀξίωμα τῷ Ἀλκιβιάδῃ σπουδάζοντες 10
ἐφαίνοντο περιθεῖναι τὴν δόξαν, ὁ Σωκράτης βουλόμενος αὔξεσθαι τὸ φιλότιμον ἐν τοῖς καλοῖς αὐτοῦ, πρῶτος ἐμαρτύρει καὶ παρεκάλει στεφανοῦν ἐκεῖνον καὶ διδόναι τὴν πανοπλίαν.

Πρώτην δ' αὐτῷ πάροδον εἰς τὸ δημόσιον γενέσθαι λέγ- 15
ουσι μετὰ χρημάτων ἐπιδόσεως, οὐκ ἐκ παρασκευῆς, ἀλλὰ παρίοντα, θορυβούντων Ἀθηναίων, ἐρέσθαι τὴν αἰτίαν τοῦ θορύβου· πυθόμενον δὲ, χρημάτων ἐπίδοσιν γίνεσθαι, παρελθεῖν καὶ ἐπιδοῦναι· τοῦ δὲ δήμου κροτοῦντος καὶ βοῶντος, ὑφ' ἡδονῆς ἐπιλαθέσθαι τοῦ ὄρνυγος, ὃν ἐτύγ- 20
χανεν ἔχων ἐν τῷ ἱματίῳ. Πτοηθέντος οὖν καὶ διαφυγόντος, ἔτι μᾶλλον ἐκβοῆσαι τοὺς Ἀθηναίους, πολλοὺς καὶ συνθηρᾶν ἀναστάντας, λαβεῖν δ' αὐτὸν Ἀντίοχον τὸν κυβερνήτην, καὶ ἀποδοῦναι· διὸ καὶ προσφιλέστατον τῷ Ἀλκιβιάδῃ γενέσθαι. 25

Αἱ δ' ἵπποτροφίαι περιβόητοι μὲν ἐγένοντο καὶ τῷ πλήθει τῶν ἀρμάτων· ἐπτα γὰρ ἄλλος οὐδεὶς καθῆκεν Ὀλυμπιάσιν ἰδιώτης, οὐδὲ βασιλεὺς, μόνος δ' ἐκεῖνος. Καὶ τὸ νικῆσαι δὲ καὶ δεύτερον γενέσθαι καὶ τέταρτον, ὡς Θουκυδίδης φησὶν, ὁ δ' Εὐριπίδης, τρίτον, ὑπερβάλλει 30
λαμπρότητι καὶ δόξῃ πᾶσαν τὴν ἐν τούτοις φιλοτιμίαν. Λέγει δ' ὁ Εὐριπίδης ἐν τῷ ᾄσματι ταῦτα· Σὲ δ' ἀείσομαι, ὦ Κλεινίου παῖ· καλὸν ἂ νίκα· κάλλιστον δ' (ὃ μηδεὶς ἄλλος Ἑλλάνων), ἄρματι πρῶτα δραμεῖν, καὶ δεύτερα καὶ τρίτα. 35

Ἐπεὶ δ' ἀφῆκεν αὐτὸν εἰς τὴν πολιτείαν ἔτι μεираκίον

ὦν, τοὺς μὲν ἄλλους εὐθὺς ἐταπείνωσε δημαγωγούς, ἀγῶνα δ' εἶχε πρὸς τε Φαίακα τὸν Ἑρασιστράτον, καὶ Νικίαν τὸν Νικηράτου· τὸν μὲν, ἥδη καθ' ἡλικίαν προήκοντα, καὶ στρατηγὸν ἄριστον εἶναι δοκοῦντα· Φαίακα δ' ἀρχόμενον, 5 ὥσπερ αὐτὸς, ἀνξάνεσθαι τότε, καὶ γνωρίμων ὄντα πατέρων, ἐλαττούμενον δὲ τοῖς τ' ἄλλοις καὶ περὶ τὸν λόγον. Ἐντευκτικὸς γὰρ ἰδία καὶ πιθανὸς ἐδόκει μάλλον, ἢ φέρειν ἀγῶνας ἐν δήμῳ δυνατός. Ἦν γὰρ, ὡς Εὐπολὶς φησι,

Λαλεῖν ἄριστος, ἀδυνατώτατος λέγειν.

- 10 Ἦν δέ τις Ὑπέρβολος Περιθοίδης, οὗ μέμνηται μὲν ὡς ἀνθρώπου πονηροῦ καὶ Θουκυδίδης, τοῖς δὲ κωμικοῖς ὁμοῦ τι πᾶσι διατριβὴν, αἰεὶ σκωπτόμενος ἐν τοῖς θεάτροις, παρεῖχεν. Ἀτρεπτος δὲ πρὸς τὸ κακῶς ἀκούειν καὶ ἀπαθῆς ὦν, ὀλιγωρία δόξης, οὐδενὶ μὲν ἤρεσκεν, ἐχρῆτο 15 δ' αὐτῷ πολλάκις ὁ δῆμος, ἐπιθυμῶν προπηλακίζειν τοὺς ἐν ἀξιώματι καὶ σκωφαντεῖν. Ἀναπεισθεὶς οὖν ὑπ' αὐτοῦ τότε, τὸ ὄστρακον ἐπιφέρειν ἔμελλεν, ὧς κολουόντες αἰεὶ τὸν προὔχοντα δόξῃ καὶ δυνάμει τῶν πολιτῶν ἐλαύνουσι, παραμυθούμενοι τὸν φθόρον μάλλον ἢ τὸν φόβον. 20 Ἐπεὶ δὲ δῆλον ἦν, ὅτι ἐνὶ τῶν τριῶν τὸ ὄστρακον ἐποίουσιν, συνήγαγε τὰς στάσεις εἰς ταῦτον ὁ Ἀλκιβιάδης, καὶ, διαλεχθεὶς πρὸς τὸν Νικίαν, κατὰ τοῦ Ὑπερβόλου τὴν ὄστρακοφορίαν ἔτρεψεν.

VII. ALCIBIADES.

Death of Alcibiades.

- Ἀθηναῖοι χαλεπῶς μὲν ἔφερον τῆς ἡγεμονίας ἀποστερη- 25 θέντες. Ἐπεὶ δὲ καὶ τὴν ἐλευθερίαν ἀφελόμενος αὐτῶν ὁ Ἀύσανδρος ἀνδράσι τριάκοντα παρέδωκε τὴν πόλιν, οἷς οὐκ ἐχρήσαντο σώζεσθαι δυνάμενοι λογισμοῖς, ἀπολωλόντων ἥδη τῶν πραγμάτων, συνέσαν, ὀλοφυρόμενοι καὶ διεξιόντες τὰς ἀμαρτίας αὐτῶν καὶ ἀγνοίας· ὦν μεγίστην 30 ἐποιοῦντο τὴν δευτέραν πρὸς Ἀλκιβιάδην ὀργήν. Ἀπερρίφη γὰρ οὐδὲν ἀδικῶν αὐτὸς, ἀλλ' ὑπηρέτη χαλεπήναντες ὀλίγας ἀποβαλόντι ναῦς αἰσχυρῶς, αἰσχίον αὐτοῖ τὸν κρά-

τιστον καὶ πολεμικώτατον ἀφείλοντο τῆς πόλεως στρατηγόν. Ἐτι δ' οὖν ὁμῶς ἐκ τῶν παρόντων ἀνέφερε τις ἐλπίς ἀμυνδρᾶ, μὴ παντάπασιν ἔρρειν τὰ πράγματα τῶν Ἀθηναίων, Ἀλκιβιάδου περιόντος. Οὐτε γὰρ πρότερον ἠγάπησε φεύγων ἀπραγμόνως ζῆν καὶ μεθ' ἡσυχίας, οὔτε 5 νῦν, εἰ τὰ καθ' ἑαυτὸν ἱκανῶς ἔχοι, περιόψεται Λακεδαιμονίους ὑβρίζοντας, καὶ τοὺς τριάκοντα παροινούντας. Ταῦτα δ' οὐκ ἦν ἄλογον ὀνειροπολεῖν οὕτω τοὺς πολλοὺς, ὁπότε καὶ τοῖς τριάκοντα φροντίζειν ἐπῆει καὶ διαπνύθανεσθαι, καὶ λόγον ἔχειν πλεῖστον ὧν ἐκεῖνος ἔπραττε 10 καὶ διενοεῖτο. Τέλος δὲ Κριτίας ἐδίδασκε Λύσανδρον, ὥς οὐκ ἔσται, Ἀθηναίων δημοκρατονμένων, ἀσφαλῶς ἄρχειν Λακεδαιμονίοις τῆς Ἑλλάδος. Ἀθηναίους δὲ, κἂν πρῶως πάνν καὶ καλῶς πρὸς ὀλιγαρχίαν ἔχωσιν, οὐκ ἑάσει ζῶν Ἀλκιβιάδης ἀτρεμεῖν ἐπὶ τῶν καθεστώτων. Οὐ μὲν 15 ἐπέισθη γε πρότερον τούτοις ὁ Λύσανδρος, ἢ παρὰ τῶν οἴκοι τελῶν σκυτάλην ἐλθεῖν, κελεύουσιν ἐκποδῶν ποιήσασθαι τὸν Ἀλκιβιάδην. εἴτε κἀκείνων φοβηθέντων τὴν ὀξύτητα καὶ μεγαλοπραγμοσύνην τοῦ ἀνδρὸς, εἴτε τῷ Ἀγιδι χαριζομένων. 20

Ὡς οὖν ὁ Λύσανδρος ἔπεμψε πρὸς τὸν Φαρνάβαζον ταῦτα πράττειν κελεύων, ὁ δὲ Μαγαίῳ τε τῷ ἀδελφῷ καὶ Σουσαμίδρῃ τῷ θείῳ προσέταξε τὸ ἔργον, ἔτυχε μὲν ἐν κώμῃ τινὶ τῆς Φρυγίας ὁ Ἀλκιβιάδης τότε διαιτῶμενος, ἔχων Τιμάνδραν μετ' αὐτοῦ τὴν ἑταίραν.—Οἱ δὲ πεμφθέν- 25 τες πρὸς αὐτὸν οὐκ ἐτόλμησαν εἰσελθεῖν, ἀλλὰ κύκλῳ τὴν οἰκίαν περιστάντες ἐνεπίμπρασαν. Αἰσθόμενος δ' ὁ Ἀλκιβιάδης, τῶν μὲν ἱματίων τὰ πλεῖστα καὶ τῶν στρωμάτων συναγαγὼν, ἐπέρριψε τῷ πυρί. Τῇ δ' ἀριστερᾷ χειρὶ τὴν ἑαυτοῦ χλαμύδα περιελίξας, τῇ δὲ δεξιᾷ σπασάμενος τὸ 30 ἐγχειρίδιον, ἐξέπεσεν ἀπαθῆς ὑπὸ τοῦ πυρὸς, πρὶν ἢ διαφλέγεσθαι τὰ ἱμάτια, καὶ τοὺς βαρβάρους ὀφθεῖς διεσκέδασεν. Οὐδεὶς γὰρ ὑπέμεινεν αὐτὸν, οὐδ' εἰς χεῖρας συνῆλθεν, ἀλλ' ἀποστάντες ἔβαλλον ἀκοντίοις καὶ τοξεύμασιν. Οὕτω δ' αὐτοῦ πεσόντος, καὶ τῶν βαρβάρων ἀπελθόντων, 35 ἡ Τιμάνδρα τὸν νεκρὸν ἀνείλετο, καὶ τοῖς αὐτῆς περι-

βαλοῦσα καὶ περικαλύψασα χιτωνίσκοις, ἐκ τῶν παρόντων ἐκήδενσε λαμπρῶς καὶ φιλοτίμως.

VIII. PERICLES.

Beginning of the Peloponnesian War.

Ἐνέβαλον εἰς τὴν Ἀττικὴν στρατῷ μεγάλῳ Λακε-
 δαιμόνιοι μετὰ τῶν συμμάχων, Ἀρχιδάμου τοῦ βασιλέως
 5 ἡγουμένου, καὶ δηϊοῦντες τὴν χώραν προῆλθον εἰς Ἀχαρ-
 νὰς, καὶ κατεστρατοπέδενσαν, ὥς τῶν Ἀθηναίων οὐκ
 ἀνεξομένων, ἀλλ' ὑπ' ὀργῆς καὶ φρονήματος διαμαχουμέν-
 ων πρὸς αὐτούς. Τῷ δὲ Περικλεῖ δεινὸν ἐφαίνετο πρὸς
 ἐξακισμυρίους Πελοποννησίων καὶ Βοιωτῶν ὀπλίτας (τοσ-
 10 οῦτοι γὰρ ἦσαν οἱ τὸ πρῶτον ἐμβαλόντες) ὑπὲρ αὐτῆς
 τῆς πόλεως μάχην συνάψαι· τοὺς δὲ βουλομένους μάχεσ-
 θαι, καὶ δυσπαθοῦντας πρὸς τὰ γινόμενα, κατεπράυνε
 λέγων, ὥς δένδρα μὲν τμηθέντα καὶ κοπέντα φύεται
 ταχέως, ἀνδρῶν δὲ διαφθαρέντων αὐθις τυχεῖν οὐ ῥαδίον
 15 ἔστι. Τὸν δὲ δῆμον εἰς ἐκκλησίαν οὐ συνῆγε, δεδιὼς
 βιασθῆναι παρὰ γνώμην, ἀλλ' ὥσπερ νεὼς κυβερνήτης,
 ἀνέμου κατιόντος ἐν πελάγει, θέμενος εὖ πάντα καὶ κατα-
 τεύνας τὰ ὄπλα, χρῆται τῇ τέχνῃ, δάκρυα καὶ δεήσεις ἐπι-
 βατῶν ναυτιώντων καὶ φοβουμένων ἑάσας, οὕτως ἐκεῖνος,
 20 τὸ τ' ἄστυ συγκλείσας, καὶ καταλαβὼν πάντα φυλακαῖς
 πρὸς ἀσφάλειαν, ἐχρῆτο τοῖς αὐτοῦ λογισμοῖς, βραχέα
 φροντίζων τῶν καταβοώντων καὶ δυσχεραινόντων. Καίτοι
 πολλοὶ μὲν αὐτοῦ τῶν φίλων δεόμενοι προσέκειντο, πολ-
 λοὶ δὲ τῶν ἐχθρῶν ἀπειλοῦντες καὶ κατηγοροῦντες· πολ-
 25 λοὶ δ' ἦδον ἄσματα καὶ σκώμματα πρὸς αἰσχύνην, ἐφυβρίζ-
 οντες αὐτοῦ τὴν στρατηγίαν, ὥς ἄνανδρον καὶ προῖεμένην
 τὰ πράγματα τοῖς πολεμίοις. Ἐπεφύετο δὲ καὶ Κλέων,
 ἥδη διὰ τῆς πρὸς ἐκεῖνον ὀργῆς τῶν πολιτῶν πορευόμενος
 ἐπὶ τὴν δημαγωγίαν.

30 Πλὴν ὑπ' οὐδενὸς ἐκινήθη τῶν τοιούτων ὁ Περικλῆς,
 ἀλλὰ πρῶως καὶ σιωπῇ τὴν ἀδοξίαν καὶ τὴν ἀπέχθειαν
 ὑφιστάμενος, καὶ νεῶν ἑκατὸν ἐπὶ τὴν Πελοπόννησον
 στόλον ἐκπέμπων, αὐτὸς οὐ συνεξέπλευσεν, ἀλλ' ἔμεινεν

οἰκουρῶν καὶ διὰ χειρὸς ἔχων τὴν πόλιν, ἕως ἀπηλλάγησαν οἱ Πελοποννήσιοι. Θεραπεύων δὲ τοὺς πολλοὺς, ὅλως ἀσχάλλοντας ἐπὶ τῷ πολέμῳ, διανομαῖς τε χρημάτων ἀνελάμβανε, καὶ κληρουχίας ἀνέγραφεν. Αἰγινήτας γὰρ ἐξελάσας ἅπαντας, διένειμε τὴν νῆσον Ἀθηναίων τοῖς 5 λαχοῦσιν. Ἦν δέ τις παρηγορία καὶ ἀφ' ὧν ἔπασχον οἱ πολέμιοι. Καὶ γὰρ οἱ περιπλέοντες τὴν Πελοπόννησον, χώραν τε πολλὴν, κώμας τε καὶ πόλεις μικρὰς διεπόρθησαν. Καὶ κατὰ γῆν αὐτὸς ἐμβαλὼν εἰς τὴν Μεγαρικὴν, ἔφθειρε πᾶσαν. Ἦι καὶ δῆλον ἦν, ὅτι πολλὰ μὲν δρῶντες 10 κακὰ τοὺς Ἀθηναίους, πολλὰ δὲ πάσχοντες ὑπ' ἐκείνων ἐκ θαλάσσης, οὐκ ἂν εἰς μῆκος πολέμου τοσοῦτον προὔβησαν, ἀλλὰ ταχέως ἀπεῖπον, ὥσπερ ἐξ ἀρχῆς ὁ Περικλῆς προηγόρευσεν, εἰ μὴ τι δαιμόνιον ὑπεναντιώθη τοῖς ἀνθρωπίνους λογισμοῖς.

15

IX. PERICLES.

Death of Pericles.

Τοῦ Περικλέους ἤδη πρὸς τῷ τελευτᾷ ὄντος, περικαθήμενοι τῶν πολιτῶν οἱ βέλτιστοι, καὶ τῶν φίλων οἱ περιόντες, λόγον ἐποιοῦντο τῆς ἀρετῆς καὶ τῆς δυνάμεως, ὅση γένοιτο, καὶ τὰς πράξεις ἀνεμετροῦντο, καὶ τῶν τροπαίων τὸ πλῆθος. Ἐννέα γὰρ ἦν ἃ στρατηγῶν καὶ νικῶν ἔστη- 20 σεν ὑπὲρ τῆς πόλεως. Ταῦτα, ὥς οὐκέτι συνιέντος, ἀλλὰ καθηρημένου τὴν αἴσθησιν αὐτοῦ, διελέγοντο πρὸς ἀλλήλους· ὁ δὲ πᾶσιν ἐτύγχανε τὸν νοῦν προσεσχηκῶς, καὶ φθεγζάμενος εἰς μέσον, ἔφη θαυμάζειν, ὅτι ταῦτα μὲν ἐπαινοῦσιν αὐτοῦ καὶ μνημονεύουσιν, ἃ καὶ πρὸς τύχην 25 ἐστὶ κοινὰ, καὶ γέγονεν ἤδη πολλοῖς στρατηγοῖς· τὸ δὲ κάλλιστον καὶ μέγιστον οὐ λέγουσιν. Οὐδεὶς γὰρ, ἔφη, δι' ἐμὲ τῶν ὄντων Ἀθηναίων μέλαν ἱμάτιον περιεβάλετο.

Θαυμαστὸς οὖν ὁ ἀνὴρ οὐ μόνον τῆς ἐπιεικειᾶς καὶ πραότητος, ἣν ἐν πράγμασι πολλοῖς καὶ μεγάλαις ἀπεχ- 30 θείαις διετήρησεν, ἀλλὰ καὶ τοῦ φρονήματος, εἰ τῶν αὐτοῦ καλῶν ἡγεῖτο βέλτιστον εἶναι τὸ μήτε φθόνῳ, μήτε θυμῷ

χαρίσασθαι μηδὲν ἀπὸ τηλικαύτης δυνάμεως, μηδὲ χρήσασθαι τινι τῶν ἐχθρῶν ὥς ἀνηκέστω.

X. LYSANDER.

End of the Peloponnesian War, and the Taking of Athens.

Ἐκ δὲ τούτου πλέων ὁ Λύσανδρος ἐπὶ τὰς πόλεις, Ἀθηναίων μὲν οἷς ἐπιτύχοι, ἐκέλευε πάντα εἰς Ἀθήνας
 5 ἀπιέναι· φείσεσθαι γὰρ οὐδενός, ἀλλ' ἀποσφάξειν, ὃν ἂν ἔξω λάβῃ τῆς πόλεως. Ταῦτα δ' ἔπραττε καὶ συνήλανεν ἅπαντας εἰς τὸ ἄστυ, βουλόμενος ἐν τῇ πόλει ταχὺ λιμὸν ἰσχυρὸν γενέσθαι καὶ σπάνιν, ὅπως μὴ πράγματα παράσχοιεν αὐτῷ τὴν πολιορκίαν εὐπόρως ὑπομένοντες. Κατα-
 10 λύων δὲ τοὺς δήμους, καὶ τὰς ἄλλας πολιτείας, ἕνα μὲν ἁρμοστὴν ἐκάστη Λακεδαιμόνιον κατέλιπε, δέκα δ' ἄρχοντας ἐκ τῶν ὑπ' αὐτοῦ συγκεκροτημένων κατὰ πόλιν ἐταιριῶν. Καὶ ταῦτα πράττων ὁμοίως ἔν τε ταῖς πολεμίαις καὶ ταῖς
 15 συμμάχοις γεγεννημέναις πόλεσι, παρέπλει σχολαίως, τρόπον τινὰ κατασκευαζόμενος ἑαυτῷ τὴν τῆς Ἑλλάδος ἡγεμονίαν. Οὔτε γὰρ ἀριστίνδην οὔτε πλουτίνδην ἀπεδείκνυε τοὺς ἄρχοντας, ἀλλ' ἐταιρίαις καὶ ξενίαις χαριζόμενος τὰ πράγματα, καὶ κυρίους ποιῶν τιμῆς τε καὶ κολάσεως, πολλαῖς δὲ παραγινόμενος αὐτὸς σφαγαῖς, καὶ συν-
 20 ἐκβάλλων τοὺς τῶν φίλων ἐχθροὺς, οὐκ ἐπιεικὲς ἐδίδου τοῖς Ἑλλησι δεῖγμα τῆς Λακεδαιμονίων ἀρχῆς. Ἀλλὰ καὶ ὁ κωμικὸς Θεόπομπος ἔοικε ληρεῖν, ἀπεικάζων τοὺς Λακεδαιμονίους ταῖς καπηλίσιν, ὅτι τοὺς Ἑλλήνας ἡδιστον ποτὸν τῆς ἐλευθερίας γεύσαντες, ὅξος ἐνέχεαν. Εὐ-
 25 θὺς γὰρ ἦν τὸ γεῦμα δυσχερὲς καὶ πικρὸν, οὔτε τοὺς δήμους κυρίους τῶν πραγμάτων ἑῶντος εἶναι τοῦ Λυσάνδρου, καὶ τῶν ὀλίγων τοῖς θρασυτάτοις καὶ φιλονεικοτάτοις τὰς πόλεις ἐγχειρίζοντος.

Διατρίψας δὲ περὶ ταῦτα χρόνον οὐ πολὺν, καὶ προπέμψας εἰς Λακεδαίμονα τοὺς ἀπαγγελοῦντας, ὅτι προσπλεῖ
 30 μετὰ νεῶν διακοσίων, συνέμιξε περὶ τὴν Ἀττικὴν Ἀγιδι καὶ Πανσανίᾳ τοῖς βασιλεῦσιν, ὥς ταχὺ συναιρήσων τὴν πόλιν. Ἐπεὶ δ' ἀντεῖχον οἱ Ἀθηναῖοι, λαβὼν τὰς ναῦς

πάλιν εἰς Ἀσίαν διεπέρασε, καὶ τῶν μὲν ἄλλων πόλεων ὁμαλῶς ἀπασῶν κατέλυε τὰς πολιτείας, καὶ καθίστη δεκα-
 δαρχίας, πολλῶν μὲν ἐν ἐκάστη σφαττομένων, πολλῶν δὲ
 φευγόντων, Σαμίους δὲ πάντας ἐκβαλὼν, παρέδωκε τοῖς
 φυγάσι τὰς πόλεις.—Ἦδη δὲ τοὺς ἐν ἄστει κακῶς ἔχειν 5
 ὑπὸ λιμοῦ πυνθανόμενος, κατέπλευσεν εἰς τὸν Πειραιᾶ·
 καὶ παρεστήσατο τὴν πόλιν, ἀναγκασθεῖσαν ἐφ' οἷς ἐκεῖνος
 ἐκέλευε, ποιήσασθαι τὰς διαλύσεις.

Ὁ δ' οὖν Λύσανδρος, ὡς παρέλαβε τὰς τε ναῦς ἀπάσας,
 πλὴν δώδεκα, καὶ τὰ τεῖχη τῶν Ἀθηναίων, ἕκτη ἐπὶ 10
 δεκάτῃ Μουνυχιῶνος μηνὸς, ἐν ᾗ καὶ τὴν ἐν Σαλαμῖνι
 ναυμαχίαν ἐνίκων τὸν βάρβαρον, ἐβούλευσεν εὐθὺς καὶ
 τὴν πολιτείαν μεταστῆσαι. Δυσπειθῶς δὲ καὶ τραχέως
 φερόντων, ἀποστείλας πρὸς τὸν δῆμον, ἔφη, τὴν πόλιν
 εἰληφέναι παρασπονδοῦσαν· ἐστάναι γὰρ τὰ τεῖχη, τῶν 15
 ἡμερῶν, ἐν αἷς ἔδει καθηρῆσθαι, παρωχημένων· ἑτέραν
 οὖν ἐξ ἀρχῆς προθήσειν γνώμην περὶ αὐτῶν, ὡς τὰς ὁμο-
 λογίας λελυκότων. Ἐνιοὶ δὲ καὶ προτεθῆναι φασιν ὡς
 ἀληθῶς ὑπὲρ ἀνδραποδισμοῦ γνώμην ἐν τοῖς συμμάχοις·
 ὅτε καὶ τὸν Θηβαῖον Ἐρίανθον εἰσηγήσασθαι, τὸ μὲν 20
 ἄστὶ κατασκάψαι, τὴν δὲ χώραν ἀνεῖναι μηλόβοτον. Εἴτα
 μέντοι συνουσίας γενομένης τῶν ἡγεμόνων, καὶ παρὰ
 πότον τινὸς Φωκέως ἄσαντος ἐκ τῆς Εὐριπίδου Ἠλέκτρας
 τὴν πάροδον, ἧς ἡ ἀρχή·

Ἀγαμέμνονος ὦ κόρα, ἦλυνθον, Ἠλέκτρα, 25
 Ποτὶ σὰν ἀγρότειραν αὐλάν·

πάντας ἐπικλασθῆναι, καὶ φανῆναι σχέτλιον ἔργον, τὴν
 οὕτως εὐκλεᾶ καὶ τοιούτους ἄνδρας φέρουσαν ἀνελεῖν
 καὶ διεργάσασθαι πόλιν.

Ὁ δ' οὖν Λύσανδρος, ἐνδόντων τῶν Ἀθηναίων πρὸς 30
 ἅπαντα, πολλὰς μὲν ἐξ ἄστεος μεταπεμφάμενος αὐλητρί-
 δας, πάσας δὲ τὰς ἐν τῷ στρατοπέδῳ συναγαγὼν, τὰ τεῖχη
 κατέσκαπτε, καὶ τὰς τριήρεις κατέφλεγε πρὸς τὸν αὐλὸν,
 ἐστεφανωμένων καὶ παιζόντων ἅμα τῶν συμμάχων, ὡς
 ἐκείνην τὴν ἡμέραν ἄρχουσαν τῆς ἐλευθερίας. Εὐθὺς δὲ 35

καὶ τὰ περὶ τὴν πολιτείαν ἐκίνησε, τριάκοντα μὲν ἐν ἄστει, δέκα δ' ἐν Πειραιεῖ καταστήσας ἄρχοντας, ἐμβαλὼν δὲ φρουρὰν εἰς τὴν ἀκρόπολιν, καὶ Καλλίβιον ἄρμωσθην, ἄνδρα Σπαρτιάτην, ἐπιστήσας. Ἐπεὶ δὲ οὗτος Αὐτόλυ-
 5 κον τὸν ἀθλητὴν, τὴν βακτηρίαν διαράμενος, παίσειν ἔμελλεν, ὁ δὲ, τῶν σκελῶν συναράμενος, ἀνέτρεψεν αὐ-
 τὸν, οὐ συνηγανάκτησεν ὁ Λύσανδρος, ἀλλὰ καὶ ἐπετί-
 μησε, φήσας, οὐκ ἐπίστασθαι τὸν Καλλίβιον ἐλευθέρων
 ἄρχειν. Ἀλλὰ τὸν Αὐτόλυκον οἱ τριάκοντα, τῷ Καλ-
 10 λιβίῳ χαριζόμενοι, μικρὸν ὕστερον ἀνεῖλον.

XI. PHOCION.

Φωκίωνα οὔτε γελάσαντά τις, οὔτε κλαύσαντα ῥαδίως Ἀθηναίων εἶδεν, οὐδ' ἐν βαλανείῳ δημοσιεύοντι λουσάμε-
 ον, οὐδ' ἐκτὸς ἔχοντα τὴν χεῖρα τῆς περιβολῆς, ὅτε τύχοι
 περιβεβλημένος: Ἐπεὶ κατὰ γε τὴν χώραν καὶ τὰς στρα-
 15 εῖας ἀνυπόδητος ἀεὶ καὶ γυμνὸς ἐβάδιζεν, εἰ μὴ ψῦχος ὑπερβάλλον εἴη καὶ δυσκαρτέρητον, ὥστε καὶ παίζοντας ἤδη τοὺς στρατενομένους σύμβολον μεγάλου ποιεῖσθαι
 χειμῶνος ἐνδεδυμένον Φωκίωνα.

Τῷ δ' ἦθαι προσηνέστατος ὢν καὶ φιλανθρωπότατος, 20 ἀπὸ τοῦ προσώπου δυσξύμβολος ἐφαίνετο καὶ σκυθρωπὸς, ὥστε μὴ ῥαδίως ἂν τινα μόνον ἐντυχεῖν αὐτῷ τῶν ἀσυνή-
 θων. Διὸ καὶ Χάρητί ποτε πρὸς τὰς ὁφρὺς αὐτοῦ λέγοντι, τῶν Ἀθηναίων ἐπιγελόντων, Οὐδὲν, εἶπεν, αὕτη ὑμᾶς
 λελύπηκεν ἢ ὁφρὺς· ὁ δὲ τούτων γέλως πολλὰ κλαῦσαι
 25 τὴν πόλιν πεποίηκεν.

Ὁ Φωκίωνος λόγος πλεῖστον ἐν ἐλαχίστῃ λέξει νοῦν
 εἶχε. Καὶ πρὸς τοῦτ' ἔοικεν ἀπιδῶν ὁ Σφήττιος Πολύευκ-
 τος εἰπεῖν, ὅτι ῥήτωρ μὲν ἄριστος εἴη Δημοσθένης, εἰπεῖν
 δὲ δεινότατος ὁ Φωκίων. Ὁ δὲ Δημοσθένης τῶν μὲν
 30 ἄλλων κατεφρόνει πολὺν ῥητόρων, ἀνισταμένου δὲ Φωκί-
 ονος, εἰώθει λέγειν ἀτρέμα πρὸς τοὺς φίλους· Ἡ τῶν ἐμῶν
 λόγων κοπὴς πάρεστιν. Ἀλλὰ τοῦτο μὲν ἴσως πρὸς τὸ
 ἦθος ἀνοιστέον. Ἐπεὶ καὶ ῥῆμα καὶ νεῦμα μόνον ἀνδρὸς
 ἀγαθοῦ μυρίοις ἐνθυμήμασι καὶ περιόδοις ἀντίρροπον ἔχει
 35 πίστιν.

Οἱ τῶν Ἀθηναίων σύμμαχοι καὶ οἱ νησιῶται τοὺς Ἀθήνηθεν ἀποστόλους, ἑτέρον μὲν ἐκπλέοντος στρατηγού, πολεμίους νομίζοντες, ἐφράγγυνντο τείχη, καὶ λιμένας ἀπεχώννυσαν, καὶ κατεκόμιζον ἀπὸ τῆς χώρας εἰς τὰς πόλεις βοσκήματα, καὶ ἀνδράποδα, καὶ γυναῖκας, καὶ 5 παῖδας· εἰ δὲ Φωκίων ἡγοῖτο, πόρρῳ ναυσὶν ἰδίαις ἀπαντῶντες ἐστεφανωμένοι, καὶ χαίροντες, ὥς αὐτοὺς κατῆγον.

Ἦδη δὲ τῶν Ἀθηναίων πρὸς Φίλιππον ἐκπεπολεμωμένων παντάπασι, καὶ στρατηγὸν, αὐτοῦ μὴ παρόντος, ἕτερον ἐπὶ τὸν πόλεμον ἡρημένων, ὥς κατέπλευσεν ἀπὸ 10 τῶν νήσων, πρῶτον μὲν ἔπειθε τὸν δῆμον, εἰρηνικῶς ἔχοντος τοῦ Φιλίππου, καὶ φοβουμένου τὸν κίνδυνον, ἰσχυρῶς δέχεσθαι τὰς διαλύσεις· καὶ τινὸς ἀντικρούσαντος αὐτῷ τῶν εἰωθότων συκοφαντεῖν, καὶ εἰπόντος· Σὺ δὲ τολμᾷς, ὦ Φωκίων, ἀποτρέπειν Ἀθηναίους ἤδη τὰ 15 ὅπλα διὰ χειρῶν ἔχοντας; Ἐγὼ γε, εἶπε, καὶ ταῦτ' εἰδὼς, ὅτι, πολέμου μὲν ὄντος, ἐγὼ σοῦ, εἰρήνης δὲ γενομένης, σὺ ἐμοῦ ἄρξεις. Ὡς δ' οὐκ ἔπειθεν, ἀλλ' ὁ Δημοσθένης ἐκράτει, κελεύων ὥς πορρῶτάτω τῆς Ἀττικῆς θέσθαι μάχην τοὺς Ἀθηναίους· Ὡ τᾶν, ἔφη, μὴ, ποῦ μαχώμεθα, 20 σκοπῶμεν, ἀλλὰ πῶς νικήσωμεν. Οὕτω γὰρ ἔσται μακρὰν ὁ πόλεμος· ἡττωμένοις δὲ πᾶν ἀεὶ δεινὸν ἐγγὺς πάρεστι.

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Συννεβούλευεν Ἀλεξάνδρῳ ὁ Φωκίων, εἰ μὲν ἡσυχίας ὀρέγεται, θέσθαι τὸν πόλεμον· εἰ δὲ δόξης, μεταθέσθαι πρὸς τοὺς βαρβάρους ἀπὸ τῶν Ἑλλήνων τραπόμενον. 25 Καὶ πολλὰ καὶ πρὸς τὴν Ἀλεξάνδρου φύσιν καὶ βούλησιν εὐστόχως εἰπὼν, οὕτω μετέβαλε καὶ κατεπράυνεν αὐτὸν, ὥστ' εἰπεῖν, ὅπως προσέξουσιν τὸν νοῦν Ἀθηναῖοι τοῖς πράγμασιν, ὥς, εἴ τι γένοιτο περὶ αὐτὸν, ἐκείνοις ἄρχειν προσῆκον. Ἰδίᾳ δὲ τὸν Φωκίωνα ποιησάμενος αὐτοῦ 30 φίλον καὶ ξένον, εἰς τοσαύτην ἔθετο τιμὴν, ὅσην εἶχον ὀλίγοι τῶν ἀεὶ συνόντων. Ὁ γοῦν Δοῦρις εἴρηκεν, ὥς μέγας γενόμενος, καὶ Δαρείου κρατήσας, ἀφεῖλε τῶν ἐπιστολῶν τὸ Χαίρειν, πλὴν ἐν ὅσαις ἔγραφε Φωκίῳ. Τοῦτον δὲ μόνον μετὰ τοῦ Χαίρειν προσηγόρευε.

Τὸ μέντοι περὶ τῶν χρημάτων ὁμολογούμενον ἔστιν, ὅτι ὠρεᾶν αὐτῷ κατέπεμψεν ἑκατὸν τάλαντα. Τούτων κομισθέντων εἰς Ἀθήνας, ἠρώτησεν ὁ Φωκίων τοὺς φέροντας, τί δὴ ποτε, πολλῶν ὄντων Ἀθηναίων, αὐτῷ μόνῳ
 5 τοσαῦτα δίδωσιν Ἀλέξανδρος; Εἰπόντων δ' ἐκείνων, "Ὅτι σὲ κρίνει μόνον ἄνδρα καλὸν καὶ ἀγαθόν. Οὐκοῦν, εἶπεν ὁ Φωκίων, ἑασάτω με καὶ δοκεῖν ἀεὶ καὶ εἶναι τοιοῦτον. Ὡς δ' ἀκολουθήσαντες εἰς οἶκον αὐτῷ πολλὴν ἐώρων εὐτέλειαν, τὴν μὲν γυναικα μάπτουσαν, ὁ δὲ Φωκίων αὐτὸς
 10 ἀνιμήσας ὕδωρ ἐκ τοῦ φρέατος ἀπενίπτετο τοὺς πόδας, ἔτι μᾶλλον ἐνέκειντο, καὶ ἡγανάκτουν, δεινὸν εἶναι λέγοντες, εἰ φίλος ὢν τοῦ βασιλέως οὕτω διαιτῆσεται πονηρῶς. Ἰδὼν οὖν ὁ Φωκίων πένητα πρεσβύτην, ἐν τριβωνίῳ ῥυπαρῷ πορευόμενον, ἠρώτησεν, εἰ τούτου χεῖρονα νομίζ-
 15 οῦσιν αὐτόν. εὐφημεῖν δ' ἐκείνων δεομένων, Καὶ μὴν οὗτος, εἶπεν, ἀπ' ἐλαττόνων ἐμοῦ ζῇ, καὶ ἀρκεῖται. Τὸ δ' ὅλον, ἢ μὴ χρώμενος, ἔφη, μάτην ἔξω τοσοῦτον χρυσίον, ἢ χρώμενος, ἑμαυτὸν ἅμα κάκεῖνον διαβαλῶ πρὸς τὴν πόλιν. Οὕτω μὲν οὖν ἐπανῆλθε πάλιν τὰ χρήματα ἐξ
 20 Ἀθηναίων, ἐπιδείξαντα τοῖς Ἑλλήσι πλουσιώτερον τοῦ διδόντος τοσαῦτα τὸν μὴ δεόμενον.

XII. PHOCION.

Phocion's Condemnation and Death.

Τὸν δὲ Φωκίωνα καὶ τοὺς μετ' αὐτοῦ Κλεῖτος εἰς Ἀθήνας ἀνῆγε, λόγῳ μὲν κριθησομένους, ἔργῳ δὲ ἀποθανεῖν κατακεκριμένους. Καὶ προσῆν τὸ σχῆμα τῇ κομιδῇ λυπη-
 25 ρὸν, ἐφ' ἀμάξαις κομιζομένων αὐτῶν διὰ τοῦ Κεραμεικοῦ πρὸς τὸ θέατρον. Ἐκεῖ γὰρ αὐτοὺς προσαγαγὼν ὁ Κλεῖτος συνεῖχεν, ἄχρις οὗ τὴν ἐκκλησίαν ἐπλήρωσαν οἱ ἄρχοντες, οὐ δοῦλον, οὐ ξένον, οὐκ ἄτιμον ἀποκρίναντες, ἀλλὰ πᾶσι καὶ πάσαις ἀναπεπταμένον τὸ βῆμα καὶ τὸ
 30 θέατρον παρασχόντες. Ἐπεὶ δ' ἡ ἐπιστολὴ τοῦ βασιλέως ἀνεγνώσθη, λέγοντος, αὐτῷ μὲν ἐγνῶσθαι προδότας γεγονέναι τοὺς ἄνδρας, ἐκείνοις δὲ διδόναι τὴν κρίσιν, ἐλευθέροις ἦδη καὶ αὐτονόμοις οὔσι, καὶ τοὺς ἄνδρας ὁ

Κλεῖτος εἰσήγαγεν, οἱ μὲν βέλτιστοι τῶν πολιτῶν, ὀφθέν-
 τος τοῦ Φωκίωνος, ἐνεκαλύψαντο, καὶ κάτω κύψαντες
 ἐδάκρνον· εἰς δ' ἀναστὰς ἐτόλμησεν εἰπεῖν, ὅτι τηλικ-
 αὐτὴν κρίσιν ἐγκεχειρικότος τῷ δήμῳ τοῦ βασιλέως, καλ-
 ῶς ἔχει τοὺς δούλους καὶ τοὺς ξένους ἀπελθεῖν ἐκ τῆς 5
 ἐκκλησίας. Οὐκ ἀνασχομένων δὲ τῶν πολλῶν, ἀλλ' ἀνα-
 κραγόντων βάλλειν τοὺς ὀλιγαρχικοὺς καὶμισοδήμους,
 ἄλλος μὲν οὐδεὶς ὑπὲρ τοῦ Φωκίωνος ἐπεχείρησεν εἰπεῖν,
 αὐτὸς δὲ χαλεπῶς καὶ μόλις ἐξακουσθεὶς, Πότερον, εἶπεν,
 ἀδίκως ἢ δικαίως ἀποκτεῖναι βούλεσθε ἡμᾶς; Ἀποκριν- 10
 αμένων δέ τινων, ὅτι δικαίως· Καὶ τοῦτο, ἔφη, πῶς
 γνῶσεσθε, μὴ ἀκούσαντες; Ἐπεὶ δ' οὐδὲν μᾶλλον ἤκουον,
 ἐγγυτέρω προσελθὼν, Ἐγὼ μὲν, εἶπεν, ἀδικεῖν ὁμολογῶ,
 καὶ θανάτου τιμῶμαι τὰ πεπολιτευμένα ἔμαντῶ· τούτους
 δ', ἄνδρες Ἀθηναῖοι, διὰ τί ἀποκτενεῖτε, μηδὲν ἀδικοῦν- 15
 τας; Ἀποκρινομένων δὲ πολλῶν· Ὅτι σοὶ φίλοι εἰσίν·
 ὁ μὲν Φωκίων ἀποστὰς ἡσυχίαν ἤγε· ὁ δ' Ἀγνωνίδης
 ψήφισμα γεγραμμένον ἔχων ἀνέγνω, καθ' ὃ τὸν δῆμον
 ἔδει χειροτονεῖν περὶ τῶν ἀνδρῶν, εἰ δοκοῦσιν ἀδικεῖν·
 τοὺς δ' ἄνδρας, ἃν καταχειροτονηθῶσιν, ἀποθνήσκειν. 20

Ἀναγνωσθέντος δὲ τοῦ ψηφίσματος, ἡξίου·ν τινὲς προσ-
 γράφειν, ὅπως καὶ στρεβλωθεὶς Φωκίων ἀποθάνοι, καὶ τὸν
 τροχὸν εἰσφέρειν, καὶ τοὺς ὑπηρέτας καλεῖν προσέταττον.
 Ὁ δ' Ἀγνωνίδης καὶ τὸν Κλεῖτον ὀρῶν δυσχεραίνοντα,
 καὶ τὸ πρᾶγμα βαρβαρικὸν εἶναι καὶ μιὰρὸν ἡγούμενος, 25
 Ὅταν, ἔφη, Καλλιμέδοντα τὸν μαστιγίαν λάβωμεν, ὧ
 ἄνδρες Ἀθηναῖοι, λαβόντες στρεβλώσομεν· περὶ δὲ Φω-
 κίωνος οὐδὲν ἐγὼ γράφω τοιοῦτον· Ἐνταῦθα τῶν ἐπι-
 εικῶν τις ὑπεφώνησεν· Ὅρθῶς γε σὺ ποιῶν· ἂν γὰρ
 Φωκίωνα βασανίσωμεν, σὲ τί ποιήσομεν; Ἐπικυρωθέντος 30
 δὲ τοῦ ψηφίσματος, καὶ τῆς χειροτονίας ἀποδοθείσης,
 οὐδεὶς καθήμενος, ἀλλὰ πάντες ἐξαναστάντες, οἱ δὲ πλεῖσ-
 τοι καὶ στεφανωσάμενοι, κατεχειροτόνησαν αὐτῶν θάνα-
 τον· Ἦσαν δὲ σὺν τῷ Φωκίῳ Νικοκλῆς, Θοῦδιππος,
 Ἡγήμων, Πυθοκλῆς· Δημητρίου δὲ τοῦ Φαληρέως, καὶ 35

Καλλιμέδοντος, καὶ Χαρικλέους, καὶ τινων ἄλλων ἀπόντων κατεψηφίσθη θάνατος,

- Ὡς οὖν διαλύσαντες τὴν ἐκκλησίαν ἦγον εἰς τὸ δεσμωτήριον τοὺς ἄνδρας, οἱ μὲν ἄλλοι, περιπλεκομένων τῶν φίλων αὐτοῖς καὶ οἰκείων, ὀδυρόμενοι καὶ καταθρηνοῦντες ἐβάδιζον· τὸ δὲ Φωκίωνος πρόσωπον, οἷον ὅτε στρατηγῶν ἀπ' ἐκκλησίας προῦπέμπετο βλέποντες, ἐθαύμαζον τὴν ἀπάθειαν καὶ μεγαλοψυχίαν τοῦ ἀνδρός· οἱ δ' ἐχθροὶ κακῶς ἔλεγον παρατρέχοντες· εἰς δὲ καὶ προσέπτυσεν
- 10 ἐξεναντίας προσελθὼν. Ὅτε καὶ τὸν Φωκίωνα λέγεται βλέψαντα πρὸς τοὺς ἄρχοντας εἰπεῖν· Οὐ παύσει τις ἀσχημονοῦντα τοῦτον; Ἐπεὶ δὲ Θουδιππος ἐν τῷ δεσμωτηρίῳ γενόμενος, καὶ τὸ κώνειον ὀρῶν τριβόμενον, ἡγανάκτει, καὶ κατέκλαιε τὴν συμφορὰν, ὥς οὐ προσηκόν-
- 15 τως τῷ Φωκίῳ συναπολλύμενος, Εἴτ' οὐκ ἀγαπᾷς, εἶπεν, ὅτι μετὰ Φωκίωνος ἀποθνήσκεις; Ἐρομένου δέ τινος τῶν φίλων, εἴ τι πρὸς Φῶκον λέγει, τὸν υἱόν· Πάνν μὲν οὖν, ἔφη, λέγω μὴ μνησικακεῖν Ἀθηναίους.

- Πεπωκότων δὲ ἤδη πάντων τὸ κώνειον, τὸ φάρμακον
- 20 ἐπέλιπε, καὶ ὁ δημόσιος οὐκ ἔφη τρίψειν ἕτερον, εἰ μὴ λάβοι δώδεκα δραχμὰς, ὅσου τὴν ὀλκὴν ὠνεῖται. Χρόνου δὲ γενομένου καὶ διατριβῆς, ὁ Φωκίων καλέσας τινὰ τῶν φίλων καὶ εἰπὼν, Ἡ μὴδὲ ἀποθανεῖν Ἀθήνησι δωρεάν ἐστιν, ἐκέλευσε τῷ ἀνθρώπῳ δοῦναι τὸ κερμάτιον.
- 25 Ἦν δ' ἡμέρα μηνὸς Μουννχιῶνος ἐνάτῃ ἐπὶ δέκα, καὶ τῷ Διὶ τὴν πομπὴν πέμποντες οἱ ἵππεῖς παρεξήεσαν. Ὡν οἱ μὲν ἀφείλοντο τοὺς στεφάνους, οἱ δὲ πρὸς τὰς θύρας δεδακρυμένοι τῆς εἰρκτῆς ἀπέβλεψαν. Ἐφάνη δὲ τοῖς μὴ παντάπασιν ὡμοῖς καὶ διεφθαρμένοις ὑπ' ὀργῆς καὶ φθόρου
- 30 τὴν ψυχὴν, ἀνοσιώτατον γεγονέναι, τὸ μὴδ' ἐπισχεῖν τὴν ἡμέραν ἐκείνην, μὴδὲ καθαρεῦσαι δημοσίῳ φόνον τὴν πόλιν ἐορτάζουσαν.

- Οὐ μὴν ἀλλ' ὥσπερ ἐνδεέστερον ἡγωνισμένοις τοῖς ἐχθροῖς ἔδοξε καὶ τὸ σῶμα τοῦ Φωκίωνος ἐξορίσαι, καὶ
- 35 μὴδὲ πῦρ ἐναῦσαι μὴδένα πρὸς τὴν ταφὴν Ἀθηναίων. Δι' ὃ φίλος μὲν οὐδεὶς ἐτόλμησεν ἄψασθαι τοῦ σώματος· Κωνωπίων δὲ τις, ὑπουργεῖν εἰδισμένος τὰ τοιαῦτα μισθοῦ,

κομισθέντα τὸν νεκρὸν ὑπὲρ τὴν Ἑλευσίνα, πῦρ λαβὼν ἐκ τῆς Μεγαρικῆς, ἔκαυσεν. Ἡ δὲ Μεγαρικὴ γυνὴ παρ- οὔσα μετὰ τῶν θεραπαινίδων, ἔχωσε μὲν αὐτόθι χῶμα κενὸν καὶ κατέσπεισεν· ἐνθεμένη δὲ τῷ κόλπῳ τὰ ὀστᾶ, καὶ κομίσασα νύκτωρ εἰς τὴν οἰκίαν, κατάρυξε παρὰ τὴν 5 ἐστίαν, εἰποῦσα· Σοῖ, ὦ φίλῃ ἐστία, παρακατατίθεται ταῦτα ἀνδρὸς ἀγαθοῦ λείψανα· σὺ δ' αὐτὰ τοῖς πατρώοις ἀπόδος ἡρίοις, ὅταν Ἀθηναῖοι σωφρονήσωσι.

Καὶ μέντοι χρόνου βραχέος διαγενομένου, καὶ τῶν πραγ- μάτων διδασκόντων, οἷον ἐπιστάτην καὶ φύλακα σωφροσύ- 10 νης καὶ δικαιοσύνης ὁ δῆμος ἀπώλεσεν, ἀνδριάντα μὲν αὐτοῦ χαλκοῦν ἀνέστησαν, ἔθαψαν δὲ δημοσίοις τέλεσι τὰ ὀστᾶ. Τῶν δὲ κατηγορῶν Ἀγνωνίδην μὲν αὐτοῖ, θάνα- τον καταχειροτονήσαντες, ἀπέκτειναν· Ἐπίκουρον δὲ καὶ Δημόφιλον, ἀποδράντας ἐκ τῆς πόλεως, ἀνευρὼν ὁ τοῦ 15 Φωκίωνος νίδος ἐτιμωρήσατο.

XIII. DEMOSTHENES.

Λέγεται, τοῦ Δημοσθένους ὀδυρομένου ποτὲ πρὸς Σάτυρ- ον, τὸν ὑποκριτὴν, ὅτι πάντων φιλοπονώτατος ὢν τῶν λεγόντων, καὶ μικροῦ δέων καταναλωκέναί τὴν τοῦ σώμα- τος ἀκμὴν εἰς τοῦτο, χάριν οὐκ ἔχει πρὸς τὸν δῆμον, ἀλλὰ 20 κραιπαλῶντες ἄνθρωποι καὶ ἀμαθεῖς ἀκούονται καὶ κατ- ἔχουσι τὸ βῆμα, παρορᾶται δ' αὐτός· Ἀληθῇ λέγεις, ὦ Δημοσθένης, φάναι τὸν Σάτυρον· ἀλλ' ἐγὼ τὸ αἴτιον ἰάσομαι ταχέως, ἂν μοι τῶν Εὐριπίδου τινὰ ῥήσεων ἢ Σοφοκλέους ἐθελήσης εἰπεῖν ἀπὸ στόματος. Εἰπόντος δὲ 25 τοῦ Δημοσθένους, μεταλαβόντα τὸν Σάτυρον, οὕτω πλάσαι καὶ διεξελθεῖν ἐν ἡθελίᾳ πρέποντι καὶ διαθέσει τὴν αὐτὴν ῥῆσιν, ὥσθ' ὅλως ἐτέραν τῷ Δημοσθένει φανῆναι. Πεισ- θέντα δὲ ὅσον ἐκ τῆς ὑποκρίσεως τῷ λόγῳ κόσμον καὶ χάριτος πρόσεστι, μικρὸν ἡγήσασθαι καὶ τὸ μηδὲν εἶναι τὴν ἄσκησιν, ἀμελοῦντι τῆς προφορᾶς καὶ διαθέσεως τῶν 30 λεγομένων. Ἐκ τούτου κατάγειον μὲν οἰκοδομῆσαι μελε- τητήριον· ἐνταῦθα δὲ πάντως μὲν ἐκάστης ἡμέρας κατ- ιόντα πλάττειν τὴν ὑπόκρισιν, καὶ διαπονεῖν τὴν φωνήν· πολλάκις δὲ καὶ μῆνας ἐξῆς δύο καὶ τρεῖς συνάπτειν,

ξυρούμενον τῆς κεφαλῆς θάτερον μέρος, ὑπὲρ τοῦ μηδὲ βουλομένῳ πάννυ προελθεῖν ἐνδέχεσθαι δι' αἰσχύνην.

᾽Ωρμησε μὲν οὖν ἐπὶ τὸ πράττειν τὰ κοινὰ, τοῦ Φωκικοῦ πολέμου συννεστώτος. Λαβὼν δὲ τῆς πολιτείας καλὴν
 5 ὑπόθεσιν, τὴν πρὸς Φίλιππον ὑπὲρ τῶν Ἑλλήνων δικαιο-
 λογίαν, καὶ πρὸς ταύτην ἀγωνιζόμενος ἀξίως, ταχὺ δόξαν
 ἔσχε, καὶ περίβλεπτος ὑπὸ τῶν λόγων ἦρθη καὶ τῆς
 παρρησίας· ὥστε θαυμάζεσθαι μὲν ἐν τῇ Ἑλλάδι, θε-
 ραπεύεσθαι δ' ὑπὸ τοῦ μεγάλου βασιλέως, πλείστον δ'
 10 αὐτοῦ λόγον εἶναι παρὰ τῷ Φιλίππῳ τῶν δημαγωγούν-
 των· ὁμολογεῖν δὲ καὶ τοὺς ἀπεχθανομένους, ὅτι πρὸς
 ἔνδοξον αὐτοῖς ἄνθρωπον ὁ ἄγών ἐστιν.

Ἡ δὲ τοῦ Δημοσθένους πολιτεία φανερά μὲν ἦν, ἔτι καὶ
 τῆς εἰρήνης ὑπαρχούσης, οὐδὲν ἑὼντος ἀνεπιτίμητον τῶν
 15 πραττομένων ὑπὸ τοῦ Μακεδόνοιο, ἀλλ' ἐφ' ἐκάστῳ ταρατ-
 τουτος τοὺς Ἀθηναίους, καὶ διακαίοντος ἐπὶ τὸν ἄνθρω-
 πον. Διὸ καὶ παρὰ Φιλίππῳ πλείστος ἦν λόγος αὐτοῦ·
 καὶ ὅτε πρεσβεύων δέκατος ἦκεν εἰς Μακεδονίαν, ἤκουσε
 μὲν πάντων Φίλιππος, ἀντεῖπε δὲ μετὰ πλείστης ἐπιμε-
 20 λείας πρὸς τὸν ἐκείνου λόγον. Οὐ μὴν ἔν γε ταῖς ἄλλαις
 τιμαῖς καὶ φιλοφροσύναις ὅμοιον αὐτὸν τῷ Δημοσθένει
 παρεῖχεν, ἀλλὰ προσήγετο τοὺς περὶ Αἰσχίνην καὶ Φιλοκ-
 ράτην μᾶλλον. Ὅθεν ἐπαινούντων ἐκείνων τὸν Φίλιπ-
 πον, ὥς καὶ λέγειν δυνατώτατον, καὶ κάλλιστον ὀφθῆναι,
 25 καὶ νῇ Δία συμπιεῖν ἱκανώτατον, ἠναγκάζετο βασκαίνων
 ἐπισκώπτειν, ὥς τὸ μὲν σοφιστοῦ, τὸ δὲ γυναικὸς, τὸ δὲ
 σπογγιᾶς εἶη, βασιλέως δ' οὐδὲν ἐγκώμιον.

Ἐπεὶ δ' εἰς τὸ πολεμεῖν ἔρρεπε τὰ πράγματα, τοῦ μὲν
 Φιλίππου μὴ δυναμένου τὴν ἡσυχίαν ἄγειν, τῶν δ' Ἀθη-
 30 ναίων ἐγειρομένων ὑπὸ τοῦ Δημοσθένους, πρῶτον μὲν εἰς
 Εὐβοίαν ἐξώρμησε τοὺς Ἀθηναίους, καταδεδουλωμένην
 ὑπὸ τῶν τυράννων Φιλίππῳ· καὶ διαβάντες, ἐκείνου τὸ
 ψήφισμα γράψαντος, ἐξήλασαν τοὺς Μακεδόνας. Δεύ-
 τερον δὲ Βυζαντίοις ἐβοήθησε καὶ Περινθίοις ὑπὸ τοῦ
 35 Μακεδόνοιο πολεμουμένοις. Ἐπειτα πρεσβεύων καὶ δια-
 λεγόμενος τοῖς Ἑλλησι, καὶ παροξύνων, συνέστησε, πλὴν
 ὀλίγων, ἅπαντας ἐπὶ τὸν Φίλιππον· ὥστε σύνταξιν γεν-

έσθαι πεζῶν μὲν μυρίων καὶ πεντακισχιλίων, ἱππέων δὲ δισχιλίων, ἄνευ τῶν πολιτικῶν δυνάμεων, χρήματα δὲ καὶ μισθοὺς τοῖς ξένοις εἰσφέρεισθαι προθύμως. Ἐπηρεμένης δὲ τῆς Ἑλλάδος πρὸς τὸ μέλλον, καὶ συνισταμένων κατ' ἔθνη καὶ πόλεις Εὐβοέων, Ἀχαιῶν, Κορινθίων, Μεγαρέων, 5 Λευκαδίων, Κερκυραίων, ὁ μέγιστος ὑπελείπετο τῷ Δημοσθένει τῶν ἀγώνων, Θηβαίους προσαγαγέσθαι τῇ συμμαχίᾳ, χώραν τε σύνορον τῆς Ἀττικῆς καὶ δύναναι ἐναγωνίον ἔχοντας, καὶ μάλιστα τότε τῶν Ἑλλήνων εὐδοκιμοῦντας ἐν τοῖς ὅπλοις. Ἦν δ' οὐ ῥάδιον ἐπὶ προσφάτοις 10 εὐεργετήμασι τοῖς περὶ τὸν Φωκικὸν πόλεμον τετιθασσευμένους ὑπὸ τοῦ Φιλίππου μεταστῆσαι τοὺς Θηβαίους καὶ μάλιστα ταῖς διὰ τὴν γειτνίασιν ἀψιμαχίαις ἀναξαινομένων ἐκάστοτε τῶν πολεμικῶν πρὸς ἀλλήλας διαφορῶν ταῖς πόλεσιν.

15

Οὐ μὴν ἀλλ' ἐπεὶ Φίλιππος εἰς τὴν Ἑλάτειαν ἐξαίφνης ἐνέπεσε, καὶ τὴν Φωκίδα κατέσχευεν, ἐκπεπληγμένων τῶν Ἀθηναίων, καὶ μηδενὸς τολμῶντος ἀναβαίνειν ἐπὶ τὸ βῆμα, μηδ' ἔχοντος ὅ, τι χρὴ λέγειν, ἀλλ' ἀπορίας οὔσης ἐν μέσῳ καὶ σιωπῆς, παρελθὼν μόνος ὁ Δημοσθένης, συν- 20 εβούλευε τῶν Θηβαίων ἔχεσθαι· καὶ τᾶλλα παραθάρρυνας καὶ μετεωρίσας, ὥσπερ εἴωθει, τὸν δῆμον ταῖς ἐλπίσι, ἀπεστάλη πρεσβευτῆς μεθ' ἑτέρων εἰς Θήβας. Τὸ μὲν οὖν συμφέρον οὐ διέφυγε τοὺς τῶν Θηβαίων λογισμοὺς, ἀλλ' ἐν ὅμμασιν ἕκαστος εἶχε τὰ τοῦ πολέμου δεινὰ, ἔτι 25 τῶν Φωκικῶν τραυμάτων νεαρῶν παραμενόντων· ἡ δὲ τοῦ ῥήτορος δύναμις ἐκριπίζουσα τὸν θυμὸν αὐτῶν, καὶ διακαίουσα τὴν φιλοτιμίαν, ἐπεσκότησε τοῖς ἄλλοις ἅπασιν· ὥστε φόβον καὶ λογισμὸν καὶ χάριν ἐκβαλεῖν αὐτοὺς, ἐνθουσιῶντας ὑπὸ τοῦ λόγου πρὸς τὸ καλόν. Οὕτω δὲ 30 μέγα καὶ λαμπρὸν ἐφάνη τὸ τοῦ ῥήτορος ἔργον, ὥστε τὸν μὲν Φίλιππον εὐθὺς ἐπικηρυκεύεσθαι, δεόμενον εἰρήνης, ὀρθὴν δὲ τὴν Ἑλλάδα γενέσθαι, καὶ συνεξαναστῆναι πρὸς τὸ μέλλον, ὑπηρετεῖν δὲ μὴ μόνον τοὺς στρατηγοὺς τῷ Δημοσθένει ποιοῦντας τὸ προσταττόμενον, ἀλλὰ καὶ τοὺς 35 Βοιωτάρχας, διοικεῖσθαι τε τὰς ἐκκλησίας ἀπάσας οὐδὲν

ἦττον ὑπ' ἐκείνου τότε τὰς Θηβαίων, ἢ τὰς Ἀθηναίων, ἀγαπωμένον παρ' ἀμφοτέροις καὶ δυναστεύοντος, οὐκ ἀδίκως, οὐδὲ παρ' ἀξίαν, ἀλλὰ καὶ πάννυ προσηκόντως.

Μέχρι μὲν οὖν τούτων ἀνὴρ ἦν ἀγαθός· ἐν δὲ τῇ μάχῃ
 5 καλὸν οὐδὲν, οὐδ' ὁμολογούμενον ἔργον, οἷς εἶπεν, ἀποδειξάμενος, ὥχετο λιπὼν τὴν τάξιν, ἀποδρὰς αἰσχιστα, καὶ τὰ ὅπλα ρίψας, οὐδὲ τὴν ἐπιγραφὴν τῆς ἀσπίδος, ὡς ἔλεγε Πυνθέας, αἰσχυνθεὶς, ἐπιγεγραμμένης γράμμασι χρυσοῖς· Ἀγαθῇ τύχῃ. Παραντίκα μὲν οὖν ὁ Φίλιππος ἐπὶ τῇ
 10 νίκη διὰ τὴν χαρὰν ἐξυβρίσας, καὶ κωμάσας ἐπὶ τοὺς νεκροὺς, μεθύων ἦδε τὴν ἀρχὴν τοῦ Δημοσθένους ψηφίσματος, πρὸς πόδα διαιρῶν καὶ ὑποκρούων.

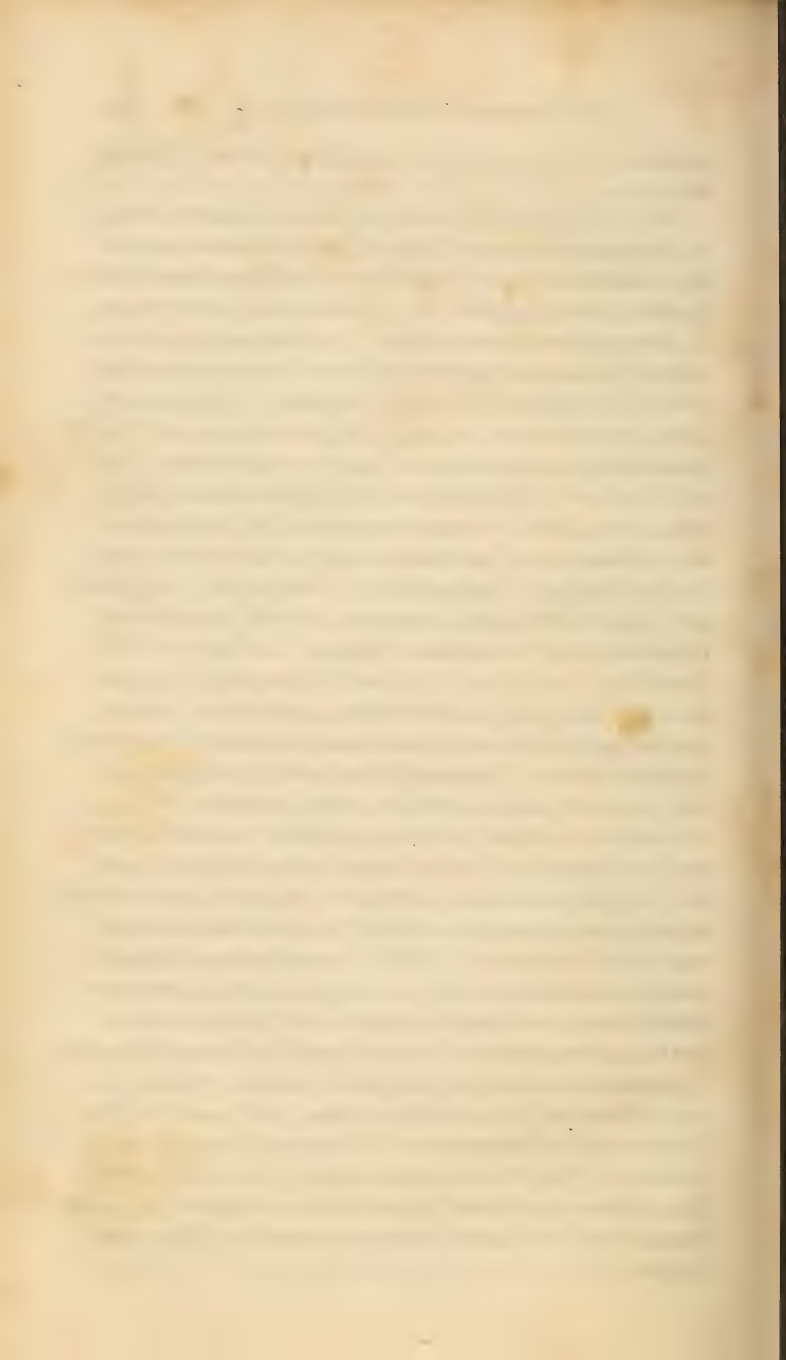
Δημοσθένους Δημοσθένους Παιανιεὺς τὰδ' εἶπεν· ἐκνήψας δὲ, καὶ τὸ μέγεθος τοῦ περιστάντος αὐτὸν ἀγῶνος
 15 ἐν νῶ λαβὼν, ἔφριπτε τὴν δεινότητα καὶ τὴν δύναμιν τοῦ ῥήτορος, ἐν μέρει μικρῷ μιᾶς ἡμέρας τὸν ὑπὲρ τῆς ἡγεμονίας καὶ τοῦ σώματος ἀναρρῖψαι κίνδυνον ἀναγκασθεὶς ὑπ' αὐτοῦ.

Τότε δὲ τῆς ἀτυχίας τοῖς Ἑλλησι γενομένης, οἱ μὲν
 20 ἀντιπολιτευόμενοι ῥήτορες, ἐπεμβαίνοντες τῷ Δημοσθένει, κατεσκεύαζον εὐθύνας καὶ γραφὰς ἐπ' αὐτόν· ὁ δὲ δῆμος οὐ μόνον τούτων ἀπέλυνεν, ἀλλὰ καὶ τιμῶν διετέλει, καὶ προσκαλούμενος αὐτοῖς, ὡς εὖνουν, εἰς τὴν πολιτείαν, ὥστε καὶ τῶν ὁστέων ἐκ Χαιρωνείας κομισθέντων καὶ
 25 θάπτομένων, τὸν ἐπὶ τοῖς ἀνδράσιν ἔπαινον εἰπεῖν ἀπέδωκεν, οὐ ταπεινῶς, οὐδ' ἀγεννῶς φέρων τὸ συμβεβηκός, ἀλλὰ τῷ τιμᾷν μάλιστα καὶ κοσμεῖν τὸν σύμβουλον ἀποδεικνύμενος τὸ μὴ μεταμέλῃσθαι τοῖς βεβουλευμένοις.

Ἀπέθανε δὲ ὁ Δημοσθένης τόνδε τὸν τρόπον. Ὡς
 30 Ἀντίπατρος καὶ Κρατερὸς ἡγγέλλοντο προσιόντες ἐπὶ τὰς Ἀθήνας, οἱ μὲν περὶ τὸν Δημοσθένη φθάσαντες ὑπεξῆλθον ἐκ τῆς πόλεως, ὁ δὲ δῆμος αὐτῶν θάνατον κατέγνω, Δημάδου γράψαντος. Ἄλλων δ' ἄλλαχοῦ διασπαρέντων, ὁ Ἀντίπατρος περιέπεμπε τοὺς συλλαμβάνον-
 35 τας, ὧν ἡγεμὼν ἦν Ἀρχίας, ὁ κληθεὶς Φυγαδοθήρας. Τοῦτον δὲ, Θούριον ὄντα τῷ γένει, λόγος ἔχει τραγωδίας ὑποκρίνασθαι ποτε, καὶ τὸν Αἰγινήτην Πῶλον, τὸν ὑπερ-

βαλόντα τῇ τέχνῃ πάντας, ἐκείνου γεγονέναι μαθητὴν ἱστοροῦσιν.

Οὗτος οὖν ὁ Ἀρχίας τὸν Δημοσθένην πυνθόμενος ἰκέτην ἐν Καλαυρία ἐν τῷ ἱερῷ Ποσειδῶνος καθέζεσθαι, διαπλεύσας ὑπηρετικοῖς, καὶ ἀποβὰς μετὰ Θρακῶν δορυφόρων, 5 ἔπειθεν ἀναστάντα βαδίζειν μετ' αὐτοῦ πρὸς Ἀντίπατρον, ὡς δυσχερὲς πεισόμενον οὐδέν. Ὁ δὲ Δημοσθένης ἐτύγχανεν ὄψιν ἑωρακῶς κατὰ τοὺς ὕπνους ἐκείνης τῆς νυκτὸς ἀλλόκοτον. Ἐδόκει γὰρ ἀνταγωνίζεσθαι τῷ Ἀρχία τραγωδίαν ὑποκρινόμενος· εὐήμερων δὲ καὶ κατέχων τὸ θέα- 10 τρον, ἐνδεία παρασκευῆς καὶ χορηγίας κρατεῖσθαι. Διὸ τοῦ Ἀρχίου πολλὰ φιλάνθρωπα διαλεχθέντος, ἀναβλέψας πρὸς αὐτὸν, ὥσπερ ἐτύγχανε καθήμενος· Ὡ Ἀρχία, εἶπεν, οὔτε ὑποκρινόμενός με ἔπεισας πώποτε, οὔτε νῦν πείσεις ἐπαγγελλόμενος. Ἀρξάμενον δ' ἀπειλεῖν τοῦ Ἀρχίου 15 μετ' ὀργῆς· Νῦν, ἔφη, λέγεις τὰ ἐκ τοῦ Μακεδονικοῦ τρίποδος, ἄρτι δ' ὑπεκρίνου. Μικρὸν οὖν ἐπίσχες, ὅπως ἐπιστείλω τι τοῖς οἴκοι. Καὶ ταῦτ' εἰπὼν, ἐντὸς ἀνεχώρησε τοῦ ναοῦ· καὶ λαβὼν βιβλίον, ὡς γράφειν μέλλων, προσήνευκε τῷ στόματι τὸν κάλαμον, καὶ δακῶν, ὥσπερ ἐν 20 τῷ διανοεῖσθαι καὶ γράφειν εἰώθει, χρόνον τινὰ κατέσχευεν, εἶτα συγκαλυψάμενος ἀπέκλινε τὴν κεφαλὴν. Οἱ μὲν οὖν παρὰ τὰς θύρας ἐστῶτες δορυφόροι κατεγέλων ὡς ἀποδειλιῶντος αὐτοῦ, καὶ μαλακὸν ἐκάλουν καὶ ἄνανδρον· ὁ δ' Ἀρχίας προσελθὼν ἀνίστασθαι παρεκάλει, καὶ τοὺς 25 αὐτοὺς ἀνακυκλῶν λόγους, αὐτῶς ἐπηγγέλλετο διαλλαγὰς πρὸς τὸν Ἀντίπατρον. Ἦδη δὲ συνησθημένος ὁ Δημοσθένης ἐμπεφυκὸς αὐτῷ τοῦ φαρμάκου καὶ κρατοῦντος ἐξεκαλύψατο· καὶ διαβλέψας πρὸς τὸν Ἀρχίαν, Οὐκ ἂν φθάνοις, εἶπεν, ἥδη τὸν ἐκ τῆς τραγωδίας ὑποκρινόμενος 30 Κρέοντα, καὶ τὸ σῶμα τοῦτα ῥίπτων ἄταφον; Ἐγὼ δ', ὦ φίλε Πόσειδον, ἔτι ζῶν ἐξανίσταμαι τοῦ ἱεροῦ· τῷ δὲ Ἀντιπάτρῳ καὶ Μακεδόσιν οὐδ' ὁ σὸς ναὸς καθαρὸς ὑπολέλειπται. Ταῦτ' εἰπὼν καὶ κελεύσας ὑπολαβεῖν αὐτὸν ἥδη τρέμοντα καὶ σφαλλόμενον, ἅμα τῷ προελθεῖν καὶ 35 παραλλάξαι τὸν βωμὸν ἔπese, καὶ στενάξας ἀφῆκε τὴν ψυχὴν.



POETICAL EXTRACTS.



POETICAL EXTRACTS.

I. *The meeting of Hector and Andromache.**

"Ως ἄρα φωνήσας, ἀπέβη κορυθαίολος Ἑκτωρ.
 Αἶψα δ' ἔπειθ' ἵκανε δόμους εὐναιετάοντας,
 Οὐδ' εὖρ' Ἀνδρομάχην λευκώλενον ἐν μεγάροισιν,
 Ἄλλ' ἦγε ξὺν παιδὶ καὶ ἀμφιπόλῳ εὐπέπλῳ
 Πύργῳ ἐφ'esτήκει γοόωσά τε, μυρομένη τε. 5
 Ἑκτωρ δ' ὥς οὐκ ἔνδον ἀμύμονα τέτμεν ἄκουιν,
 Ἔστη ἐπ' οὐδὸν ἰὼν, μετὰ δὲ δμῳῇσιν ἔειπεν·
 Εἰ δ', ἄγε μοι, δμῳαί, νημερτέα μνηθήσασθε·
 Πῇ ἔβη Ἀνδρομάχῃ λευκώλενος ἐκ μεγάροιο;
 Ἥέ πη ἐς γαλῶν, ἥ εἰνατέρων εὐπέπλων, 10
 Ἥ ἐς Ἀθηναίης ἐξοίχεται, ἔνθα περ ἄλλαι
 Τρῳαὶ εὐπλόκαμοι δεινὴν θεὸν ἰλάσκονται;
 Τὸν δ' αὖτ' ὀτρρηρὴ ταμίῃ πρὸς μῦθον ἔειπεν·
 Ἑκτορ, ἐπεὶ μάλ' ἀνωγας ἀληθέα μνηθήσασθαι·
 Οὔτε πη ἐς γαλῶν, οὔτ' εἰνατέρων εὐπέπλων, 15
 Οὔτ' ἐς Ἀθηναίης ἐξοίχεται, ἔνθα περ ἄλλαι
 Τρῳαὶ εὐπλόκαμοι δεινὴν θεὸν ἰλάσκονται·
 Ἄλλ' ἐπὶ πύργον ἔβη μέγαν Ἰλίου, οὔνεκ' ἄκουσεν
 Τείρεσθαι Τρῳας, μέγα δὲ κράτος εἶναι Ἀχαιῶν.
 Ἥ μὲν δὴ πρὸς τεῖχος ἐπειγομένη ἀφικάνει, 20
 Μαινομένη εἰκυῖα· φέρει δ' ἅμα παῖδα τιθήνη.
 Ἥ ῥα γυνὴ ταμίῃ· ὁ δ' ἀπέσσυτο δώματος Ἑκτωρ,
 Τὴν αὐτὴν ὁδὸν αὐτίς, εὐκτιμένας κατ' ἀγυιάς.
 Εὖτε πύλας ἵκανε, διερχόμενος μέγα ἄστυ,
 Σκαιάς—τῇ γὰρ ἔμελλε διεξιμέναι πεδίονδε— 25
 Ἐνθ' ἄλοχος πολύδωρος ἐναντίῃ ἦλθε θεούσα,
 Ἀνδρομάχῃ, θυγάτηρ μεγαλήτορος Ἡετίωνος,

* Homer's *Iliad*, vi., 369.

Ἡετίων, ὃς ἔναιεν ὑπὸ Πλάκῳ ὑλήεσση,
 Θήβῃ Ὑποπλακίῃ, Κιλίκεσσ' ἀνδρῶσιν ἀνάσσω·
 Τοῦ περ δὴ θυγάτηρ ἔχεθ' Ἑκτορι χαλκοκορυστῇ. 30
 Ἡ οἱ ἔπειτ' ἦντησ', ἅμα δ' ἀμφίπολος κίεν αὐτῇ,
 Παῖδ' ἐπὶ κόλπῳ ἔχουσ' ἀταλάφρονα, νήπιον αὐτῶς,
 Ἑκτορίδην ἀγαπητὸν, ἀλίγκιον ἀστέρι καλῷ·
 Τὸν ῥ' Ἑκτωρ καλέεσκε Σκαμάνδριον, αὐτὰρ οἱ ἄλλοι
 Ἀστυάνακτ'· οἷος γὰρ ἐρύετο Ἴλιον Ἑκτωρ. 35
 Ἦτοι ὁ μὲν μείδησεν ἰδὼν ἐς παῖδα σιωπῇ·
 Ἀνδρομάχῃ δέ οἱ ἄγχι παρίστατο δακρυχέουσα,
 Ἐν τ' ἄρα οἱ φῦ χειρὶ, ἔπος τ' ἔφατ', ἔκ τ' ὀνόμαζεν·
 Δαιμόνιε, φθίσει σε τὸ σὸν μένος, οὐδ' ἐλεαίρεις
 Παῖδά τε νηπίαχον, καὶ ἔμ' ἄμμορον, ἣ τάχα χήρῃ 40
 Σεῦ ἔσομαι· τάχα γάρ σε κατακτανέουσιν Ἀχαιοὶ,
 Πάντες ἐφορμηθέντες· ἐμοὶ δέ κε κέρδιον εἴη,
 Σεῦ ἀφαμαρτούσῃ, χθόνα δύμεναι· οὐ γὰρ ἔτ' ἄλλη
 Ἔσται θαλπωρῇ, ἐπεὶ ἂν σύγε πότμον ἐπίσπης,
 Ἀλλ' ἄχε'· οὐδέ μοί ἐστι πατὴρ καὶ πότνια μήτηρ· 45
 Ἦτοι γὰρ πατέρ' ἀμὸν ἀπέκτανε διὸς Ἀχιλλεύς,
 Ἐκ δὲ πόλιν πέρσεν Κιλικῶν εὐναιετάωσαν,
 Θήβην ὑψίπυλον· κατὰ δ' ἔκτανεν Ἡετίωνα,
 Οὐδέ μιν ἐξενάριξε· σεβάσσατο γὰρ τόγε θυμῷ·
 Ἀλλ' ἄρα μιν κατέκχε σὺν ἔντεσι δαιδαλέοισιν, 50
 Ἡδ' ἐπὶ σῆμ' ἔχεεν· περὶ δὲ πτελέας ἐφύτευσαν
 Νύμφαι ὀρεστιάδες, κοῦραι Διὸς αἰγιόχοιο.
 Οἱ δέ μοι ἐπὶ κασίγνητοι ἔσαν ἐν μεγάροισιν,
 Οἱ μὲν πάντες ἰῶ κίον ἡματι Αἴδος εἴσω·
 Πάντας γὰρ κατέπεφνε ποδάρκης διὸς Ἀχιλλεύς, 55
 Βουσὶν ἐπ' εἰλιπόδεσσι καὶ ἀργεννῆς ὀϊέσσιν.
 Μητέρα δ', ἣ βασίλευεν ὑπὸ Πλάκῳ ὑλήεσση,
 Τὴν ἐπεὶ ἄρ' δεῦρ' ἦγαγ' ἄμ' ἄλλοισι κτεάτεσσιν,
 Ἀψ' ὅγε τὴν ἀπέλυσε, λαβὼν ἀπερείσι' ἄποινα·
 Πατρός δ' ἐν μεγάροισι βάλ' Ἀρτεμις ἰοχέαιρα. 60
 Ἑκτορ, αὐτὰρ σύ μοι ἔσσι πατὴρ καὶ πότνια μήτηρ,
 Ἡδὲ κασίγνητος, σὺ δέ μοι θαλερὸς παρακοίτης.
 Ἀλλ' ἄγε νῦν ἐλέαιρε, καὶ αὐτοῦ μίμν' ἐπὶ πύργῳ,

Μὴ παῖδ' ὀρφανικὸν θείης, χήρην τε γυναικα·
 Λαὸν δὲ στῆσον παρ' ἐρινεὸν, ἔνθα μάλιστα 65
 Ἄμβρατός ἐστι πόλις, καὶ ἐπίδρομον ἔπλετο τεῖχος.
 Τρὶς γὰρ τῇγ' ἐλθόντες ἐπειρήσανθ' οἱ ἄριστοι,
 Ἄμφ' Αἴαντε δύνω καὶ ἀγακλυτὸν Ἴδομενῆα,
 Ἥδ' ἄμφ' Ἀτρεΐδας καὶ Τυδέος ἄλκιμον υἱόν·
 Ἥ πού τις σφιν ἔνισπε θεόπροπίων εὖ εἰδώς, 70
 Ἥ νυ καὶ αὐτῶν θυμὸς ἐποτρύνει καὶ ἀνώγει.

Τὴν δ' αὖτε προσέειπε μέγας κορυθαίολος Ἔκτωρ·
 Ἥ καὶ ἐμοὶ τάδε πάντα μέλει, γύναι· ἀλλὰ μάλ' αἰνῶς
 Αἰδέομαι Τρῶας καὶ Τρωάδας ἑλκεσιπέπλους,
 Αἷ κε, κακὸς ὧς, νόσφιν ἀλυσκάζω πολέμοιο· 75
 Οὐδέ με θυμὸς ἄνωγεν, ἐπεὶ μάθον ἔμμεναι ἐσθλὸς
 Αἰεὶ, καὶ πρῶτοισι μετὰ Τρώεσσι μάχεσθαι,
 Ἀρνύμενος πατρός τε μέγα κλέος ἥδ' ἐμὸν αὐτοῦ.
 Εὖ γὰρ ἐγὼ τότε οἶδα κατὰ φρένα καὶ κατὰ θυμὸν,
 Ἔσσεται ἡμαρ, ὅτ' ἂν ποτ' ὀλώλῃ Ἴλιος ἱρή, 80
 Καὶ Πριάμος καὶ λαὸς ἐϋμμελίῳ Πριάμοιο.
 Ἄλλ' οὗ μοι Τρώων τόσσον μέλει ἄλγος ὀπίσσω,
 Οὗτ' αὐτῆς Ἐκάβης, οὗτε Πριάμοιο ἄνακτος,
 Οὗτε κασιγνήτων, οἳ κεν πολέες τε καὶ ἐσθλοὶ
 Ἐν κονίῃσι πέσοιεν ὑπ' ἀνδράσι δυνμενέεσσιν, 85
 Ὅσσον σεί', ὅτε κέν τις Ἀχαιῶν χαλκοχιτώνων
 Δακρυόεσσαν ἄγῃται, ἐλεύθερον ἡμαρ ἀπούρας·
 Καὶ κεν ἐν Ἀργεὶ ἐοῦσα, πρὸς ἄλλης ἰστὸν ὑφαίνουσι,
 Καὶ κεν ὕδωρ φορέουσι Μεσσηϊδὸς ἢ Ὑπερείης,
 Πόλλ' ἀεκαζομένη, κρατερὴ δ' ἐπικείσεται ἀνάγκη· 90
 Καὶ ποτέ τις εἴπησιν, ἰδὼν κατὰ δάκρυ χέουσαν·
 Ἔκτορος ἥδε γυνή, ὃς ἀριστεύεσκε μάχεσθαι
 Τρώων ἱπποδάμων, ὅτε Ἴλιον ἀμφεμάχοντο.
 Ὡς ποτέ τις ἐρέει· σοὶ δ' αὖ νέον ἔσσεται ἄλγος
 Χήτει τοιοῦδ' ἀνδρὸς, ἀμύνειν δούλιον ἡμαρ. 95
 Ἀλλὰ με τεθνηῶτα χυτὴ κατὰ γαῖα καλύπτοι,
 Πρίν γέ τι σῆς τε βοῆς, σοῦ θ' ἐλκηθμοῖο πνθέσθαι!
 Ὡς εἰπὼν, οὗ παιδὸς ὀρέξατο φαίδιμος Ἔκτωρ.
 Ἀψ δ' ὁ πάϊς πρὸς κόλπον ἐϋζώνοιο τιθήνης

Ἑκλίνθη ἰάχων, πατρὸς φίλον ὄψιν ἀτυχθεὶς, 100
 Ταρβήσας χαλκὸν τ' ἠδὲ λόφον ἵπποχαίτην,
 Δεινὸν ἀπ' ἀκροτάτης κόρυθος νεύοντα νοήσας.

Ἐκ δ' ἐγέλασσε πατήρ τε φίλος καὶ πότνια μήτηρ.
 Αὐτίκ' ἀπὸ κρατὸς κόρυθ' εἴλετο φαίδιμος Ἐκτωρ,
 Καὶ τὴν μὲν κατέθηκεν ἐπὶ χθονὶ παμφανώσαν· 105
 Αὐτὰρ ὅγ' ὃν φίλον υἷον ἐπεὶ κύσε, πῆλέ τε χερσὶν,
 Εἶπεν ἐπενζάμενος Διὶ τ' ἄλλοισιν τε θεοῖσιν·

Ζεῦ, ἄλλοι τε θεοὶ, δότε δὴ καὶ τόνδε γενέσθαι
 Παῖδ' ἐμὸν, ὥς καὶ ἐγὼ περ, ἀριπρεπέα Τρώεσσιν,
 Ὡδε βίην τ' ἀγαθὸν, καὶ Ἰλίου Ἰφι ἀνάσσειν· 110
 Καί ποτέ τις εἴπησι· πατρὸς δ' ὅγε πολλὸν ἀμείνων!

Ἐκ πολέμου ἀνιόντα· φέροι δ' ἔναρα βροτόεντα,
 Κτείνας δῆϊον ἄνδρα, χαρεῖν δὲ φρένα μήτηρ.

Ὡς εἰπὼν, ἀλόχοιο φίλης ἐν χερσὶν ἔθηκεν
 Παῖδ' ἐόν· ἢ δ' ἄρα μιν κηώδεϊ δέξατο κόλπω 115
 Δακρυόεν γελάσασα. Πόσις δ' ἐλέησε νοήσας,
 Χειρὶ τέ μιν κατέρεξεν, ἔπος τ' ἔφατ', ἔκ τ' ὀνόμαζεν·

Δαιμονίη, μή μοί τι λήην ἀκαχίζεο θυμῷ!
 Οὐ γάρ τις μ' ὑπὲρ αἶσαν ἀνὴρ Ἀἶδι προΐάψει·
 Μοῖραν δ' οὔτινά φημι πεφυγμένον ἔμμεναι ἀνδρῶν, 120
 Οὐ κακὸν, οὐδὲ μὲν ἐσθλὸν, ἐπὴν τὰ πρῶτα γένηται.
 Ἄλλ' εἰς οἶκον ἰοῦσα τὰ σ' αὐτῆς ἔργα κόμιζε,
 Ἰστόν τ', ἡλακάτην τε, καὶ ἀμφιπόλοισι κέλευε
 Ἔργον ἐποίχεσθαι· πόλεμος δ' ἀνδρεσσι μελήσει
 Πᾶσιν, ἐμοὶ δὲ μάλιστα, τοῖς Ἰλῖω ἐγγεγάασιν. 125

Ὡς ἄρα φωνήσας, κόρυθ' εἴλετο φαίδιμος Ἐκτωρ
 Ἴππουριν· ἄλοχος δὲ φίλῃ οἰκόνδε βεβήκει,
 Ἐντροπαλιζομένη, θαλερὸν κατὰ δάκρυ χέουσα.
 Αἶψα δ' ἔπειθ' ἴκανε δόμους εὐναιετάοντας
 Ἐκτορος ἀνδροφόνοιο· κιχήσατο δ' ἔνδοθι πολλὰς 130
 Ἀμφιπόλους, τῇσιν δὲ γόον πάσῃσιν ἐνῶρσεν.
 Αἶ μὲν ἔτι ζῶν γόον Ἐκτορα ᾧ ἐνὶ οἴκῳ·
 Οὐ γάρ μιν ἔτ' ἔφαντο ὑπότροπον ἐκ πολέμοιο
 Ἴζεσθαι, προφυγόντα μένος καὶ χεῖρας Ἀχαιῶν.

II. *Jupiter commands the Gods to remain neutral.**

Ἦὼς μὲν κροκόπεπλος ἐκίδνατο πᾶσαν ἐπ' αἴαν·
 Ζεὺς δὲ θεῶν ἀγορὴν ποιήσατο τερπικέραννος,
 Ἀκροτάτῃ κορυφῇ πολυδειράδος Οὐλύμποιο.
 Αὐτὸς δέ σφ' ἀγόρευε, θεοὶ δ' ὑπὸ πάντες ἄκουον·
 Κέκλυτέ μεν, πάντες τε θεοὶ, πᾶσαί τε θέαιναι, 5
 Ὅφρ' εἴπω, τά με θυμὸς ἐνὶ στήθεσσι κελεύει.
 Μῆτε τις οὖν θήλεια θεὸς τόγε μῆτε τις ἄρσην
 Πειράτω διακέρσαι ἐμὸν ἔπος· ἀλλ' ἅμα πάντες
 Λίνεϊτ', ὅφρα τάχιστα τελευτήσω τάδε ἔργα.
 Ὅν δ' ἂν ἐγὼν ἀπάνευθε θεῶν ἐθέλοντα νοήσω 10
 Ἐλθόντ' ἢ Τρώεσσιν ἀρηγέμεν ἢ Δαναοῖσιν,
 Πληγεῖς οὐ κατὰ κόσμον, ἐλεύσεται Οὐλύμπόνδε·
 Ἥ μιν ἐλὼν ῥίψω ἐς Τάρταρον ἡρόεντα,
 Τῆλε μάλ', ἥχι βάθιστον ὑπὸ χθονός ἐστι βέρεθρον·
 Ἔνθα σιδήρειαί τε πύλαι καὶ χάλκεος οὐδὸς, 15
 Τόσσον ἔνερθ' Αἶδεω, ὅσον οὐρανός ἐστ' ἀπὸ γαίης·
 Γνώσεται ἔπειθ', ὅσον εἰμὶ θεῶν κάρτιστος ἀπάντων.
 Εἰ δ', ἄγε, πειρήσασθε, θεοὶ, ἵνα εἴδετε πάντες·
 Σειρὴν χρυσεῖην ἐξ οὐρανόθεν κρεμάσαντες,
 Πάντες δ' ἐξάπτεσθε θεοὶ, πᾶσαί τε θέαιναι· 20
 Ἀλλ' οὐκ ἂν ἐρύσaiτ' ἐξ οὐρανόθεν πεδίονδε
 Ζῆν', ὕπατον μήστωρ', οὐδ' εἰ μάλα πολλὰ κάμοιτε.
 Ἀλλ' ὅτε δὴ καὶ ἐγὼ πρόφρων ἐθέλοισι ἐρύσαι,
 Αὐτῇ κεν γαίῃ ἐρύσαιμ', αὐτῇ τε θαλάσῃ·
 Σειρὴν μὲν κεν ἔπειτα περὶ ῥίον Οὐλύμποιο 25
 Δησαίμην· τὰ δέ κ' αὖτε μετήορα πάντα γένοιτο.
 Τόσσον ἐγὼ περὶ τ' εἰμὶ θεῶν, περὶ τ' εἰμ' ἀνθρώπων.
 Ὡς ἔφαθ'· οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ,
 Μῦθον ἀγασσάμενοι· μάλα γὰρ κρατερῶς ἀγόρευσεν.

* Iliad, viii., 1-29.

III. *The Triumph of Achilles over the dead body of Hector, and the Lament of Andromache.**

Τὸν δ' ἐπεὶ ἐξενάριξε ποδάρκης δῖος Ἀχιλλεὺς,
 Στὰς ἐν Ἀχαιοῖσιν ἔπεα πτερόεντ' ἀγόρευεν·
 ὦ φίλοι, Ἀργείων ἡγήτορες ἡδὲ μέδοντες,
 Ἐπειδὴ τόνδ' ἄνδρα θεοὶ δαμάσασθαι ἔδωκαν,
 Ὅς κακὰ πόλλ' ἔρρεξεν, ὅς οὐ σύμπαντες οἱ ἄλλοι· 5
 Εἰ δ', ἄγετ', ἀμφὶ πόλιν σὺν τεύχεσι πειρηθῶμεν,
 Ὅφρα κ' ἔτι γνῶμεν Τρώων νόον, ὅντιν' ἔχουσιν·
 Ἡ καταλείψουσιν πόλιν ἄκρην, τοῦδε πεσόντος,
 Ἡὲ μένειν μεμάσσι, καὶ Ἑκτορος οὐκέτ' ἔοντος.
 Ἀλλὰ τί μοι ταῦτα φίλος διελέξατο θυμός; 10
 Κεῖται παρ νήεσσι νέκυσ ἄκλαντος, ἄθαρτος,
 Πάτροκλος· τοῦ δ' οὐκ ἐπιλήσομαι, ὅφρ' ἂν ἔγωγε
 Ζωοῖσιν μετέω, καί μοι φίλα γούνατ' ὀρώρῃ.
 Εἰ δὲ θανόντων περ καταλήθοντ' εἰν Αἴδαο,
 Αὐτὰρ ἐγὼ καὶ κείθι φίλου μεμνήσομ' ἑταίρον. 15
 Νῦν δ' ἄγ', αἰείδοντες παιήονα, κοῦροι Ἀχαιῶν,
 Νηυσὶν ἐπὶ γλαφυρῇσι νεώμεθα, τόνδε δ' ἄγωμεν.
 Ἡράμεθα μέγα κῦδος· ἐπέφνομεν Ἑκτορα δῖον,
 ὦμι Τρώες κατὰ ἄστυ, θεῶ ὦς, εὐχετόωντο.
 Ἡ ῥα, καὶ Ἑκτορα δῖον ἀεικέα μῆδετο ἔργα. 20
 Ἀμφοτέρων μετόπισθε ποδῶν τέτρηνε τένοντε
 Ἐς σφυρὸν ἐκ πτέρνης, βοέους δ' ἐξῆπτεν ἱμάντας,
 Ἐκ δίφροιο δ' ἔδησε· κάρη δ' ἔλκεσθαι ἔασεν·
 Ἐς δίφρον δ' ἀναβάς, ἀνά τε κλυτὰ τεύχε' αἰέρας,
 Μάστιξεν δ' ἐλάαν, τῷ δ' οὐκ ἄκουτε πετέσθην. 25
 Τοῦ δ' ἦν ἐλκομένοιο κονίσσαλος· ἀμφὶ δὲ χαῖται
 Κυάνεαι πίτναντο, κάρη δ' ἅπαν ἐν κονίῃσιν
 Κεῖτο, πάρος χαρίεν· τότε δὲ Ζεὺς δυσμενέεσσιν
 Δῶκεν ἀεικίσσασθαι ἔῃ ἐν πατρίδι γαίῃ.
 Ὡς τοῦ μὲν κεκόνιτο κάρη ἅπαν· ἡ δέ νυ μήτηρ 30
 Τίλλε κόμην, ἀπὸ δὲ λιπαρὴν ἔρριψε καλύπτρην
 Τηλόσε· κῶκυσεν δὲ μάλα μέγα, παῖδ' ἐσιδοῦσα.

* Iliad, xxii., 376-515.

ὦμιωξεν δ' ἔλπειν ἅ πατὴρ φίλος, ἀμφὶ δὲ λαοὶ
 Κωκυτῷ τ' εἶχοντο καὶ οἴμωγῇ κατὰ ἄστυ·
 Τῷ δὲ μάλιστ' ἄρ' ἔην ἐναλίγκιον, ὥς εἰ ἅπασα
 Ἴλιος ὀφρυνέεσσα πυρὶ σμύχοιτο κατ' ἄκρης.
 Λαοὶ μὲν ῥα γέροντα μόγεις ἔχον ἀσχαλόωντα,
 Ἐξελθεῖν μεμαῶτα πυλάων Δαρδανιᾶων.
 Πάντας δ' ἐλλιτάνευε, κυλινδόμενος κατὰ κόπρον
 Ἐξονομακλήδην ὀνομάζων ἄνδρα ἕκαστον·

35

40

Σχέσθε, φίλοι, καὶ μ' οἶον ἑάσατε, κηδόμενοί περ,
 Ἐξελθόντα πόληος, ἰκέσθ' ἐπὶ νῆας Ἀχαιῶν,
 Λίσσωμ' ἀνέρα τοῦτον ἀτάσθαλον, ὀβριμοεργόν,
 Ἦν πως ἡλικίην αἰδέσσεται, ἥδ' ἐλεήσῃ
 Γῆρας· καὶ δέ νυ τῷδε πατὴρ τοιόσδε τέτυκται,
 Πηλεὺς, ὅς μιν ἔτικτε καὶ ἔτρεφε, πῆμα γενέσθαι
 Τρωσί· μάλιστα δ' ἐμοὶ περὶ πάντων ἄλγε' ἔθηκεν.
 Τόσσους γάρ μοι παῖδας ἀπέκτανε τηλεθάοντας·
 Τῶν πάντων οὐ τόσσον ὀδύρομαι, ἀχνύμενός περ,
 Ὡς ἐνὸς, οὗ μ' ἄχος ὅξυ κατοίσεται Αἰδὸς εἴσω,
 Ἐκτορος· ὥς ὄφελεν θανέειν ἐν χερσὶν ἐμῇσιν!
 Τῷ κε κορεσσάμεθα κλαίοντέ τε, μυρομένω τε,
 Μήτηρ θ', ἣ μιν ἔτικτε, δυσάμμορος, ἥδ' ἐγὼ αὐτός.

45

50

Ὡς ἔφατο κλαίων· ἐπὶ δὲ στενάχοντο πολῖται·
 Τρωῆσιν δ' Ἐκάβῃ ἀδινού ἐξῆρχε γόοιο·

55

Τέκνον, ἐγὼ δειλὴ τί νυ βείομαι, αἰνὰ παθοῦσα,
 Σεῦ ἀποτεθνηῶτος; ὃ μοι νύκτας τε καὶ ἡμῆρας
 Εὐχολῇ κατὰ ἄστυ πελέσκεο, πᾶσί τ' ὄνειρα
 Τρωσί τε καὶ Τρωῆσι κατὰ πτόλιν, οἳ σε, θεὸν ὦς,
 Δειδέχατ'· ἥ γάρ κέ σφι μάλα μέγα κῦδος ἔησθα,
 Ζωὸς ἐών· νῦν αὖ θάνατος καὶ Μοῖρα κιχάνει!

60

Ὡς ἔφατο κλαίουσ'· ἄλοχος δ' οὐπω τι πέπυστο
 Ἐκτορος· οὐ γάρ οἱ τις ἐτήτυμος ἄγγελος ἐλθὼν
 Ἠγγεῖλ', ὅττι ῥά οἱ πόσις ἕκτοθι μίμνε πυλάων.
 Ἀλλ' ἦγ' ἰστὸν ὕφαινε, μυχῶ δόμου ὑψηλοῖο,
 Δίπλακα πορφυρέην, ἐν δὲ θρόνα ποικίλ' ἐπασσεν.
 Κέκλετο δ' ἀμφιπόλοισιν ἐϋπλοκάμοις κατὰ δῶμα,
 Ἀμφὶ πυρὶ στήσαι τρίποδα μέγαν, ὄφρα πέλοιτο

65

Ἐκτορι θερμὰ λοετρὰ μάχης ἐκ νοστήσαντι·
 Νηπίη, οὐδ' ἐνόησεν, ὃ μιν μάλα τῆλε λοετρῶν 70
 Χερσὶν Ἀχιλλῆος δάμασε γλαυκῶπις Ἀθήνη.
 Κωκυτοῦ δ' ἤκουσε καὶ οἰμωγῆς ἀπὸ πύργου,
 Τῆς δ' ἐλελίχθη γυῖα, χαμαὶ δέ οἱ ἔκπεσε κερκίς·
 Ἥ δ' αὐτὶς δμῶῃσιν ἐϋπλοκάμοισι μετηῦδα·

Δεῦτε, δύω μοι ἔπεςθον, ἰδῶμ', αἶτιν' ἔργα τέτυκται.
 Αἰδοίης ἐκυρῆς ὁπὸς ἔκλυον· ἐν δ' ἐμοὶ αὐτῇ 76
 Στήθεσι πάλλεται ἦτορ ἀνὰ στόμα, νέρθε δὲ γοῦνα
 Πήγνυται· ἐγγὺς δὴ τι κακὸν Πριάμοιο τέκεσσιν.
 Αἶ γὰρ ἀπ' οὔατος εἶη ἐμεῦ ἔπος! ἀλλὰ μάλ' αἰνῶς
 Δεῖδω, μὴ δὴ μοι θρασὺν Ἐκτορα διὸς Ἀχιλλεὺς, 80
 Μοῦνον ἀποτμήξας πόλιος, πεδίονδε δίηται,
 Καὶ δὴ μιν καταπαύσῃ ἀγνηορίης ἀλεγεινῆς,
 Ἥ μιν ἔχεσκ'· ἐπεὶ οὐποτ' ἐνὶ πληθύϊ μένεν ἀνδρῶν,
 Ἀλλὰ πολὺ προθέεσκε, τὸ δν μένος οὐδενὶ εἴκων.

Ὡς φαμένη, μεγάροιο διέσσυντο, μαινάδι ἴση, 85
 Παλλομένη κραδίην· ἅμα δ' ἀμφίπολοι κίον αὐτῇ.
 Αὐτὰρ ἐπεὶ πύργον τε καὶ ἀνδρῶν ἴξεν ὄμιλον,
 Ἔσθη παπτήνας' ἐπὶ τείχεϊ· τὸν δ' ἐνόησεν
 Ἐλκόμενον πρόσθεν πόλιος· ταχέες δέ μιν ἵπποι
 Ἐλκον ἀκηδέστως κοίλας ἐπὶ νῆας Ἀχαιῶν. 90
 Τὴν δὲ κατ' ὀφθαλμῶν ἐρεβεννὴ νύξ ἐκάλυνσεν·
 Ἦριπε δ' ἐξοπίσω, ἀπὸ δὲ ψυχὴν ἐκάπυσσεν.
 Τῆλε δ' ἀπὸ κρατὸς χέε δέσματα σιγαλόεντα,
 Ἀμπνκα, κεκρύφαλόν τ', ἥδὲ πλεκτὴν ἀναδέσμεν,
 Κρήδεμνόν θ', ὃ ρά οἱ δῶκε χρυσέη Ἀφροδίτῃ, 95
 Ἦματι τῷ, ὅτε μιν κορυθαίολος ἠγάγεθ' Ἐκτωρ
 Ἐκ δόμου Ἡετίωνος, ἐπεὶ πόρε μυρία ἔδνα.
 Ἀμφὶ δέ μιν γαλῶ τε καὶ εἰνατέρες ἄλις ἔσταν,
 Αἶ ἐ μετὰ σφίσιν εἶχον ἀτυζομένην ἀπολέσθαι.
 Ἥ δ' ἐπεὶ οὖν ἄμπνυτο, καὶ ἐς φρένα θυμὸς ἀγέρθη, 100
 Ἀμβλήδην γοόωσα, μετὰ Τρωῇσιν ἔειπεν·

Ἐκτορ, ἐγὼ δύστηνος! ἰῆ ἄρα γεινόμεθ' αἶσθη
 Ἀμφότεροι, σὺ μὲν ἐν Τροίῃ Πριάμον κατὰ δῶμα,
 Αὐτὰρ ἐγὼ Θήβῃσιν ὑπὸ Πλάκῃ ὑλήεσση,

- Ἐν δόμῳ Ἡετίωνος, ὃ μ' ἔτρεφε τυτθὸν ἐοῦσαν, 105
 Δύσμορος αἰνόμορον· ὥς μὴ ὤφελλε τεκέσθαι!
 Νῦν δὲ σὺ μὲν Ἀίδαο δόμους, ὑπὸ κεύθεσι γαίης,
 Ἔρχεαι, αὐτὰρ ἐμὲ στυγερῶ ἐνὶ πένθει λείπεις
 Χήρην ἐν μεγάροισι· πάϊς δ' ἔτι νήπιος αὐτῶς,
 Ὅν τέκομεν σύ τ' ἐγὼ τε δυσάμμοροι· οὔτε σὺ τούτῳ 110
 Ἔσσεαι, Ἐκτορ, ὄνειαρ, ἐπεὶ θάνης, οὔτε σοὶ οὔτος.
 Ἦν γὰρ δὴ πόλεμόν γε φύγῃ πολύδακρυν Ἀχαιῶν,
 Αἰεὶ τοι τούτῳ γε πόνος καὶ κήδε' ὀπίσσω
 Ἔσσοντ'· ἄλλοι γάρ οἱ ἀπουρίσσουνσιν ἀρούρας.
 Ἥμαρ δ' ὄρφανικὸν παναφήλिका παῖδα τίθησιν· 115
 Πάντα δ' ὑπεμμήμυκε, δεδάκρυνται δὲ παρειαί.
 Δευόμενος δέ τ' ἄνεισι πάϊς ἐς πατρός ἐταίρους,
 Ἄλλον μὲν χλαίνης ἐρύων, ἄλλον δὲ χιτῶνος·
 Τῶν δ' ἐλεησάντων κοτύλῃν τις τυτθὸν ἐπέσχεν,
 Χεῖλεα μὲν τ' ἐδίην', ὑπερώην δ' οὐκ ἐδίηνεν. 120
 Τὸν δὲ καὶ ἀμφιθαλῆς ἐκ δαιτύος ἐστυφέλιξεν,
 Χερσὶν πεπληγῶς, καὶ ὄνειδείοισιν ἐνίσσων·
 Ἐρρ' οὔτως· οὐ σός γε πατήρ μεταδαινύται ἡμῖν.
 Δακρυόεις δέ τ' ἄνεισι πάϊς ἐς μητέρα χήρην,
 Ἀστυάναξ, ὃς πρὶν μὲν ἐοῦ ἐπὶ γούνασι πατρός 125
 Μυελὸν οἶον ἔδεσκε, καὶ οἶῶν πίονα δημόν·
 Αὐτὰρ ὅθ' ὕπνος ἔλοι, παύσαιτό τε νηπιαχεύων,
 Εὔδεσκ' ἐν λέκτροισιν, ἐν ἀγκαλίδεσσι τιθήνης,
 Εὐνῇ ἐνὶ μαλακῇ, θαλέων ἐμπλησάμενος κῆρ·
 Νῦν δ' ἄν πολλὰ πάθησι, φίλου ἀπὸ πατρός ἀμαρτῶν, 130
 Ἀστυάναξ, ὃν Τρῶες ἐπὶ κλησὶν καλέουσιν·
 Οἶος γάρ σφιν ἔρυσσεν πύλας καὶ τείχεα μακρά.
 Νῦν δέ σε μὲν παρὰ νηυσὶ κορωνίσιν, νόσφι τοκῆων,
 Αἰόλαι εὐλαὶ ἔδονται, ἐπεὶ κε κύνες κορέσωνται,
 Γυμνόν· ἀτὰρ τοι εἴματ' ἐνὶ μεγάροισι κέονται, 135
 Λεπτὰ τε καὶ χαρίεντα, τετυγμένα χερσὶ γυναικῶν.
 Ἄλλ' ἥτοι τάδε πάντα καταφλέξω πυρὶ κηλέῳ,
 Οὐδὲν σοὶ γ' ὄφελος, ἐπεὶ οὐκ ἐγκείσειαι αὐτοῖς,
 Ἀλλὰ πρὸς Τρώων καὶ Τρωϊάδων κλέος εἶναι.
 "Ὡς ἔφατο κλαίουσα· ἐπὶ δὲ στενάχοντο γυναῖκες. 140

IV. *Priam supplicates Achilles for the dead Body of Hector.**

—————Γέρων δ' ἰθὺς κίεν οἶκον,

Τῇ ρ' Ἀχιλεὺς ἕζεσκε, Διὶ φίλος· ἐν δέ μιν αὐτὸν
 Εὐρ'· ἔταροι δ' ἀπάνευθε καθείατο· τῷ δὲ δὴ οἶω,
 Ἥρως Αὐτομέδων τε καὶ Ἀλκιμος, ὄζος Ἀρηος,
 Ποίπνυον παρεόντε· νέον δ' ἀπέληγεν ἐδωδῆς, 5
 Ἔσθων καὶ πίνων, ἔτι καὶ παρέκειτο τράπεζα.
 Τοὺς δ' ἔλαθ' εἰσελθὼν Πρίαμος μέγας, ἄγχι δ' ἄρα στὰς
 Χερσὶν Ἀχιλλῆος λάβε γούνατα, καὶ κύσε χεῖρας
 Δεινὰς, ἀνδροφόνους, αἷ οἱ πολέας κτάνον νῆας.
 Ὡς δ' ὅταν ἄνδρ' ἄτη πυκινὴ λάβῃ, ὅστ' ἐνὶ πάτρῃ 10
 Φῶτα κατακτεῖνας, ἄλλων ἐξίκετο δῆμον,
 Ἀνδρὸς ἐς ἀφνειοῦ, θάμβος δ' ἔχει εἰσορόωντας·
 Ὡς Ἀχιλεὺς θάμβησεν, ἰδὼν Πρίαμον θεοειδέα·
 Θάμβησαν δὲ καὶ ἄλλοι, ἐς ἀλλήλους δὲ ἴδοντο.
 Τὸν καὶ λισσόμενος Πρίαμος πρὸς μῦθον ἔειπεν· 15
 Μνησαί πατρός σεῖο, θεοῖς ἐπιείκελ' Ἀχιλλεῦ,
 Τηλίκου, ὥσπερ ἐγὼν, ὁλοῶ ἐπὶ γήραος οὐδῶ.
 Καὶ μὲν πού κεῖνον περιναίεται ἀμφὶς ἐόντες
 Τείρουσ', οὐδέ τίς ἐστιν ἀρῆν καὶ λοιγὸν ἀμῦναι·
 Ἀλλ' ἦτοι κείνός γε, σέθεν ζώντος ἀκούων, 20
 Χαίρει τ' ἐν θυμῷ, ἐπὶ τ' ἔλπεται ἥματα πάντα
 Ὀψεσθαι φίλον υἱὸν, ἀπὸ Τροίῃθε μολόντα.
 Αὐτὰρ ἐγὼ πανάποτμος, ἐπεὶ τέκον νῆας ἀρίστους
 Τροίῃ ἐν εὐρείῃ· τῶν δ' οὔτινά φημι λελεῖφθαι.
 Πεντήκοντά μοι ἦσαν, ὅτ' ἥλυθον νῆες Ἀχαιῶν. 25
 Τῶν μὲν πολλῶν θοῦρος Ἀρης ὑπὸ γούνατ' ἔλυσεν·
 Ὅς δέ μοι οἶος ἔην, εἴρυτο δὲ ἄστυ καὶ αὐτοὺς,
 Τὸν σὺ πρῶην κτεῖνας, ἀμυνόμενον περὶ πάτρης,
 Ἐκτορα· τοῦ νῦν εἴνεχ' ἰκάνω νῆας Ἀχαιῶν,
 Λυσόμενος παρὰ σεῖο, φέρω δ' ἀπερείσι' ἄποινα. 30
 Ἀλλ' αἰδεῖο θεοὺς, Ἀχιλεῦ, αὐτόν τ' ἐλέησον,

* Iliad, xxiv., 471-675. Priam, under the guidance of Mercury, has reached the tent of Achilles. There leaving his car and charioteer, he enters the tent.

Μνησάμενος σοῦ πατρός· ἐγὼ δ' ἐλεεινότερός περ,
 Ἐτλην δ', οἷ' οὐπω τις ἐπιχθόνιος βροτὸς ἄλλος,
 Ἄνδρὸς παιδοφόνιοι ποτὶ στόμα χεῖρ' ὀρέγεσθαι.

Ὡς φάτο· τῷ δ' ἄρα πατὴρ ὕφ' ἡμερον ὥρσε γόοιο·
 Ἀψάμενος δ' ἄρα χειρὸς, ἀπώσατο ἦκα γέροντα. 36

Τῷ δὲ μνησαμένῳ, ὁ μὲν Ἑκτορὸς ἀνδροφόνιοι,
 Κλαῖ' ἀδινὰ, προπάροιθε ποδῶν Ἀχιλλῆος ἐλυσθείς·
 Αὐτὰρ Ἀχιλλεὺς κλαῖεν ἐὼν πατέρ', ἄλλοτε δ' αὐτε
 Πάτροκλον· τῶν δὲ στοναχὴ κατὰ δώματ' ὀρώρει. 40
 Αὐτὰρ ἐπεὶ ῥα γόοιο τετάρπετο διὸς Ἀχιλλεὺς,
 Αὐτίκ' ἀπὸ θρόνου ὥρτο, γέροντα δὲ χειρὸς ἀνίστη,
 Οἰκτεῖρων πολιόν τε κάρη, πολιόν τε γένειον·

Καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

Ἄ δεῖλ', ἣ δὴ πολλὰ κάκ' ἄνσχεο σὸν κατὰ θυμόν. 45
 Πῶς ἔτλης ἐπὶ νῆας Ἀχαιῶν ἐλθόμεν οἶος,

Ἄνδρὸς ἐς ὀφθαλμοὺς, ὅς τοι πολέας τε καὶ ἐσθλοὺς
 Υἱέας ἐξενάριξα; σιδήρειόν νύ τοι ἦτορ.

Ἄλλ' ἄγε δὴ κατ' ἄρ' ἔζεν ἐπὶ θρόνον· ἄλγεα δ' ἔμπης
 Ἐν θυμῷ κατακεῖσθαι ἐάσομεν, ἀχνύμενοί περ. 50

Οὐ γάρ τις πρῆξις πέλεται κρυεροῖο γόοιο.

Ὡς γὰρ ἐπεκλώσαντο θεοὶ δειλοῖσι βροτοῖσιν,
 Ζῶειν ἀχνυμένοις· αὐτοὶ δέ τ' ἀκηδέες εἰσίν.
 Δοιοὶ γάρ τε πίθοι κατακείται ἐν Διὸς οὔδει,
 Δώρων, οἷα δίδωσι, κακῶν, ἕτερος δὲ, τ' ἐάων. 55

Ὡι μὲν κ' ἀμμίζας δῶψ Ζεὺς τερπικέραυνος,
 Ἄλλοτε μὲν τε κακῷ ὄγε κύρεται, ἄλλοτε δ' ἐσθλῷ·

Ὡι δέ κε τῶν λυγρῶν δῶψ, λωβητὸν ἔθηκεν·

Καὶ ἐ κακῇ βούβρωστις ἐπὶ χθόνα διῖαν ἐλαύνει·
 Φοιτᾷ δ', οὔτε θεοῖσι τιτιμένος, οὔτε βροτοῖσιν. 60

Ὡς μὲν καὶ Πηλῆϊ θεοὶ δόσαν ἀγλαὰ δῶρα
 Ἐκ γενετῆς· πάντα γὰρ ἐπ' ἀνθρώπους ἐκέκαστο
 Ὀλβῳ τε, πλούτῳ τε, ἄνασσε δὲ Μυρμιδόνεσσιν·
 Καὶ οἱ θνητῷ ἐόντι θεᾶν ποίησαν ἄκοιτιν·

Ἄλλ' ἐπὶ καὶ τῷ θῆκε θεὸς κακὸν, ὅττι οἱ οὔτι 65
 Παίδων ἐν μεγάροισι γονῇ γένετο κρειόντων.

Ἄλλ' ἕνα παῖδα τέκεν παναώριον· οὐδέ νυ τόν γε

Γηράσκοντα κομίζω· ἐπεὶ μάλα τηλόθι πάτρης
 Ἴμαι ἐνὶ Τροίῃ, σέ τε κήδων ἡδὲ σὰ τέκνα.
 Καὶ σέ, γέρον, τὸ πρὶν μὲν ἀκούομεν ὄλβιον εἶναι· 70
 Ὅσσον Δέσβος ἄνω, Μάκαρος ἔδος, ἐντὸς ἐέργει,
 Καὶ Φρυγίῃ καθύπερθε καὶ Ἑλλήσποντος ἀπείρων·
 Τῶν σε, γέρον, πλούτῳ τε καὶ νιάσι φασὶ κεκάσθαι.
 Αὐτὰρ ἐπεὶ τοι πῆμα τόδ' ἤγαγον Οὐρανίωνες,
 Αἰεὶ τοι περὶ ἄστὺ μάχαι τ' ἀνδροκτασίαι τε· 75
 Ἄνσχεο, μηδ' ἀλίσστον ὁδύρεο σὸν κατὰ θυμόν.
 Οὐ γάρ τι πρήξεις ἀκαχήμενος υἱὸς ἔῃος,
 Οὐδέ μιν ἀνστήσεις, πρὶν καὶ κακὸν ἄλλο πάθησθα.
 Τὸν δ' ἡμείβετ' ἔπειτα γέρων Πρίαμος θεοειδής·
 Μή μέ πω ἐς θρόνον ἵζε, Διοτρεφές, ὄφρα κεν Ἐκτωρ
 Κεῖται ἐνὶ κλισίῃσιν ἀκηδής· ἀλλὰ τάχιστα 81
 Λῦσον, ἴν' ὀφθαλμοῖσιν ἴδω· σὺ δὲ δέξαι ἄποινα
 Πολλὰ, τά τοι φέρομεν· σὺ δὲ τῶνδ' ἀπόναιο, καὶ ἔλθοις
 Σῆν ἐς πατρίδα γαῖαν, ἐπεὶ με πρῶτον ἔασας.
 Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 Μηκέτι νῦν μ' ἐρέθιζε, γέρον· νοέω δὲ καὶ αὐτὸς 86
 Ἐκτορά τοι λῦσαι· Διόθεν δέ μοι ἄγγελος ἦλθεν
 Μήτηρ, ἣ μ' ἔτεκεν, θυγάτηρ ἀλίοιο γέροντος.
 Καὶ δέ σε γιγνώσκω, Πρίαμε, φρεσὶν, οὐδέ με λήθεις,
 Ὅττι θεῶν τίς σ' ἤγε θοᾶς ἐπὶ νῆας Ἀχαιῶν. 90
 Οὐ γάρ κε τλαίῃ βροτὸς ἐλθέμεν, οὐδὲ μάλ' ἡβῶν,
 Ἐς στρατόν· οὐδὲ γὰρ ἂν φυλάκους λάθοι, οὐδέ κ' ὀχῆας
 Ῥεῖα μετοχλίσσειε θυράων ἡμετεράων.
 Τῷ νῦν μή μοι μάλλον ἐν ἄλγεσι θυμὸν ὀρίνης·
 Μή σε, γέρον, οὐδ' αὐτὸν ἐνὶ κλισίῃσιν ἐάσω, 95
 Καὶ ἰκέτην περ ἐόντα, Διὸς τ' ἀλίτῳμαι ἐφετμάς.
 Ὡς ἔφατ'· ἔδδεισεν δ' ὁ γέρων, καὶ ἐπείδετο μύθῳ.
 Πηλείδης δ' οἴκοιο, λέων ὦς, ἄλτο θύραζε,
 Οὐκ οἶος· ἅμα τῷγε δύω θεράποντες ἔποντο,
 Ἥρως Αὐτομέδων ἡδ' Ἀλκιμος, οὓς ῥα μάλιστα 100
 Τὶ Ἀχιλεὺς ἐτάρων, μετὰ Πάτροκλόν γε θανόντα.
 Οἷ τόθ' ὑπὸ ζυγόφιν λύον ἵππους ἡμιόνους τε,
 Ἐς δ' ἄγαγον κήρυκα καλήτορα τοῖο γέροντος·

Κὰδ δ' ἐπὶ δῖφρον εἶσαν· ἐϋξέστου δ' ἀπ' ἀπήνης
 "Ηιρεον Ἑκτορέης κεφαλῆς ἀπερείσι' ἄποινα. 105

Κὰδ δ' ἔλιπον δύο φάρε', ἐϋννητόν τε χιτῶνα,
 "Οφρα νέκυν πυκάσας δῶη οἰκόνδε φέρεσθαι.
 Δμωᾶς δ' ἐκκαλέσας λοῦσαι κέλετ', ἀμφί τ' ἀλειῖναι,
 Νόσφιν ἀειράσας, ὥς μὴ Πρίαμος ἴδοι νιόν·

Μὴ ὁ μὲν ἀχνημένῃ κραδίῃ χόλον οὐκ ἐρύσαιτο, 110
 Παῖδα ἰδὼν, Ἀχιλλῆϊ δ' ὀρινθείῃ φίλον ἦτορ,
 Καί ἐ κατακτείνειε, Διὸς δ' ἀλίτῃται ἐφετμάς.

Τὸν δ' ἐπεὶ οὖν δμωαὶ λοῦσαν καὶ χρῖσαν ἐλαίῳ,
 Ἀμφὶ δέ μιν φᾶρος καλὸν βάλον ἥδὲ χιτῶνα,
 Αὐτὸς τόνγ' Ἀχιλεὺς λεχέων ἐπέθηκεν ἀείρας, 115
 Σὺν δ' ἔταροι ἥειραν ἐϋξέστην ἐπ' ἀπήνην.

"Ωμιωξέν τ' ἄρ' ἔπειτα, φίλον δ' ὀνόμηνεν ἑταῖρον·

Μή μοι, Πάτροκλε, σκυδμαινέμεν, αἶ κε πύθῃαι
 Εἰν Ἀϊδός περ ἐὼν, ὅτι Ἑκτορα δῖον ἔλυσα
 Πατρὶ φίλῳ· ἐπεὶ οὐ μοι ἀεικέα δῶκεν ἄποινα· 120
 Σοὶ δ' αὖ ἐγὼ καὶ τῶνδ' ἀποδάσσομαι, ὅσος ἐπέοικεν.

Ἦ ῥα, καὶ ἐς κλισίην πάλιν ἦϊε δῖος Ἀχιλλεύς.
 Ἐξετο δ' ἐν κλισίῳ πολυδαιδάλῳ, ἔνθεν ἀνέστη,
 Τοίχου τοῦ ἐτέρου, ποτὶ δὲ Πρίαμον φάτο μῦθον.

Χιὸς μὲν δὴ τοι λέλυνται, γέρον, ὥς ἐκέλευες, 125
 Κεῖται δ' ἐν λεχέεσσ'· ἅμα δ' ἠοῖ φαινομένηφιν
 "Οψεαι αὐτὸς ἄγων· νῦν δὲ μνησώμεθα δόρπου.
 Καὶ γάρ τ' ἠΰκομος Νιόβη ἐμνήσατο σίτου,
 Τῇ περ δώδεκα παῖδες ἐνὶ μεγάροισιν ὄλοντο,
 Ἐξ μὲν θυγατέρες, ἕξ δ' υἱέες ἠβώοντες. 130

Τοὺς μὲν Ἀπόλλων πέφνεν ἀπ' ἀργυρέοιο βιοῖο,
 Χωόμενος Νιόβῃ, τὰς δ' Ἀρτεμις ἰοχέαιρα,
 Οὔνεκ' ἄρα Λητοῖ ἰσάσκετο καλλιπαρῆφ·
 Φῇ δοιῶ τεκέειν, ἥ δ' αὐτὴ γείνατο πολλούς·
 Τῷ δ' ἄρα, καὶ δοιῶ περ ἐόντ', ἀπὸ πάντας ὄλεσσαν. 135

Οἱ μὲν ἄρ' ἐννηῖμαρ κέατ' ἐν φόνῳ, οὐδέ τις ἦεν
 Κατθάψαι· λαοὺς δὲ λίθους ποίησε Κρονίων·

Τοὺς δ' ἄρα τῇ δεκάτῃ θάψαν θεοὶ Οὐρανίωνες.
 Ἦ δ' ἄρα σίτου μνήσατ', ἐπεὶ κάμε δακρυχέουσα.

- Νῦν δέ που ἐν πέτρῃσιν, ἐν οὖρεσιν οἰοπόλοισιν, 140
 Ἐν Σιπύλῳ, ὅθι φασὶ θεάων ἔμμεναι εὐνάς
 Νυμφάων, αἷτ' ἀμφ' Ἀχελώϊον ἐρρώσαντο,
 Ἐνθα, λίθος περ ἐοῦσα, θεῶν ἐκ κήδεα πέσσει.
 Ἀλλ' ἄγε δὴ καὶ νῶϊ μεδώμεθα, διε γεραίε,
 Σίτου, ἔπειτά κεν αὖτε φίλον παῖδα κλαίῃσθα, 145
 Ἴλιον εἰς ἀγαγών· πολυδάκρυτος δέ τοι ἔσται.
 Ἦ, καὶ ἀναΐξας οἷν ἄργυφον ὦκὺς Ἀχιλλεὺς
 Σφάζ'· ἔταροι δ' ἔδερὸν τε καὶ ἄμφεπον εὖ κατὰ κόσμον,
 Μίστυλλον τ' ἄρ' ἐπισταμένως, πείραν τ' ὀβελοῖσιν,
 Ὠπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα. 150
 Αὐτομέδων δ' ἄρα σῖτον ἐλὼν ἐπένειμε τραπέζῃ
 Καλοῖς ἐν κανέοισιν· ἀτὰρ κρέα νεῖμεν Ἀχιλλεύς.
 Οἱ δ' ἐπ' ὀνείαθ' ἐτοῖμα προκείμενα χεῖρας ἱαλλον.
 Αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
 Ἦτοι Δαρδανίδης Πρίαμος θαύμαζ' Ἀχιλῆα, 155
 Ὅσσοις ἔην, οἷός τε· θεοῖσι γὰρ ἅντα ἔφκει.
 Αὐτὰρ Δαρδανίδην Πρίαμον θαύμαζεν Ἀχιλλεὺς,
 Εἰσορόων ὅψιν τ' ἀγαθὴν, καὶ μῦθον ἀκούων.
 Αὐτὰρ ἐπεὶ τάρπησαν ἐς ἀλλήλους ὀρώωντες,
 Τὸν πρότερος προσέειπε γέρων Πρίαμος θεοειδής· 160
 Λέξον νῦν με τάχιστα, Διοτρεφές, ὅφρα κεν ἦδη
 Ὑπνῷ ὑπο γλυκερῷ ταρπώμεθα κοιμηθέντες.
 Οὐ γάρ πω μύσαν ὅσσε ὑπὸ βλεφάροισιν ἐμοῖσιν,
 Ἐξ οὗ σῆς ὑπὸ χερσὶν ἐμὸς παῖς ὤλεσε θυμόν·
 Ἀλλ' αἰεὶ στενάχῳ καὶ κήδεα μυρία πέσσω, 165
 Αὐλῆς ἐν χόρτοισι κυλινδόμενος κατὰ κόπρον.
 Νῦν δὴ καὶ σίτου πασάμην, καὶ αἶθοπα οἶνον
 Λαυκανίης καθέηκα· πάρος γε μὲν οὔτι πεπάσμεν.
 Ἦ ῥ', Ἀχιλλεὺς δ' ἐτάροισιν ἰδὲ δμῳῇσι κέλευσεν,
 Δέμνι' ὑπ' αἰθούσῃ θέμεναι, καὶ ῥήγεα καλὰ 170
 Πορφύρε' ἐμβαλέειν, στορέσαι τ' ἐφύπερθε τάπητας,
 Χλαίνας τ' ἐνθέμεναι οὔλας καθύπερθεν ἔσασθαι.
 Αἰ δ' ἴσαν ἐκ μεγάροιο, δάος μετὰ χερσὶν ἔχουσαι·
 Αἶψα δ' ἄρα στόρεσαν δοιῷ λέχε' ἐγκονέουσαι.
 Τὸν δ' ἐπικερτομέων προσέφη πόδας ὠκὺς Ἀχιλλεύς·

Ἐκτὸς μὲν δὴ λέξο, γέρον φίλε· μήτις Ἀχαιῶν 176

Ἐνθάδ' ἐπέλθουσιν βουληφόρος, οἷτε μοι αἰεὶ

Βουλὰς βουλευούσι παρήμενοι, ἧ θέμις ἐστίν·

Τῶν εἴ τίς σε ἴδοιτο θοῇν διὰ νύκτα μέλαιναν,

Αὐτίκ' ἂν ἐξείποι Ἀγαμέμνονι ποιμένι λαῶν, 180

Καί κεν ἀνάβλησις λύσιος νεκροῖο γένοιτο.

Ἄλλ' ἄγε μοι τόδε εἰπὲ, καὶ ἀτρεκέως κατάλεξον,

Ποσσῆμαρ μέμονας κτερεῖζέμεν Ἕκτορα δῖον,

Ὅφρα τέως αὐτός τε μένω καὶ λαὸν ἐρύκω.

Τὸν δ' ἡμείβετ' ἔπειτα γέρων Πρίαμος θεοειδής· 185

Εἰ μὲν δὴ μ' ἐθέλεις τελέσαι τάφον Ἕκτορι δῖῳ,

Ὡδὲ κέ μοι ῥέζων, Ἀχιλεῦ, κεχαρισμένα θείης.

Οἶσθα γάρ, ὥς κατὰ ἄστνυ ἐέλμεθα, τηλόθι δ' ὕλη

Ἀξέμεν ἐξ ὄρεος· μάλα δὲ Τρῶες δεδίασιν.

Ἐννῆμαρ μὲν κ' αὐτὸν ἐνὶ μεγάροις γοάοιμεν, 190

Τῇ δεκάτῃ δέ κε θάπτοιμεν, δαίννυτό τε λαός·

Ἐνδεκάτῃ δέ κε τύμβον ἐπ' αὐτῷ ποιήσαιμεν,

Τῇ δὲ δυωδεκάτῃ πολεμίζομεν, εἵπερ ἀνάγκη.

Τὸν δ' αὖτε προσέειπε ποδάρκης δῖος Ἀχιλλεύς·

Ἔσται τοι καὶ ταῦτα, γέρον Πρίαμ', ὥς σὺ κελεύεις. 195

Σχήσω γὰρ τόσσον πόλεμον χρόνον, ὅσσον ἄνωγας.

Ὡς ἄρα φωνήσας, ἐπὶ καρπῷ χεῖρα γέροντος

Ἐλλαβε δεξιτερὴν, μήπως δείσει' ἐνὶ θυμῷ.

Οἱ μὲν ἄρ' ἐν προδόμῳ δόμον αὐτόθι κοιμήσαντο,

Κῆρυξ καὶ Πρίαμος, πυκινὰ φρεσὶ μήδε' ἔχοντες. 200

Αὐτὰρ Ἀχιλλεὺς εὐδε μυχῷ κλισίης εὐπήκτου.

ODES OF ANACREON.

I. *On his Lyre.*

Θέλω λέγειν Ἀτρείδας,
 Θέλω δὲ Κάδμον ᾄδειν.
 Ἡ βάρβιτος δὲ χορδαῖς
 Ἔρωτα μοῦνον ἤχει.
 Ἡμεῖψα νεῦρα πρώην, 5
 Καὶ τὴν λύρην ᾤπασαν.
 Κάγω μὲν ἦδον ἄθλους
 Ἡρακλέους· λύρη δὲ
 Ἔρωτας ἀντεφώνει.
 Χαίροιτε λοιπὸν ἡμῖν 10
 Ἡρώες· ἡ λύρη γὰρ
 Μόνους Ἔρωτας ᾄδει.

II. *The Rose.*

Τὸ ῥόδον τὸ τῶν Ἑρώτων
 Ἀναμίξωμεν Διονύσῳ.
 Τὸ ῥόδον τὸ καλλίφυλλον
 Κροτάφοισιν ἀρμόσαντες,
 Πίνωμεν ἀβρὰ γελῶντες. 5
 Ῥόδον, ὧ φέριστον ἄνθος,
 Ῥόδον εἶαρος μέλημα.
 Ῥόδα καὶ θεοῖσι τερπνά.
 Ῥόδα παῖς ὁ τῆς Κυθέρης
 Στέφεται καλοῖς ἰούλοις, 10
 Χαρίτεσσι συγχορεύων.
 Στέψον οὖν με, καὶ λυρίζων
 Παρὰ σοῖς, Διόννσε, σηκοῖς,
 Μετὰ κούρης βαθυκόλπου
 Ῥοδίνοισι στεφανίσκοις 15
 Πεπνυκασμένος, χορεύσω.

III. *To a Dove.*

Ἐρασμὴ πέλεια,
 Πόθεν, πόθεν ποτᾶσαι;
 Πόθεν μύρων τοσοῦτων,
 Ἐπ' ἡέρος θέουσα,
 Πνέεις τε καὶ ψεκάζεις; 5
 Τίς εἷς; τί σοι μέλει δέ;—
 Ἄνακρέων μ' ἔπεμψε
 Πρὸς παῖδα, πρὸς Βάθυλλον,
 Τὸν ἄρτι τῶν ἀπάντων
 Κρατοῦντα καὶ τύραννον. 10
 Πέπρακέ μ' ἡ Κυνθήρη,
 Λαβοῦσα μικρὸν ὕμνον·
 Ἐγὼ δ' Ἄνακρέοντι
 Διακονῶ τοσαῦτα.
 Καὶ νῦν, ὁρᾷς, ἐκείνου 15
 Ἐπιστολᾷς κομίζω·
 Καὶ φησιν εὐθέως με
 Ἐλενθέρην ποιήσειν.
 Ἐγὼ δὲ, κῆν ἀφῆ με,
 Δούλη μενῶ παρ' αὐτῷ. 20
 Τί γάρ με δεῖ πέτασθαι
 Ὅρη τε καὶ κατ' ἀγροῦς,
 Καὶ δένδρεσιν καθίζειν,
 Φαγοῦσαν ἄγριόν τι;
 Τανῦν ἔδω μὲν ἄρτον, 25
 Ἀφαρπάσασα χειρῶν
 Ἄνακρέοντος αὐτοῦ·
 Πιεῖν δέ μοι δίδωσι
 Τὸν οἶνον, ὃν προπίνειν.
 Πιοῦσα δ' ἂν χορεύω, 30
 Καὶ δεσπότην ἑμοῖσι
 Πτεροῖσι συσκιάζω,
 Κοιμωμένη δ' ἐπ' αὐτῷ
 Τῷ βαρβίτῳ καθεύδω.

Ἔχεις ἅπαντ'· ἄπελθε.
 Λαλιστέραν μ' ἔθηκας,
 Ἀνθρῶπε, καὶ κορώνης.

35

IV. *To a Swallow.*

Σὺ μὲν, φίλῃ χελιδόν,
 Ἐτησίῃ μολοῦσα,
 Θέρει πλέκεις καλὴν·
 Χειμῶνι δ' εἷς ἄφαντος
 Ἦ Νεῖλον ἢ 'πὶ Μέμφιν.
 Ἐρως δ' αἰὲ πλέκει μεν
 Ἐν καρδίῃ καλὴν.
 Πόθος δ' ὁ μὲν πτεροῦται,
 Ὁ δ' ὦόν ἐστιν ἀκμὴν,
 Ὁ δ' ἡμίλεπτος ἦδη.
 Βοῇ δὲ γίγνεται αἰεὶ
 Κεχηνότων νεοσσῶν
 Ἐρωτιδεῖς δὲ μικροῦς
 Οἱ μεῖζονες τρέφουσιν.
 Οἱ δὲ τραφέντες εὐθὺς
 Πάλιν κύουσιν ἄλλους.
 Τί μῆχος οὖν γένηται;
 Οὐ γὰρ σθένω τοσοῦτους
 Ἐρωτας ἐκσοβῆσαι.

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V. *Return of Spring.*

Ἴδε, πῶς ἔαρος φανέντος
 Χάριτες ῥόδα βρύουσιν·
 Ἴδε, πῶς κῦμα θαλάσσης
 Ἀπαλύνεται γαλήνῃ·
 Ἴδε, πῶς νῆσσα κολυμβᾷ·
 Ἴδε, πῶς γέρανος ὀδεύει·
 Ἀφελῶς δ' ἔλαμψε Τιτάν.
 Νεφελῶν σκιαὶ δονοῦνται·
 Τὰ βροτῶν δ' ἔλαμψεν ἔργα·
 Καρποῖσι γαῖα προκύπτει·

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Καρπὸς ἐλαίας προκύπτει.
 Βρομίου στέφεται τὸ νᾶμα.
 Κατὰ φύλλον, κατὰ κλῶνα,
 Καθελὼν ἤνθισε καρπός.

VI. *Cupid Wounded.*

Ἔρωσ ποτ' ἐν ῥόδοισι
 Κοιμωμένην μέλιτταν
 Οὐκ εἶδεν, ἀλλ' ἐτρώθη
 Τὸν δάκτυλον· παταχθεὶς
 Τὰς χεῖρας, ὠλόλυξεν· 5
 Δραμῶν δὲ καὶ πετασθεὶς
 Πρὸς τὴν καλὴν Κυθήρην,
 Ὀλωλα, μῆτερ, εἶπεν,
 Ὀλωλα, κάποθνήσκω.
 Ὅφρις μ' ἔτυψε μικρὸς, 10
 Πτερωτὸς, ὃν καλοῦσιν
 Μέλιτταν οἱ γεωργοί.
 Ἡ δ' εἶπεν, Εἰ τὸ κέντρον
 Πονεῖ τὸ τῆς μελίττης,
 Πόσον, δοκεῖς, πονοῦσιν, 15
 Ἔρωσ, ὅσους σὺ βάλλεις;

VII. *To the Cicada.*

Μακαρίζομέν σε, τέττιξ,
 Ὅτι δενδρέων ἐπ' ἄκρων,
 Ὀλίγην δρόσον πεπωκὼς,
 Βασιλεὺς ὅπως αἰεῖδεις. 5
 Σὰ γὰρ ἔστι κεῖνα πάντα,
 Ὅποσα βλέπεις ἐν ἄγροϊς,
 Χώποσα φέρουσιν ὦραι.
 Σὺ δὲ φίλιος εἶ γεωργῶν,
 Ἀπὸ μηδενός τι βλάπτων· 10
 Σὺ δὲ τίμιος βροτοῖσι,
 Θέρεος γλυκὺς προφήτης.
 Φιλέουσι μὲν σε Μοῦσαι·

Φιλέει δὲ Φοῖβος αὐτὸς,
 Λιγυρὴν δ' ἔδωκεν οἴμην·
 Τὸ δὲ γῆρας οὐ σε τείρει,
 15
 Σοφὲ, γηγενῆς, φίλυμνε,
 Ἀπαθῆς, ἀναιμόσαρκε·
 Σχεδὸν εἰ θεοῖς ὅμοιος.

VIII. *Young Old-age.*

φιλῶ γέροντα τερπνὸν,
 Φιλῶ νέον χορευτήν.
 Γέρων δ' ὅταν χορεύῃ,
 Τρίχας γέρων μὲν ἔστιν,
 Τὰς δὲ φρένας νεάζει.

IDYLS OF BION.

I. *From the Epitaph on Adonis.*

Αἰάζω τὸν Ἀδωνιν· ἐπαιάζουσιν Ἑρωτες·
 Κεῖται καλὸς Ἀδωνις ἐπ' ὥρεσι, μηρὸν ὀδόντι
 Λευκῷ λευκὸν ὀδόντι τυπεῖς, καὶ Κύπριν ἀνιᾶ
 Λεπτὸν ἀποψύχων· τὸ δὲ οἱ μέλαν εἴβεται αἷμα
 Χιονέας κατὰ σαρκός· ὑπ' ὀφρύσι δ' ὄμματα ναρκῇ, 5
 Καὶ τὸ ῥόδον φεύγει τῷ χεῖλεος· ἀμφὶ δὲ τήνῳ
 Θνάσκει καὶ τὸ φίλαμα, τὸ μήποτε Κύπρις ἀφήσει.
 Κύπριδι μὲν τὸ φίλαμα καὶ οὐ ζώντος ἀρέσκει,
 Ἀλλ' οὐκ οἶδεν Ἀδωνις ὃ μιν θνάσκοντ' ἐφίλασεν.

Ἀλλ' αἶ τὰν Κυθέρειαν, ἀπώλετο καλὸς Ἀδωνις. 10
 Ὡς ἶδεν, ὥς ἐνόησεν Ἀδώνιδος ἄσχετον ἔλκος,
 Ὡς ἶδε φοῖνιον αἷμα μαραινομένῳ περὶ μηρῷ,
 Πάχεας ἀμπετάσασα κινύρετο, Μεῖνον Ἀδωνι
 Δύσποτμε, μεῖνον Ἀδωνι, πανύστατον ὥς σε κιχείω,
 Ὡς σε περιπτύξω, καὶ χεῖλεα χεῖλεσι μίξω. 15
 Φεύγεις μακρὸν, Ἀδωνι, καὶ ἔρχεαι εἰς Ἀχέροντα

Καὶ στυνγνὸν βασιλῆα καὶ ἄγριον· ἃ δὲ τάλαινα
 Ζῶω, καὶ θεὸς ἐμμί, καὶ οὐ δύναμαί σε διώκειν.
 Λάμβανε, Περσεφόνα, τὸν ἐμὸν πόσιν· ἐσσι γὰρ αὐτὰ
 Πολλὸν ἐμεῦ κρείσσων· τὸ δὲ πᾶν καλὸν ἐς σὲ καταρρέει.
 Θνάσκεις, ὦ τριπόδατε· πόθος δέ μοι, ὥς ὄναρ, ἔπτῃ. 21
 Σοὶ δ' ἅμα κεστὸς ὄλωλε· τί γὰρ, τολμηρὲ, κυνάγεις;
 Καλὸς ἐὼν τοσσοῦτον ἐμήναο θηρσὶ παλαίειν;
 Ὡδ' ὀλοφύρατο Κύπρις· ἐπαιάζουσιν Ἑρωτες.

Αἶ' αἶ' τὰν Κυθέρειαν, ἀπώλετο καλὸς Ἀδωνις. 25
 Δάκρυον ἃ Παφία τόσον ἐκχέει, ὅσσον Ἀδωνις
 Αἶμα χέει· τὰ δὲ πάντα ποτὶ χθονὶ γίγνεται ἄνθη·
 Αἶμα ῥόδον τίκτει, τὰ δὲ δάκρυα τὰν ἀνεμώναν.

Αἰάζω τὸν Ἀδωνιν· ἀπώλετο καλὸς Ἀδωνις.
 Μηκέτ' ἐνὶ δρυμοῖσι τὸν ἀνέρα μύρεο, Κύπρι· 30
 Ἔστ' ἀγαθὰ στιβᾶς, ἔστιν Ἀδώνιδι φυλλὰς ἐτοίμα·
 Λέκτρον ἔχει, Κυθέρεια, τὸ σὸν τόδε νεκρὸς Ἀδωνις.
 Καὶ νέκυς ὦν καλὸς ἐστι, καλὸς νέκυς οἷα καθεύδων.
 Κέκλιται ἀβρὸς Ἀδωνις ἐν εἵμασι πορφυρέοισιν·
 Ἀμφὶ δέ μιν κλαίοντες ἀναστενάχουσιν Ἑρωτες, 35
 Κειράμενοι χαίτας ἐπ' Ἀδώνιδι· χῶ μὲν οἷστῶς,
 Ὃς δ' ἐπὶ τόξον ἔβαιν', ὃς δ' εὐπτερον ἄγε φαρέτρην·
 Χῶ μὲν ἔλυσσε πέδιλον Ἀδώνιδος, ὃς δὲ λέβησι
 Χρυσείοις φορέησιν ὕδωρ, ὃ δὲ μηρία λούει·

Ὃς δ' ὀπιθεν πτερύγεσσιν ἀναψύχει τὸν Ἀδωνιν. 40

Αὐτὰν τὰν Κυθέρειαν ἐπαιάζουσιν Ἑρωτες.
 Ἔσβεσε λαμπάδα πᾶσαν ἐπὶ φλιαῖς Ὑμέναιος,
 Καὶ στέφος ἐξεπέτασσε γαμήλιον· οὐκέτι δ' Ὑμᾶν,
 Ὑμᾶν οὐκέτ' ἀειδόμενον μέλος, ἄδεται αἶ' αἶ'.
 Αἱ Χάριτες κλαίουσι τὸν νύεα τῷ Κινύραο, 45
 Καί μιν ἐπαείδουσιν· ὃ δὲ σφισιν οὐκ ἐπακούει·
 Οὐ μὰν, εἴ κ' ἐθέλοι· Κῶρα δέ μιν οὐκ ἀπολύει.

II. *The Fowler.*

Ἰξεντὰς ἔτι κῶρος, ἐν ἄλσει δενδράεντι
 Ὅρνεα θηρεύων, τὸν ἀπότροπον εἶδεν Ἑρωτα
 Ἐσδόμενον πύξιοιο ποτὶ κλάδον· ὥς δ' ἐνόασε,

Χαίρων, ὧνεκα δὴ μέγα φαίνεται ὄρνεον αὐτῷ,
 Τῶς καλάμῳς ἅμα πάντα ἐπ' ἀλλάλοισι συνάπτων, 5
 Τᾷ καὶ τᾷ τὸν Ἑρωτα μετάλμενον ἀμφεδόκευεν.
 Χῶ παῖς, ἀσχαλάων ἔνεχ' οἱ τέλος οὐδὲν ἀπάντη,
 Τῶς καλάμῳς ῥίψας, ποτ' ἀροτρία πρέσβυν ἵκανε
 Ὅς νιν τάνδε τέχνην ἐδιδάξατο· καὶ λέγεν αὐτῷ,
 Καὶ οἱ δεῖξεν Ἑρωτα καθήμενον. Ἄντ' αὖ ὁ πρέσβυς 10
 Μειδιάων κίνησε κάρη, καὶ ἀμείβετο παῖδα·
 Φεῖδεο τᾷς θήρας, μῆδ' ἐς τόδε τῶρνεον ἔρχεν.
 Φεῦγε μακράν· κακὸν ἐντὶ τῷ θηρίον· ὄλβιος ἔσση,
 Εἰσόκα μὴ μιν ἔλῃς· ἦν δ' ἀνέρος ἐς μέτρον ἔλθῃς,
 Οὗτος ὁ νῦν φεύγων καὶ ἀπάλμενος, αὐτὸς ἀφ' αὐτῷ 15
 Ἐλθὼν ἐξαπίνας, κεφαλὰν ἐπὶ σείῳ καθιξεῖ.

III. Cleodamus and Myrson.

Κ. Εἴαρὸς, ὦ Μύρσων, ἥ χεῖματος, ἥ φθινοπώρου,
 Ἦ θέρεος, τί τοι ἀδύ; τί δὲ πλέον εὐχεται ἔλθειν;
 Ἦ θέρος, ἀνίκα πάντα τελείεται ὅσσα μογεῦμες;
 Ἦ γλυκερὸν φθινόπωρον, ὅτ' ἀνδράσι λιμὸς ἐλαφρά;
 Ἦ καὶ χεῖμα δύσεργον; ἐπεὶ καὶ χεῖματι πολλοὶ 5
 Θαλπόμενοι θέλγονται ἀεργεῖη τε καὶ ὄκνῳ·
 Ἦ τοι καλὸν ἔαρ πλέον εὐαδεν; εἰπὲ τί τοι φρῆν
 Αἰρεῖται· λαλέειν γὰρ ἐπέτραπεν ἃ σχολὰ ἡμῖν.

Μ. Κρίνειν οὐκ ἐπέοικε θεήϊα ἔργα βροτοῖσι·
 Πάντα γὰρ ἱερὰ ταῦτα καὶ ἀδέα· σεῦ δὲ ἕκατι 10
 Ἐξερέω, Κλεόδαμε, τό μοι πέλεν ἄδιον ἄλλων.
 Οὐκ ἐθέλω θέρος ἦμεν, ἐπεὶ τόκα μ' ἄλιος ὀπτῇ·
 Οὐκ ἐθέλω φθινόπωρον, ἐπεὶ νόσον ὦρια τίκτει·
 Οὐλὸν χεῖμα φέρειν, νιφετὸν κρυμούς τε φοβεῦμαι.
 Εἴαρ ἐμοὶ τριπόδατον ὄλῳ λυκάβαντι παρείη, 15
 Ἀνίκα μῆτε κρύος, μῆθ' ἄλιος ἅμμε βαρύνει.
 Εἴαρι πάντα κύει, πάντ' εἴαρος ἀδέα βλαστεῖ·
 Χὰ νῦξ ἀνθρώποισιν ἴσα, καὶ ὁμοῖος ἀῶς.

IDYLS OF MOSCHUS.

I. *Cupid a Fugitive.*

Ἄ Κύπρις τὸν Ἑρωτα τὸν νύεα μακρὸν ἐβώστρει·
 Εἷτις ἐνὶ τριόδοισι πλανώμενον εἶδεν Ἑρωτα,
 Δραπετίδας ἐμός ἐστιν· ὁ μανντὰς γέρας ἐξεῖ.
 Ἕστι δ' ὁ παῖς περίσαμος· ἐν εἴκοσι πᾶσι μάθοις νιν.
 Χρῶτα μὲν οὐ λευκὸς, πυρὶ δ' εἴκελος· ὄμματα δ' αὐτῷ 5
 Δριμύλα καὶ φλογόεντα· κακαὶ φρένες, ἀδὺ λάλημα.
 Οὐ γὰρ ἴσον νοέει καὶ φθέγγεται· ὥς μέλι φωνά·
 Ἦν δὲ χολᾶ, νόος ἐστὶν ἀνάμερος· ἡπεροπευτὰς,
 Οὐδὲν ἀλαθεύων, δόλιον βρέφος, ἄγρια παῖσδει.
 Εὐπλόκαμον τὸ κάρανον, ἔχει δ' ἱταμὸν τὸ πρόσωπον.
 Μικκύλα μὲν τήνῳ τὰ χερύδρια, μακρὰ δὲ βάλλει· 11
 Βάλλει κ' εἰς Ἀχέροντα, καὶ εἰς Ἀΐδεω βασιλῆα.
 Γυμνὸς μὲν τόγε σῶμα, νόος δέ οἱ ἐμπεπύκασται·
 Καὶ πτερόεις, ὅσον ὄρνις, ἐφίπταται ἄλλοτ' ἐπ' ἄλλους
 Ἀνέρας ἡδὲ γυναῖκας, ἐπὶ σπλάγχχνοις δὲ κάθηται. 15
 Τόξον ἔχει μάλα βαιδὸν, ὑπὲρ τόξῳ δὲ βέλεμνον·
 Τυτθὸν ἐοῖ τὸ βέλεμνον, ἐς αἰθέρα δ' ἄχρι φορεῖται.
 Καὶ χρύσειον περὶ νῶτα φάρετριον, ἔνδοθι δ' ἐντὶ
 Τοῖ πικροὶ κάλαμοι, τοῖς πολλὰκι κῆμὲ τιτρώσκει.
 Ταῦτα μὲν ἄγρια πάντα· πολὺ πλεῖον δέ οἱ αὐτῷ 20
 Βαιὰ λαμπὰς ἐοῖσα, τᾷ ἄλιον αὐτὸν ἀναίθει·
 Ἦν τύ γ' ἔλῃς τῆνον, δάσας ἄγε, μηδ' ἐλεήσης.
 Κῆν ποτ' ἰδῇς κλαίοντα, φυλάσσεο μή σε πλανήσῃ.
 Κῆν γελάῃ, τύ νιν ἔλκε· καὶ, ἦν ἐθέλῃ σε φιλεῖν,
 Φεῦγε· κακὸν τὸ φίλαμα, τὰ χεῖλεα φάρμακον ἐντί. 25
 Ἦν δὲ λέγῃ, Λάβε ταῦτα, χαρίζομαι ὅσα μοι ὄπλα,
 Μῆτι θίγῃς, πλάνη δῶρα· τὰ γὰρ πυρὶ πάντα βέβηται.

II. *From the Epitaph on Bion.*

Ἄρχετε, Σικελικαὶ, τῷ πένθει, ἄρχετε, Μοῖσαι.
 Ἀδόνες, αἱ πυκινόισιν ὀδυρόμεναι ποτὶ φύλλοις,
 Νάμασι τοῖς Σικελοῖς ἀγγείλατε τὰς Ἀρεθούσας,
 Ὅτι Βίων τέθνακεν ὁ βωκόλος, ὅτι σὺν αὐτῷ
 Καὶ τὸ μέλος τέθνακε, καὶ ὦλετο Δωρὶς αἰοιδά. 5

Ἄρχετε, Σικελικαὶ, τῷ πένθει, ἄρχετε, Μοῖσαι.
 Κεῖνος, ὁ ταῖς ἀγέλαισιν ἐράσμιος, οὐκέτι μέλπει,
 Οὐκέτ' ἐρημαίαισιν ὑπὸ δρυσὶν ἤμενος ἄδει·
 Ἀλλὰ παρὰ Πλουτῆϊ μέλος λήθαιον ἀεΐδει.

Ἄρχετε, Σικελικαὶ, τῷ πένθει, ἄρχετε, Μοῖσαι. 10
 Τίς ποτὶ σᾶ σύριγγι μελίξεται, ὦ τριπόθατε;
 Τίς δ' ἐπὶ σοῖς καλάμοις θάσει στόμα; τίς θρασὺς οὕτως;
 Εἰσέτι γὰρ πνεῖει τὰ σὰ χεῖλεα, καὶ τὸ σὸν ἄσθμα.
 Ἀχῶ δ' ἐν δονάκεσσι τεὰς ἐπιβόσκειτ' αἰοιδάς.
 Πανὶ φέρω τὸ μέλισμα· τάχ' ἂν κάκεϊνος ἐρεῖσαι 15
 Τὸ στόμα δειμαῖνοι, μὴ δεύτερα σεῖο φέρηται.

Τοῦτό τοι, ὦ ποταμῶν λιγυρώτατε, δεύτερον ἄλγος·
 Τοῦτο, Μέλη, νέον ἄλγος· ἀπώλετο πρᾶν τοι Ὅμηρος,
 Τῆνο τὸ Καλλιόπας γλύκερον στόμα, καὶ σὲ λέγοντι
 Μύρεσθαι καλὸν νῖα πολυκλαύστοισι ῥεέθροις, 20
 Πᾶσαν δ' ἐπλησας φωνᾶς ἅλα· νῦν πάλιν ἄλλον
 Υἱέα δακρύεις, καὶ νῦν δ' ἐπὶ πένθει τάκη.

Ἀμφότεροι παγαῖς πεφιλαμένοι· ὃς μὲν ἔπινε
 Παγασίδος κράνας, ὁ δ' ἔχεν πόμα τὰς Ἀρεθούσας.
 Χῶ μὲν Τυνδαρέοιο καλὰν ἔεισε θυγάτρα, 25
 Καὶ Θέτιδος μέγαν νῖα, καὶ Ἀτρείδαν Μενέλαον·
 Κεῖνος δ' οὐ πολέμους, οὐ δάκρυα, Πᾶνα δ' ἔμελπε,
 Καὶ βώτας ἐλίγαινε, καὶ ἀείδων ἐνόμενε,
 Καὶ σύριγγας ἔτενχε, καὶ ἀδέα πόρτιν ἄμελγε,
 Καὶ παίδων ἐδίδασκε φιλάματα, καὶ τὸν Ἑρωτα 30
 Ἐτρεφεν ἐν κόλποισι, καὶ ἤρесе τὴν Ἀφροδίτην.

Ἄρχετε, Σικελικαὶ, τῷ πένθει, ἄρχετε, Μοῖσαι.
 Πᾶσα, Βίων, θρηνεῖ σε κλυτὴ πόλις, ἅστεα πάντα·
 Ἀσκρα μὲν γοάει σε πολὺ πλεόν Ἑσιόδοιο·

Πίνδαρον οὐ ποθέοντι τόσον Βοιωτίδες ὕλαι· 35

Οὐδὲ τόσον τὸν ἀοιδὸν ἐμύρατο Τήϊον ἄστυ·

Σὲ πλέον Ἀρχιλόχοιο ποθεῖ Πάρος· ἀντὶ δὲ Σαπφούς

Εἰσέτι σεῦ τὸ μέλισμα κινύρεται ἅ Μιτυλάνα.

Ἄρχετε, Σικελικαί, τῷ πένθεος, ἄρχετε, Μοῖσαι.

Αἶ, αἶ, ταῖ μαλάχαι μὲν ἐπὰν κατὰ κᾶπον ὄλωνται, 40

Ἢ τὰ χλωρὰ σέλινα, τό τ' εὐθαλὲς οὖλον ἄνηθον,

Ὑστερον αὖ ζῶντι, καὶ εἰς ἔτος ἄλλο φύοντι·

Ἄμμες δ', οἱ μεγάλοι καὶ καρτεροὶ ἢ σοφοὶ ἄνδρες,

Ὅππότε πρᾶτα θάνωμες, ἀνάκοι ἐν χθονὶ κοίλα

Εὐδομες εὖ μάλα μακρὸν ἀτέρμονα νήγρετον ὕπνον. 45

Καὶ σὺ μὲν ἐν σιγᾷ πεπυκασμένος ἔσσεαι ἐν γᾷ.



NOTES.



NOTES.

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1

LINE 1. ἡ μέθη, &c., "intoxication is a minor madness," i. e., a minor kind of madness. The expression ἡ μέθη means, more literally, "the (state) intoxication."—μικρά, nom. sing. fem. of μικρός.—ἐστίν, 3d sing. pres. indic. of εἶμι, *to be*.

Πολλάκις βραχεῖα ἡδονή, &c., "short-lived pleasure often begets long-lived sorrow."—βραχεῖα, nom. sing. fem. of βραχύς.—μακράν, accus. sing. fem. of μακρός, agreeing with λύπην.—τίκτει, 3d sing. pres. indic. act. of τίκτω.

2. Φίλει, "love," 2d sing. pres. imperat. act. of φιλέω.—τὴν παιδείαν, "instruction," i. e., the receiving of instruction. More literally, "the culture of boyhood."—φρόνησιν, accus. sing. of φρόνησις.—τέχνην, "the exercise of skill," i. e., the skilful exercise of the talents that are given us.

4. ἔλεγε, "used to say," 3d sing. imperf. indic. act. of λέγω.—τὴν φιλαργυρίαν εἶναι, &c. The accusative with the infinitive. "That the love of money was the parent city of every evil," i. e., that all evils came from it as so many colonies from a parent city. The Greeks called a parent city, from which colonies were led forth, μητρόπολις.—εἶναι, imperf. infin. of εἶμι.—πάσης, gen. sing. fem. of πᾶς.

5-7. ἐργάζεται, "causes," 3d sing. pres. indic. of ἐργάζομαι.—ἀλλ', for ἄλλα, "but." The final vowel is cut off by apostrophe. The adverb ἄλλὰ has the accent on the last syllable; the adjective ἄλλα (neut. plur. of ἄλλος) on the first.—χωρίς ὁμιλίας, "without social converse." χωρίς, as an adverb denoting want or deprivation, governs the genitive.—οὐδὲν ἡδονῆς, "no pleasure," i. e., nothing attractive. Literally, "nothing of pleasure." An adjective in the neuter, governing the genitive.—οὐδὲν, accus. sing. neut. of οὐδεῖς.—ἔχει, 3d sing. pres. indic. act. of ἔχω.

8. Αἱ κτήσεις τῆς ἀρετῆς, &c., "the acquisitions of virtue," i. e., the things acquired by virtuous practices.—κτησεις, nom. plur. of κτήσις.—τῆς ἀρετῆς. The article here, combined with ἀρετῆς, indicates "the (particular course of moral conduct, which men call) virtue."—μόναι, nom. plur. fem. of μόνος.—βέβαιαι, nom. plur. fem. of βέβαιος. The second, or final, accent on βέβαιαι comes from the enclitic εἰσιν which follows.—εἰσιν, 3d plur. pres. indic. of εἶμι, "to be."—Ἡ παιδεία, "mental culture," i. e., a good education. More literally, "the training of boyhood."

9. ἐν μὲν ταῖς εὐτυχίαις, &c., "in prosperous circumstances indeed." More literally, so as to give its proper force to the article, "in the prosperous concerns of life." The particles μέν and δέ are always opposed to each other, and mark opposite clauses in a sentence. The particle μέν is seldom translated, as our English word "indeed" is generally too strong to express its meaning. The particle δέ, on the other hand, is usually rendered "but."

10-12. Πασῶν, gen. plur. fem. of πᾶς.—ἡ εὐσέβεια, "piety." More literally, "the (moral feeling) piety." To be taken first in translating.—

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1 Προσέκει, "*it becomes.*" Taken impersonally, and governing the dative.—τοῖς ἀθληταῖς, "*athletes.*" More literally, "the (class) athletes." The article here points to a particular class of persons.—γυμνάζειν, pres. infin. act. of γυμνάζω.—κλεινότατον, superl. of κλεινός, and agreeing, in the neuter, with ἄγαλμα.—ἦν, "*there was,*" 3d sing. imperf. indic. of εἶμι.—Διός, "*of Jove,*" gen. of Ζεύς.—Φειδίον, gen. of Φειδίας.

14-16. Παρέλαβεν, "*received,*" 3d sing. 2d aor. indic. act. of παραλαμβάνω, "*to take or receive from another,*" i. e., to receive, in the present case, by the right of succession.—Ὁ Λίνος, "*the poet Linus.*"—Ἰωνικῇ, nom. sing. fem. of Ἰωνικός.—ἤρξατο ἀπὸ, "*began from,*" i. e., commenced with, as its founder: ἤρξατο is the 3d sing. 1st aor. indic. mid. of ἄρχω.—Ἰταλικῇ, nom. sing. fem. of Ἰταλικός.

17. Πίστει καὶ Τέρμονος, &c., "*erected a temple to Faith and to Terminus,*" i. e., a temple to each, not one to both conjointly. (Dion. Hal., 2, 74, seq.) The goddess Faith is better known by her Latin name of *Fides*. The god Terminus presided over boundaries and landmarks.—The student will note the change of idiom from the Greek to the English; literally, "*a temple of Faith,*" &c.—ἰδρύσατο, 3d sing. 1st aor. indic. mid. of ἰδρύω. The verb here carries with it the idea of consecrating as well as of erecting.

18. Ἡ Νέα Καρχηδὼν, "*New Carthage,*" literally, "*the New Carthage.*" This was a city of Spain, now Carthagera.—Νέα, nom. sing. fem. of νέος.—Ἀσδρούβα, Doric genitive, from Ἀσδρούβας. So in the next line we have Ἀννίδα, the genitive of Ἀννίδας.—τοῦ δεξαμένου, "*who succeeded.*" The article, with a participle, is to be translated, as here, by the relative with the indicative: δεξαμένον is the gen. sing. masc. 1st aor. part. mid. of δέχομαι.—Asdrubal succeeded Barcas in the government of Spain, which country had been conquered by the Carthaginians. The more usual name of Barcas, in history, is Amilcar.—πατέρα, accus. sing. of πατήρ.

19-20. Τὸ τάλαντον τὸ Βαβυλώνιον, "*the Babylonian talent.*" Literally, "*the talent (which is) the Babylonian (one).*" The article is often repeated, as in the present instance, with the adjective, when the latter follows its noun, for the sake of distinctness or emphasis.—Ἀττικῶς, accus. plur. fem. of Ἀττικός.—δύναται, "*is worth.*" This signification of δύναμαι arises from the primitive meaning of the verb (δύνω or δύω being the root), namely, "*to go into,*" "*to undergo,*" "*to avail,*" &c. Hence, there is no need of understanding here any verb in the infinitive, for δύναται to govern. (Herm. Ellips., c. 11.)

21. Σουνίον, gen. sing. of Σούνιον.—Ἀθηνῆς Σουνιάδος, "*of the Sumian Minerva.*" So called from the promontory on which her temple stood.

22-23. Ὁ θυμός, "*anger.*" Literally, "*the (emotion) anger.*" The verb ἐστί is to be supplied after θυμός. This is a very common omission.—Θηγτός, supply ἐστί, and so also after ἀθάνατος, in the next clause.—Ὁ λόγος, "*speech.*" Literally, "*the (faculty of) speech.*"—Δειλὸν ὁ πλοῦτος, &c. The order is, ὁ πλοῦτος (ἐστί) δειλὸν καὶ φιλόψυχον κακόν.

24-26. ἦν, "*was,*" 3d sing. imperf. of εἶμι.—Ἡ Αἴγυπτος, "*Egypt.*" More literally, "*the (land of) Egypt.*"—δῶρον, "*a gift,*" i. e., a deposite. The Egyptian priests, and from them the Greeks, believed that a large portion of Lower Egypt, especially the Delta, was gradually formed from the sediment deposited by the Nile. This will carry us back, however, to a period long antecedent to positive history. (Consult Lyell's *Geology*, vol. i., p. 353.)

Μὴ κατόκει, "*be not reluctant.*" Contracted imperative, 2d sing. pres.

for κατόκνεε, from κατοκνέω.—πορεύεσθαι, “to go,” pres. infin. mid. of πορεύω.—τοὺς ἐπαγγελλομένους, “those who promise.” The article and participle again translated by the relative and indicative.—διδάσκειν, pres. infin. act. of διδάσκω.—τι, “something.” Neuter of τίς.

27. κατήλθον, “came down,” i. e., from the more northern parts of Greece, 3d plur. 2d aor. indic. act. of κατέρχομαι.

LINE 1-3. τὸν ἥλιον, &c., “that the sun and moon are divini- 2
ties.” The accusative with the infinitive.—εἶναι, pres. infin. of εἶμι.
—λέγουσιν, 3d plur. pres. indic. act. of λέγω.—Ὁ Ἄρης, “Mars.” More
literally, “the (god) Mars.”—μισεῖ, 3d sing. pres. indic. act. of μισέω.—τοὺς
κακοὺς, “the cowardly.”—πολεμοῦσιν, “wage war with,” 3d plur. pres.
indic. act. of πολεμέω.

4. Δύκω καὶ ἵππῳ, &c., “two wolves, and two horses, feed together,”
i. e., wolves and horses do not shun each other’s company when feeding.
More literally, “are feeding together,” or “in company.” The forms
λύκῳ, ἵππῳ, συννόμῳ, and ἐστόν are all duals. The two nouns (λύκῳ and
ἵππῳ) and the adjective (συννόμῳ, from σύννομος) are distinguished from
the datives singular (λύκῳ, ἵππῳ, συννόμῳ) by not having the ι subscribed
under the ω.—ἐστόν, 3d dual pres. indic. of εἶμι.

5-8. τὴν αὐτὴν, “the same way,” i. e., in each other’s company. Sup-
ply ὁδόν, the accus. of ὁδός.—ἴασιν, 3d plur. pres. indic. act. of εἶμι, “to
go,” which is distinguished by the accent from εἶμι, “to be.”—δύῳ μεγίστῳ
κάκῳ. All these three words are in the nominative dual: μεγίστῳ is from
μέγιστος, the superlative of μέγας.—πολλοὺς ἀπώλεσαν, “are wont to ruin
many:” πολλοὺς is the accus. plur. masc. of πολὺς, and ἀπώλεσαν is the
3d plur. 1st aor. indic. act. of ἀπόλλυμι. The aorist here refers to what
is habitually the case.

Ὁ Ζεῦξις, “the celebrated Zeuxis.” The article here denotes eminence
or distinction.—ἀνατρέφουσιν, accus. sing. fem. pres. part. act. of ἀνα-
τρέφω.—παιδίῳ Ἴπποκενταύρῳ, “two centaur-children.” Both of these
terms are in the accus. dual. neuter.—κομιδῇ νηπίῳ, “very young.” νηπίῳ
is the dual of νήπιος.

9-11. Οἱ τὰ ἄκρα, &c., “they who inhabit the summits of Athos.”—
ἄκρα, accus. plur. of ἄκρον, ου, the neuter of the adjective ἄκρος, taken as
a substantive.—ἐνοικούντες, nom. plur. masc. pres. part. act. of ἐνοικέω.—
Ἄθῳ, gen. sing. of Ἄθως.—μακροβιώτατοι, “very long-lived,” superlative of
μακρόβιος.—λέγονται, 3d plur. pres. indic. pass. of λέγω.—Πολλάκις.
The order is, ὁργὴ πολλάκις ἐξεκάλυψε κρυπτόμενον νόον ἀνθρώπων.—
ἐξεκάλυψε, “is wont to disclose,” 3d sing. 1st aor. indic. act. of ἐκκαλύπτω.
The aorist again refers to what is customary.—κρυπτόμενον νόον, “a con-
cealed thought,” i. e., the secret sentiments: κρυπτόμενον is the accus.
sing. masc. pres. part. pass. of κρύπτω.

11-12. Κάτοπτρον εἶδους, &c. The order is, χαλκός ἐστι κάτοπτρον εἶ-
δους. The ancients used metallic mirrors instead of looking-glasses. Cop-
per, brass, and gold were employed for this purpose. The brass ones,
however, were most common, and were made of a mixture of copper and tin,
which produced a white metal.—εἶδους, gen. sing. of εἶδος, “the exterior, the
form.”—Ἀνδρὸς οἶνος, &c., “wine is wont to disclose a man’s thoughts.”—
ἔδειξε, 3d sing. 1st aor. indic. act. of δείκνυμι. The aorist again refers to
what is customary or habitual.

13-18. Ἐρυκί, dative sing. of Ἐρυξ.—τῆς Σικελίας, “of Sicily.” More

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2 literally, "of the (island of) Sicily."—*νεώς*, Attic form for *νάος*.—*ῥ*, dative sing. of *ὄς*.—*πολὺν πλῆθος*, "a great multitude."—*τρέφεται*, 3d sing. pres. indic. pass. of *τρέφω*.—*ὁ Φιλοπάτωρ*, "surnamed Philopator." Literally, "the Philopator," i. e., the lover of his father, a name applied to him by way of sarcasm, because he was suspected of having poisoned his father.—*κατεσκεύασεν*, "built," 3d sing. 1st aor. indic. act. of *κατασκευάζω*.—*Αἰρούνται*, 3d plur. pres. indic. pass. of *αἰρέω*.—*λαγῶ*, nom. plur. of *λαγῶς*.—*ἀλωπέκων*, gen. plur. of *ἀλώπηξ*.—*τοτὲ μὲν . . . τοτὲ δὲ*, "at one time, . . . at another."—*Ἐν τῇ Σάμῳ*, "in the island Samos."—*τῇ Ἥρᾳ*, "for the goddess Juno," i. e., in honour of Juno; the peacock being sacred to her.—*πλείστους*, accus. plur. of *πλείστος*, superlative of *πολύς*.—*ταῶς*, accus. plur. of *ταῶς*, Attic declension.—*ἐτρεφον*, 3d plur. imperf. indic. act. of *τρέφω*.—*ἐπὶ τοῦ νομίσματος*, "upon the coin."—*ἦν*, "was," 3d sing. imperf. indic. of *εἰμί*.

19-22. *ἡ τυραννὶς*, "tyranny." More literally, "the (state) tyranny."—*τῆς πατρίδος*, "of his country," gen. sing. of *πατρίς*.—*ἔτι παῖς ὦν*, "being yet a mere boy," i. e., while he was yet a mere boy. *ὦν* is the pres. part. of *εἰμί*.—*Ἀρτέμιδος*, gen. of *Ἄρτεμις*.—*ἐν θήρῃσι*, "in the hunt." Literally, "amid huntings."—*σὺς*, gen. sing. of *οὐς*.—*ἐπλήγη*, "was wounded," 3d sing. 2d aor. indic. pass. of *πλήσσω*.—*ἐγένετο*, "became," 3d sing. 2d aor. indic. mid. of *γίνομαι*.

23-24. *τὸν δράκοντα*, "the serpent," accus. sing. of *δράκων*.—*ὀρῶωδεῖ*, 3d sing. pres. indic. act. of *ὀρῶωδέω*.—*ἔτι νήπιος ὑπάρχων*, "being yet quite young," i. e., while he was yet quite young: *ὑπάρχων*, pres. part. act. of *ὑπάρχω*.—*μὺν*, accus. sing. of *μῦς*.—*διώκων*, "pursuing," i. e., as he pursued: pres. part. act. of *διώκω*.—*εἰς μέλιτος πίθον*, &c., "having fallen into a large vessel of honey, lost his life." Or, more freely, "fell into, &c., and lost his life." A participle and verb, as in the present instance, may be freely rendered by two verbs: *πεσὼν*, 2d aor. part. act. of *πίπτω*.—*ἀπέθανεν*, 3d sing. 2d aor. indic. act. of *ἀποθνήσκω*.

25-26. *διεσπάσαντο*, "tore in pieces," 3d plur. 1st aor. indic. mid. of *διασπάω*. The middle voice implies, that they did the deed for themselves, i. e., to gratify their own blind fury.—*Πενθέα*, accus. sing. of *Πενθεύς*. The article with this proper name, as also with *Ὀρέα* and *Ἀκταίονα*, though not translated, implies that these three individuals and their respective stories were well known.—*Μαινάδες*, nom. plur. of *Μαινάς*.—*αἱ κύνες*, "his hounds," nom. plur. of *κύων*.

27-28. *ἄνδρες*, nom. plur. of *ἄνθρωπος*.—*εἰκόνες*, nom. plur. of *εἰκών*.—*ῥησαν*, "inhabited," 3d plur. 1st aor. indic. act. of *οἰκέω*.—*πρῶτοι*, nom. plur. of *πρῶτος*.—*αὐτόχθονες*, "an indigenous race," nom. plur. of *αὐτόχθων*.—*ἅπαντες*, nom. plur. of *ἅπας*.—*εἰσιν*, "are," 3d plur. pres. indic. of *εἰμί*.

29-33. *ὑδατος*, gen. sing. of *ὑδωρ*.—*κοιλαίνουσιν*, "hollow out," 3d plur. pres. indic. act. of *κοιλαίνω*.—*ὄρνυξ*, supply *ἐστί*.—*Φοίνικες*, nom. plur. of *Φοῖνιξ*.—*τῷ Ἡρακλεῖ*, "unto the god Hercules," dative sing. of *Ἡρακλῆς*.—*ἐθνον*, 3d plur. imperf. indic. act. of *θύω*.—*πέρδικες*, nom. plur. of *πέρδιξ*.—*οἱ δὲ*, "but those," literally, "but the (partridges)," *πέρδικες* being understood.—*ἦσαν*, "were," 3d plur. imperf. indic. of *εἰμί*.—*λέγει*, 3d sing. pres. indic. act. of *λέγω*.—*παλίμπαιδας τοὺς γέροντας*, &c., "that the old are in a state of second childhood." More literally, "that the old become second children." Accus. with the infinitive.—*παλίμπαιδας*, accus.

plur. of παλίμπαις.—γέροντας, accus. plur. of γέρων.—γίγνεσθαι, pres. infin. mid. of γίγνομαι. 2

34. Μυρμιδόνας, accus. plur. of Μυρμιδών.—ἐκ μυρμήκων, “from ants:” μυρμήκων, gen. plur. of μύρμηξ. The order is, τοὺς Μυρμιδόνας γεγονέναι ἄνδρας ἐκ μυρμήκων.—ἄνδρας, accus. plur. of ἀνὴρ, the accusative after γεγονέναι, as Μυρμιδόνας is the accusative before it.—γεγονέναι, “became,” i. e., were changed into.

LINE 1-3. Οἱ Νομάδες τῶν Λιθύων “the Nomades of the Liby- 3
ans,” i. e., the Libyan Nomades.—ταῖς ἡμέραις, “by days.” More literally, “by the days (which pass).”—ταῖς νυξίν, “by nights.”—ἀριθμοῦσιν, 3d plur. pres. indic. act. of ἀριθμέω.—ἐρωτηθεῖς, “having been asked,” i. e., when he was asked, 1st aor. part. pass. of ἐρωτάω.—τί μέγιστον, &c., “what is the greatest thing in the smallest compass.” Supply ἐστί. Literally, “what is greatest in smallest (space).”—μέγιστον, superlative of μέγας.—ἐλαχίστω, superlative of μικρός, properly from ἐλαχύς.—εἶπε, “said,” 2d aor. indic. act. from εἶπω.—φρένες ἀγαθαί, &c., “a sound mind in a human body.” Literally, “sound thoughts in a human being’s body.”—φρένες, nom. plur. of φρήν.—σώματι, dat. sing. of σῶμα.

4-6. γνώμη, “understanding.”—κρείσσω, “better.”—ἢ ῥώμῃ χειρῶν, “than strength of hands:” ῥώμῃ is the nominative to ἐστὶ understood.—χειρῶν, gen. plur. of χεῖρ. The regular gen. plur. is χειρῶν, for which we have here the poetic form χειρῶν, which is also Ionic.—γυνψίν, dat. plur. of γύψ.—αἰτία, “are a cause,” supply εἰσίν.—γυνναιζί, dat. plur. of γυνή. The order is, ἡ σιγὴ φέρει κόσμον γυναιζί.—φέρει, “brings with it,” 3d sing. pres. indic. act. of φέρω.—χαλεπόν, “a difficult matter.”—λέγειν πρὸς, “to speak to,” i. e., to reason with.—γαστέρα, accus. sing. of γαστήρ.—ὧτα οὐκ ἔχουσιν, “since it has not ears.” Literally, “not having ears:” ὧτα is the accus. plur. of οὖς.—ἔχουσιν, accus. sing. fem. pres. part. act. of ἔχω.

7-8. τῷ πόδε, “as to his two feet,” i. e., in both his feet: πόδε is the accus. dual of πούς. This is the accusative of nearer definition, where some supply κατὰ to govern it.—ἦν, 3d sing. imperf. indic. of εἶμι.—Ἡ Μήδεια, “Medea.” More literally, “the (well-known) Medea.”—γράφεται, “is painted,” i. e., is represented in a picture.—παῖδε, accus. dual of παῖς.—δεινὸν ὑποβλέπουσα, “sternly eying.” The verb ὑποβλέπω here denotes, literally, to look at one from under the eyelids, with a lowering expression. The adjective δεινὸν is used here adverbially.—ἔχει δέ, “she holds moreover,” 3d sing. pres. indic. act. of ἔχω.

9. τῷ δὲ ἀθλίῳ, &c., “while the two wretched ones sit smiling,” i. e., the two unhappy children, &c.—ἀθλίῳ, dual of ἀθλιός.—καθησθόν, 3d dual pres. indic. of κάθημαι.—γελῶντε, nom. dual pres. part. act. of γελάω.—μηδὲν τῶν μελλόντων εἰδότε, “knowing nothing of the things about to happen,” i. e., of what is about to befall them: μηδὲν, neuter of μηδεῖς.—μελλόντων, gen. plur. pres. part. act. of μέλλω.—εἰδότε, perf. part. act. of εἶδω, contracted from εἰδῆκότε; nom. sing. εἰδώς, contracted from εἰδῆκως.

10. καὶ ταῦτα ὁρῶντε, “and that too, although seeing.” The expression καὶ ταῦτα is analogous to the Latin expressions, *idque, et ea, et hæc*, &c.—ὁρῶντε, pres. part. act. of ὁράω.

11-16. μέγιστον, superlative of μέγας.—τυφλὸν, supply χρῆμά ἐστι, “is a blind thing.”—ἐλλιπές, supply again χρῆμά ἐστι, “is a defective thing.” The adjective is often put in the neuter with a masculine or feminine noun, χρῆμα or some equivalent term being understood.—πόλεως ψυχῇ, &c.

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3 The order is, οἱ νόμοι (εἰς) ψυχὴ πόλεως.—οὐκ ἔστιν οὐδὲν, “*there is nothing.*” Two negatives in Greek make a stronger negation.—ἔφη, “*said,*” 3d sing. imperf. indic. of φημί.—μémνησο, “*remember,*” 2d sing. perf. imperat. pass. of μμνήσκω, and the passive is here used in a middle sense, “*remind thyself,*” i. e., “*remember.*”—διαστάσεως, gen. sing. of διάστασις.—ἤρξω, “*didst begin,*” 2d sing. 1st aor. indic. mid. of ἄρχω.—διαλύσεως, gen. sing. of διάλυσις.—ἐγώ, nominative to ἡρξάμην understood, 1st sing. 1st aor. indic. mid. of ἄρχω.

17-24. Ἀλεξανδρέως, “*an Alexandrian,*” gen. sing. of Ἀλεξανδρεὺς.—κουρέως τὴν τέχνην, “*a barber by trade.*”—κουρέως, gen. sing. of κουρέυς.—τέχνην, accusative of nearer definition, where some supply κατά.—ὁμονοούντων ἀδελφῶν συμβίωσις, “*the union of concordant brethren:*” ὁμονοούντων, gen. plur. pres. part. act. of ὁμονοέω.—ἰσχυρότερα, comparative of ἰσχυρός.—ῥήθους βάσανος, “*a touchstone of character,*” i. e., a test of character.—ἵππος ἐθρεψεν, “*a mare nurtured:*” ἐθρεψεν, 3d sing. 1st aor. indic. act. of τρέφω.—τὸν Πύθωνα, “*the serpent Python.*”—κατετόξευσεν, “*he had shot with an arrow,*” 3d sing. 1st aor. indic. act. of κατατοξεύω. The aorist is here rendered into our idiom by a pluperfect.—ἦλθεν, “*came,*” 3d sing. 2d aor. indic. act. of ἔρχομαι.—παρέλαβε, “*took unto himself,*” 3d sing. 2d aor. indic. act. of παραλαμβάνω.—τῆς Γῆς, “*of the goddess Earth.*”

αἰδοῦς, “*of respect.*” The genitive is governed by ἄξιος.—ἔσει, “*thou wilt be,*” 2d sing. fut. of εἰμί, with the Porsonian or Attic termination (-ει), in place of the common form, ἔση.—ἐὰν πρῶτον ἄρξης, “*if thou shalt have first begun.*”—ἄρξης, 2d sing. 1st aor. subj. act. of ἄρχω.—αἰδεῖσθαι, “*to respect,*” pres. infin. mid. of αἰδέομαι.

25-34. ἔχουσιν, 3d plur. pres. indic. act. of ἔχω.—Ὁ Παρνασσός, “*Parnassus.*” The article is here emphatic. Literally, “*the (far-famed) Parnassus.*”—εἰσὶν, “*there are,*” 3d plur. pres. indic. of εἰμί.—τὸ μὲν, “*the one.*” Literally, “*this one indeed.*” Consult note on page 1, line 9.—καλούμενον, “*called,*” pres. part. pass. of καλέω, agreeing in the neuter with ὅρος understood after τὸ.—ἔχει, “*contains,*” 3d sing. pres. indic. act. of ἔχω.—κέρδη, nom. plur. of κέρδος.—φέρει, 3d sing. pres. indic. act. of φέρω. A singular verb with a neuter plural (κέρδη).—ἐφν, “*is,*” 3d sing. 2d aor. indic. act. of φύω, taking the place of ἐστί.—τιτρώσκει, 3d sing. pres. indic. act. of τιτρώσκω.—Δημήτριος ὁ Πολιορκήτης, “*Demetrius Poliorcetes.*” Literally, “*Demetrius the city-besieger,*” an appellation given to Demetrius, son of Antigonos, from his skill in besieging and taking cities.—ῥρει, “*used to take,*” 3d sing. imperf. indic. act. of αἰρέω.—κατασείων τὰ τεῖχη, “*shaking down their walls,*” i. e., by his military engines, many of which he himself invented: κατασείων is the pres. part. act. of κατασειώ.—πείθων, “*by persuading,*” i. e., by the force of persuasion and mild measures in negotiation: πείθων is the pres. part. act. of πείθω.

ἐγένετο, “*there was.*”—κατὰ, “*during.*”—ἀφ’ οὗ, “*from whom.*” Put for ἀπὸ οὗ, the final vowel of ἀπὸ being cut off by apostrophe, and the preceding consonant aspirated: οὗ is the genitive sing. of ὅς, ἡ, ὅ.—πλακούντων, gen. plur. of πλακοίς.—ὀνομάζεται, 3d sing. pres. indic. pass. of ὀνομάζω. A singular verb with a neuter plural (γέννη).—τίμα, “*honour,*” 2d sing. pres. imperat. act. of τιμάω, contracted from τίμαε,—τοῖς, “*thy.*”

4 LINE 1-3. κλείς, accus. plur. of κλείς, contracted from κλείδας.—φυλάττει, 3d sing. pres. indic. act. of φυλάττω.—πολύποδες, nom. plur. of πολύπους.—ἐλλοχῶσι, 3d plur. pres. indic. act. of ἐλλοχάω.—τὴν

ἀμπελον εἶπε, &c., "said that the vine bore three clusters." These three clusters are intended to mark, in a figurative manner, the three stages in the history of intemperance. Wine first attracts and pleases, then intoxicates, and finally brings with it loathing remorse.—εἶπε, 3d sing. 2d aor. indic. act. of εἶπω.—φέρειν, pres. infin. act. of φέρω, having the accusative ἀμπελον before it.

5-10. πόνος, supply ἐστί.—ἐλαβον, "I obtained," 1st sing. 2d aor. indic. act. of λαμβάνω.—ψυχῆς νοσοῦσης, &c. The order is, λόγος ἐστὶ φάρμακον νοσοῦσης ψυχῆς.—λόγος, "converse," i. e., friendly communing.—νοσοῦσης ψυχῆς, "of a distempered spirit," i. e., of a mind ill at ease: νοσοῦσης is the gen. sing. fem. pres. part. act. of νοσέω.—χαλεπὸν τὸ γῆρας, &c. The order is, τὸ γῆρας ἐστὶ χαλεπὸν βάρος τοῖς ἀνθρώποις.—χαλεπὸν βάρος, "a difficult burden."—ἀφ' οὗ, consult note on line 33, page 3.—καλεῖται, "is called," 3d sing. pres. indic. pass. of καλέω.—οὔτε οὔτε, "neither nor."—ὠφέλει, 3d sing. pres. indic. act. of ὠφελέω.

11-14. σιτοῦνται, "feed upon." Literally, "feed themselves upon," 3d plur. pres. indic. mid. of σιτέω. The thing fed upon follows in the genitive, the reference being to a part of the whole.—οὐκ, "are not." Supply εἰσὶ—Ἀγαθοκλέους ἐκλελοιπότες, "when Agathocles had died." More literally, "Agathocles having departed," genitive absolute: ἐκλελοιπότες is the gen. sing. of the perf. part. mid. of ἐκλείπω.—στάσεως. This and the other genitive, ἀναρχίας, are both governed by μεστὰ, an adjective of plenty.

15-17. ἐκ νεφέλης, &c., "from the clouds is borne onward abundance of snow and of hail." The expression μένος χιόνος, &c., is a poetic one, and means literally, "the might of snow and hail." It carries with it the combined ideas of abundance and force, so that in the present instance the allusion will be to an abundant rushing of snow and hail from the clouds.—βροντῇ δὲ φέρεται, "thunder, too, is produced," i. e., is the result of.—ἐξ ἀνέμων δὲ, "by the winds moreover."—ταράσσεται, 3d sing. pres. indic. pass. of ταράσσω.

18. καὶ νόσων ἥττων, &c., "is subject to both diseases and old age." Literally, "is less than," i. e., is inferior to, is less powerful than. Supply ἐστί.

20-28. εἶχεν, 3d sing. imperf. indic. act. of ἔχω.—τοὺς ἀπαιδεύτους διαφέρειν, "that the uneducated differed." Accusative with the infinitive.—διαφέρειν, imperf. infin. act. of διαφέρω, followed in construction by the genitive of the thing differed from (θηρίων).—ὀνειδιζόμενος, ὅτι, "on being reproached, because," pres. part. pass. of ὀνειδίζω.—τῷ γένει, &c., "I am a Scythian in my birth, but not in my manner of acting," i. e., but not in my character. Supply Σκύθης εἰμί. The form ἀλλ' is by apostrophe for ἀλλά.—ἐξῆν, "it was permitted," i. e., it was in the power of, it was optional with: 3d sing. imperf. indic. of ἔξεστι.—ζῆν, pres. infin. act. of ζάω. The Attics contract αἰ into η, and αἰ into η, in the four verbs, ζάω, διψάω, πεινάω, and χράομαι. This is properly a Doric and Ionic usage.

βασιλεύειν, pres. infin. act. of βασιλεύω. This verb governs the genitive, as being equivalent to βασιλεύς εἰμι.—ἄρχειν, pres. infin. act. of ἄρχω, which also governs the genitive (not expressed here), as being equivalent to ἄρχων εἰμί.—μένειν, pres. infin. act. of μένω.—ἢ παρὰ, "than to abide with." Supply μένειν or something equivalent.—ὄντι, "being at the same time," dat. sing. pres. part. of εἰμί.—ἀλλ' οὐχ εἵλετο, "he preferred not, however." Literally, "but he chose not for himself," 3d sing. 2d aor. indic. mid. of αἰρέω.—ἀργὸς ὢν, "remaining in indolence," i. e., leading an indolent life.

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4 Literally, "*being indolent.*"—καὶ μηδὲν χρώμενος τῇ ἀρετῇ, "*and in no respect exercising manly virtue:*" μηδὲν, the neuter of μηδεῖς, is the accusative of nearer definition, or, as others say, is governed by κατὰ understood: χρώμενος, pres. part. mid. of χράομαι.

29-33. δεῖ τοὺς νέους, &c., "*it behooves the young to use moderation in gait, and general deportment, and dress.*" More freely, "the young ought to be modest in gait, general deportment, and attire."—δεῖ, an impersonal verb, construed here with the accusative and infinitive.—χρῆσθαι, pres. infin. mid. of χράομαι.—ἔβαψεν, 3d sing. 1st aor. indic. act. of βάπτω.—μετὰ τοῦ παιδὸς Περσέως, "*along with her young son Perseus.*"—ἔρριψεν, 3d sing. 1st aor. indic. act. of ῥίπτω.—προσηνέχθη, "*was carried,*" 3d sing. 1st aor. indic. pass. of προσφέρω.

34. ποθεῖ, 3d sing. pres. indic. act. of ποθέω.—μεθ' ἡλιον, "*after the sun,*" i. e., after the glare of the sunlight: μεθ' is for μετά, having lost the final vowel by apostrophe, and the preceding consonant being changed into an aspirate.

5 LINE 1-5. κὰν ἀφέλῃς, &c., "*and if you take from him this change, you make his pleasure sorrow,*" i. e., you convert into a source of discomfort, what would otherwise prove a source of pleasure: κὰν is contracted from καὶ ἄν.—ἀφέλῃς, 2d sing. 2d aor. subj. act. of ἀφαιρέω.—ποιεῖς, 2d sing. pres. indic. act. of ποιέω.—ἔλαβε, "*received,*" 3d sing. 2d aor. indic. act. of λαμβάνω.—παρ' for παρά, by apostrophe.—τόξα, "*a bow and arrows.*" The force of the plural.—δότε, 2d plur. 2d aor. imperat. act. of δίδωμι.

7-12. Ξέρξου πολεμοῦντος, "*while Xerxes was carrying on war.*" Genitive absolute: πολεμοῦντος is the gen. sing. imperf. part. act. of πολεμέω.—ἔδόκει, "*thought.*" Literally, "*seemed,*" i. e., to her herself: 3d sing. imperf. indic. act. of δοκέω.—ἰδεῖν, "*that she saw,*" 2d aor. infin. act. of εἶδω. Where no pronoun is expressed with the infinitive, as in the present case, the reference is to the same person that is implied by the preceding verb, and the pronoun is in fact understood in the nominative. Thus ἔδόκει ἰδεῖν is for ἔδόκει αὐτὴ ἰδεῖν.—ἐκπρεπστάτα, accus. dual of the superlative of ἐκπρεπής.—τοῦ αὐτοῦ γένους, "*of the same lineage.*"—Φίλιππος. The well-known King of Macedonia, father of Alexander.—γενόμενος, "*having become,*" 2d aor. part. mid. of γίνομαι.—ἐκέλευσε, 3d sing. 1st aor. indic. act. of κελεύω.—τὸν μὲν . . . τὸν δέ, "*the one . . . the other.*"—φεύγειν, pres. infin. act. of φεύγω.—διώκειν, pres. infin. act. of διώκω.

13-19. κολάζονται, 3d plur. pres. indic. pass. of κολάζω.—ἐν ᾄδου, "*in hades,*" i. e., in the lower or invisible world. In this form of expression ᾄδου is governed by οἴκῳ or δώματι understood, and hence it means literally, "*in the abode or mansion of hades.*"—ἦσαν, "*were,*" 3d plur. imperf. indic. of εἶμι.—ἐκ γενετῆς, "*from their birth.*"—ἕνα, accus. sing. masc. of εἷς, μία, ἓν.—εἶχον, 3d plur. imperf. indic. act. of ἔχω.—τρεῖς οὖσαι, "*although they were three in number.*" Literally, "*being three.*"—καὶ ταῦτα, "*and these,*" referring to the eye and tooth, regarded as things, and therefore neuter here.—παρὰ μέρος, "*by turns.*"—ᾤπασαν, "*they imparted,*" 3d plur. 1st aor. indic. act. of ὀπάζω.—εἷς, "*on.*"—ἔγραφεν, "*used to write,*" 3d sing. imperf. indic. act. of γράφω.—ἅπερ, "*whatsoever things,*" accus. plur. neut. of ὅσπερ, ἥπερ, ὅπερ.—ἤκουε, 3d sing. imperf. indic. act. of ἀκούω.—ἀπορία κερμάτων, "*from an absolute want of a few pieces of money.*" As we would say, "*from the want of a few pence.*"—

ὥστε ἀνῆσασθαι, "with which to purchase." Literally, "so as to purchase," 1st aor. infin. mid. of ἀνέομαι. Page 5

20-28. ἐνειμε, "has bestowed," 3d sing. 1st aor. indic. act. of νέμω.—ταχυτῆτα, accus. sing. of ταχυτής.—κέρατα, accus. plur. of κέρας.—παῖδα ἔτι ὄντα, "while yet a child." Literally, "being as yet a child:" ὄντα is the accus. sing. of the pres. part. of εἰμί.—ἔτρεφε, 3d sing. imperf. indic. act. of τρέφω.—ἔθηκε, "rendered him," i. e., made him by this species of food: 3d sing. 1st. aor. indic. act. of τίθημι.—ἔφη, 3d sing. imperf. indic. of φημί.—δεῖν τὰς πόλεις κοσμεῖν, "that it behooved to adorn states," i. e., that the true mode of adorning a state was. The impersonal δεῖν (infin. of δεῖ) is here construed with the infinitive (κοσμεῖν, from κοσμέω) and the accusative ἀνθρώπους understood.—τῶν οἰκούντων, "of their inhabitants." Literally, "of those inhabiting them:" gen. plur. of οἰκῶν, pres. part. act. of οἰκέω.—τὰς μὲν ὀκτῶ, "eight."—τὴν δὲ μέσσην, agreeing with κεφαλὴν understood.

29-34. κεῖται, 3d sing. pres. indic. of κεῖμαι.—βραχύς ὁ βίος, "life is short." Supply ἐστί.—τέρψις. The order is, τέρψις ἡδονῆς κακῆς (ἐστί) βραχεῖα.—κέρδος αἰσχρὸν, &c. Supply ἐστί.—τὸ μέλλον ἀσάφες. Supply ἐστί.—γίγνεται, "arises." More literally, "is produced."—τὸν πλούσιον ἀμαθῆ, "the ignorant rich man," i. e., him who was rich but uneducated.—εἶπε, "used to call."

LINE 1-4. χρῆμα μὲν σφαλερὸν, "is an insecure thing." Supply 6 ἐστί.—δὲ, "and yet."—εἰσιν, "are," 3d plur. pres. indic. of εἰμί.—τυφλὸν ὁ πλοῦτος. The order is, ὁ πλοῦτος (ἐστί) τυφλὸν χρῆμα.—καλὸν ἡσυχία, "quiet is a pleasing thing."

5-7. ἔχει φόβον, "carry with them fear." Literally, "have fear," i. e., connected with them: ἔχει, 3d sing. pres. indic. act. of ἔχω.—τὸ πᾶν λαμπρὸν, "whatever is very dazzling." More literally, "the thing that is very brilliant."—κυρεῖ, equivalent here to ἐστί, 3d sing. pres. indic. act. of κυρέω.—οὐδ' ἀσφαλές, &c., "nor is every elevated situation among mankind a secure one." Supply ἐστί.

8-16. μετ' ὀλίγων ἀγαθῶν, "along with a few brave men:" μετ' by apostrophe for μετά.—ἅπαντας, accus. plur. masc. of ἅπας.—κακοὺς, "cowards."—μάχεσθαι, pres. infin. of μάχομαι.—οὐδὲν ὀργῆς ἀδικώτερον, "nothing is more unjust than anger." The comparative degree with a genitive.—πόλεμος ἐνδοξος, &c. The order is, ἐνδοξος πόλεμος (ἐστίν) αἰρετώτερος αἰσχροῦς εἰρήνης.—δεῖν τὸν ἀγαθὸν ἄρχοντα, &c., "that a good magistrate ought, on ceasing from his magistracy."—πανόμενον, pres. part. mid. of παύω.—γεγονέναι, "to be," perf. infin. mid. of γίνομαι.—σοφία. Supply ἐστί.—νεωτέρῳ πρεσβυτέρῳ, &c. The order is, οὐκ ἔξεστι νεωτέρῳ καταμαρτυρεῖν πρεσβυτέρῳ, "it is not permitted a young person to bear testimony against an elderly one." Literally, "it is not lawful for a younger to testify against an older person."—καταμαρτυρεῖν, pres. infin. act. of καταμαρτυρέω. The preposition κατὰ here, in composition, governs the genitive.

18-21. πολλὰ τῶν ζῶων, "many animals." Literally, "many of animals." The neuter plural πολλὰ has the verb (ἐστί) in the singular.—ὅσα ἔχει, "as many as have." A neuter plural with a singular verb: ὅσα is from ὅσος.—πλείους accus. plur. for πλείονας, comparative of πολὺς, and taking τεττάρων in the genitive.—τὸ ποιεῖν, "the doing a thing," nominative to ἐστί understood. The infinitive with the neuter of the article forms in Greek a species of verbal noun. So again, τὸ κελεῦσαι, "the ordering a

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6 *thing*.—ποιεῖν, pres. infin. act. of ποιεῖω.—κελεῦσαι, 1st aor. infin. act. of κελεύω.—γλυκίον, comparative of γλυκύς.—τῆς πατρίδος, “*than one’s country*.”—οὐκ ἔστιν οὐδὲν, “*there is nothing*.” Two or more negatives in Greek make a stronger negation.—κρείσσων οἰκτιρμοῦ φθόνος, “*envy is better than compassion*,” i. e., it is better to be envied for brilliant success, than to be pitied for want of spirit to achieve.—κρείσσων, irreg. comparative of ἀγαθός.

22-25. *χρῆ*, “*we ought*.” Impersonal verb.—σιγᾶν, pres. infin. act. of σιγάω.—ἢ, “*or else*.”—κρείσσονα σιγῆς, “*things better than silence*,” i. e., things more or less important in their nature, and therefore worthy of mention.—ὦτα, “*ears*,” accus. plur. of οὖς.—ἔχομεν, 1st plur. pres. indic. act. of ἔχω.—ἐν, accus. sing. neut. of εἰς, μία, ἐν.—ἵνα πλείω μὲν ἀκούωμεν, &c., “*in order that we may hear more and say less*.”—πλείω, accus. plur. neut. comparative of πολύς.—ἀκούωμεν, 1st plur. pres. subj. act. of ἀκούω.—ἥττονα, accus. plur. neut. of ἥττων, irregular comparative of μικρός.—λέγωμεν, 1st plur. pres. subj. act. of λέγω.—πλείον ἔστι, “*is more abundant*.”—συνφέροντος, “*than the useful*.” Literally, “*than that which is advantageous*,” gen. sing. pres. part. act. of συμφέρω.—ἄρχε, “*govern*,” 2d sing. pres. imperat. act. of ἀρχω. Governs the genitive, as being equivalent to a noun and verb.—μηδὲν ἥττον, “*no less*.”

26-28. *στέργε*, “*love*,” i. e., “*cherish a regard for*,” 2d sing. pres. imperat. act. of στέργω.—τὰ παρόντα, “*what you at present have*.” Literally, “*the things present unto you*,” accus. plur. neut. pres. part. of πάρεμι.—ζῆτε δὲ τὰ βελτίω, “*and yet at the same time seek after better things*.”—ζῆτει, 2d sing. pres. imperat. act. of ζητέω.—βελτίω, accus. plur. neut. of βελτίων, comparative of ἀγαθός.—οἱ τῶν τελετῶν, &c. The order is, οἱ μετέχοντες τῶν τελετῶν ἔχουσιν τὰς ἐλπίδας ἡδίους περὶ τῆς τελευτῆς τοῦ βίου, “*they who participate in the mysteries have more pleasing hopes respecting the end of life*,” i. e., the initiated have more cheering hopes respecting a future state, than the uninitiated: μετέχοντες, pres. part. act. of μετέχω, governing the genitive as indicating the taking part in a thing.—ἡδίους, accus. plur. of ἡδίων, comparative of ἡδύς.

31-35. τῶν ὄντων, “*of the things that are*,” i. e., of all things: gen. plur. pres. part. of εἶμι, agreeing with χρημάτων understood, just as πρεσβύτατον agrees with χρῆμα, also understood.—ἀγέννητος γάρ, “*for he is uncreated*.”—κάλλιστον κόσμος, “*the world is the fairest*,” i. e., the fairest thing of the things that are, τῶν ὄντων understood.—μέγιστον τόπος, “*space is the most extensive*.”—χωρεῖ, 3d sing. pres. indic. act. of χωρέω.—τρέχει, 3d sing. pres. indic. act. of τρέχω.—κρατεῖ, 3d sing. pres. indic. act. of κρατέω, and governing the genitive as equivalent to κράτος ἔχει, a noun and verb.—ἀνευρίσκει, “*it finds out*,” 3d sing. pres. indic. act. of ἀνευρίσκω.

7 LINE 1-9. γίγνεται, “*becomes*,” 3d sing. pres. indic. mid. of γίγνομαι.—τὸ μὲν γὰρ ὠόν, “*for its egg*.” More literally, “*for the egg (that contains it)*.”—χηνείου, “*than that of a goose*,” agreeing with ὠόν understood.—καὶ ἑπτακαίδεκάπηχυς, “*even seventeen ells long*.” Literally, “*of seven and ten ells in length*.”—ὁ τῶν πλείστων, &c. The order is, ὁ βίος τῶν πλείστων παραπόλλυται μελλησῶ.—παραπόλλυται, “*is ruined*,” i. e., is blasted in its fairest prospects, 3d sing. pres. indic. pass. of παραπόλλυμι.—κάλλιστον τὸ δικαιοῦτατον, &c., “*what is most just is fairest; to enjoy health, too, is easiest; and it is most pleasing to obtain the things which each one loves*,” i. e., which he desires to obtain.—ῥᾶστόν θ’, for ῥᾶστόν τε, the final vowel of τε being cut off by apostrophe and the

consonant changed to an aspirate: ῥῥῥστον is the superlative of ῥῥῥδιος.
 —ὕγιαίνειν, pres. infin. act. of ὑγιαίνω, taken as a noun (in prose it would be τὸ ὑγιαίνειν) and having ἐστί understood.—τυχεῖν, 2d aor. infin. act. of τυγχάνω, and governing τούτων ("those things") understood.—ὦν, gen. plur. neut. of ὅς, ἡ, ὅ.—ἐρᾷ, 3d sing. pres. indic. act. of ἐράω, and governing the genitive.—χειρίστοις, dat. plur. masc. of χειρίστος, irreg. superl. of κακός.—βελτίστοις, dat. plur. masc. of βέλτιστος, irreg. superl. of ἀγαθός.—ὑπερορᾷ, 3d sing. pres. indic. act. of ὑπεροράω.—οὔτε τοὺς ἀγαθοὺς θανμάζει, "nor spares, through admiration, the good:" θανμάζει is the 3d sing. pres. indic. act. of θανμάζω.

10-19. καὶ ἐν μέσῳ κεῖται, "and lies in the centre of the universe." The popular but erroneous belief of an early period. With μέσῳ supply τόπω or something equivalent.—ὅφ' ἡδονῆς διηνεκοῦς, "through long-continued pleasure," i. e., through uninterrupted enjoyment, and the satiety which this produces.—μὴ συνιένται, &c., "do not comprehend true felicity," i. e., have no conception of what forms true happiness: συνιένται is the 3d plur. pres. indic. mid. of συνίημι, and governing the genitive.—πατρὸς ἦν ἄφανοῦς, "was the son of an obscure father," supply ὁ υἱός after ἦν.—ἐκ τῆς ἐπιμελείας, "through care."—γίγνεσθαι δύναται, "are able to become," i. e., can become, or can be rendered.—τοῖς ἥρωσιν, "unto his heroes," i. e., those described in his poems.—πᾶσιν ὅμοιαν, "of the same kind for all."—ἀποδέδωκε, "has assigned," 3d sing. perf. indic. act. of ἀποδίδωμι.—περιεσύλησε, "despoiled," 3d sing. 1st aor. indic. act. of περισυλάω.—παρακειμένην αὐτῷ, "lying by the side of it," i. e., placed by the side of it. The dative αὐτῷ is governed by παρά in composition.—ἀφείλεν, "took away," 3d sing. 2d aor. indic. act. of ἀφαίρω.—ίδων, 2d aor. part. act. of εἶδω.—καὶ ἀπαίδεντον, "and at the same time uneducated."

21-30. φαίνεται, "appear," 3d sing. pres. indic. mid. of φαίνω, a singular verb with a neuter plural.—οὐ κρεῖττον, "is it not better?" Supply ἐστί.—ἀσπάσασθαι, "to choose." More literally, "to embrace," 1st aor. infin. mid. of ἀσπάζομαι.—ἐλευθέρου ἀνδρός ἐστιν, "it is the duty of a free man," i. e., of a free spirit.—τᾷληθῇ, "the truth," contracted for τὰ ἀληθῇ.—εἶχεν, 3d sing. imperf. indic. act. of ἔχω.—ἔφη, "used to say," 3d sing. imperf. indic. act. of φημί.—ῥίζας, accus. with the infinitive (εἶναι).—καθ' ᾧδου, "in Hades," καθ' by apostrophe for κατά.—διακρίνουσιν, "discriminate between," 3d plur. pres. indic. act. of διακρίνω.—δεινὸν ἐστί, &c., "it is a dreadful thing for the bad to rule over the good." More literally, "for the worse to rule over the better:" χείρους, accus. before the infinitive: irreg. comparative of κακός.—ἄρχειν, pres. infin. act. of ἄρχω.

31-36. ἔλεγεν, 3d sing. imperf. indic. act. of λέγω.—κρεῖττον, "that it was better." Supply εἶναι.—ἑξάπους οὔσα, "being six-footed:" οὔσα is the nom. sing. fem. of ὦν, οὔσα, ὦν, pres. part. of εἶμι.—τοῖς μὲν τέσσαρσι, &c., "walks on only four:" βαδίζει, 3d sing. pres. indic. act. of βαδίζω.—χρηται, 3d sing. pres. indic. of χράομαι.—ἐπολέμησεν, 3d sing. 1st aor. indic. act. of πολεμέω.—ἔτη, time how long, and therefore in the accusative.—ἔγραψε, 3d sing. 1st aor. indic. act. of γράφω.—βιώσας, "having lived," i. e., during a life of: 1st aor. part. act. of βίωω.

LINE 1-5. ὁ πρεσβύτερος, "the elder."—ἐπέραςε, "transported," 3d sing. 1st aor. indic. act. of περάω.—τοὺς Σήρας ἱστοροῦσι, &c., "they relate that the Seres live," &c.: ἱστοροῦσι, 3d plur. pres. indic. act. of ἱστορέω.—ζῆν, pres. infin. act. of ζάω.—καὶ τοὺς Χαλδαίους, &c., "and there is a report that the Chaldeans survive beyond a hundred years."—

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8 βιοῦν, pres. infin. act. of βιώω.—ὑπὲρ τὰ ἑκατὸν ἔτη. The article is frequently joined, in Greek, to numerals, to mark the complete sum, where in English it is seldom expressed.—λόγος. Supply ἐστί.

7-15. βιώσαι λέγεται, "is said to have lived." βιώσαι is the 1st aor. infin. act. of βιώω, and λέγεται, 3d sing. pres. indic. pass. of λέγω.—συγγραφεὺς ἑκατὸν, &c., "an historian of a hundred and twenty-four years," i. e., an historical writer, after having reached the age of one hundred and twenty-four years.—ἔτελεύτησε, 3d sing. 1st aor. indic. act. of τελευτάω.—βιούς, "after having lived," 2d aor. part. act. of βιώω.—ἔτος ἐν πρὸς, &c., "eighty-one years." Literally, "one year in addition to eighty."—Σιλίου ἐνός, &c., "Silvius having reigned thirty years wanting one."—ἐνός (ἔτους understood) is governed by δέοντα, the pres. part. act. of δέω.—βασιλεύσαντος, gen. absolute, 1st aor. part. act. of βασιλεύω.—ἐνὶ πλείῳ τριάκοντα ἔτων, "for one year more than thirty."—βοηθήσοντες, "in order to lend aid," fut. part. act. of βοηθέω.—διήλθον, "traversed," i. e., marched. Literally, "went through," 3d plur. 2d aor. indic. act. of διέρχομαι.

16-22. εἶπε, "said," 2d aor. indic. act. of εἶπω.—ἀπειλεῖς, 2d sing. pres. indic. act. of ἀπειλέω.—ἡ φύσις, understand after this ἀπειλεῖ θάνατον.—ἀπαντήσας, "having met," 1st aor. part. act. of ἀπαντάω.—τῷ ζῶντι, "the survivor." Literally, "the one that was living," imperf. part. of ζάω.—ἡρώτα, 3d sing. imperf. indic. act. of ἑρωτάω.—σὺ ἀπέθανες, "didst thou die?" 2d aor. indic. act. of ἀποθνήσκω.—τοῦτ', by apostrophe for τοῦτο.—ἀπολιποῦσα, "having left," 2d aor. part. act. of ἀπολείπω.—θαμίξεις, 2d sing. pres. indic. act. of θαμίζω.—οὐκ ἔστι τοῦτο σωφρονεῖν, "this is not acting discreetly:" σωφρονεῖν is the pres. infin. act. of σωφρονέω.—οὐχ οὕτω, "not on this condition," i. e., not with this understanding.—ὁ πατήρ σου παρέδωκεν, "did thy father give," 1st aor. indic. act. of παραδίδωμι.

23-28. ἀπορῶν, "being in great want," pres. part. act. of ἀπορέω.—ἐπίπρασκε, 3d sing. imperf. indic. act. of πιπράσκω.—γράφω, pres. part. act. of γράφω.—ἔλεγε, "said," referring to the contents of the letter.—σύγχαيره ἡμῖν, "congratulate me." Literally, "rejoice with us," 2d sing. pres. imperat. of συγχαίρω.—τρέφει, 3d sing. pres. indic. act. of τρέφω.—εἶναι λέγονται, "there are said to be."—οἱ τοὺς μὲν πολίτας, &c., "who wound their own citizens to death," i. e., who, whenever they wound any inhabitants of Latmus, sting them mortally. The expression τοὺς μὲν πολίτας σφισὶν means literally, "the citizens unto them," i. e., unto the scorpions.—ξένους. Supply παίονσι.—ἀγαπῶσι, 3d plur. pres. indic. act. of ἀγαπάω.

29-34. ἐρωτηθεῖς, "having been asked," 1st aor. part. pass. of ἑρωτάω.—αὐτοὶ ἑαυτοῖς, "they themselves unto themselves."—ἔφυσεν, "produced," 3d sing. 1st aor. indic. act. of φύω.—ἑαυτοῦ μὴ κρατῶν, "who does not control himself," i. e., who is a slave to his passions: κρατῶν, pres. part. act. of κρατέω.—οὗτος. Supply ἐστί.—κατὰ τὴν ἑαυτοῦ, &c., "bring presents unto him, each one according to his means."

9 LINE 1-5. πωλῶν, "offering for sale," pres. part. act. of πωλέω.—εἰς δεῖγμα, "for a sample."—περιέφερεν, 3d sing. imperf. indic. act.—ὦν, "if thou art," pres. part. of εἶμι.—ἀεὶ ταῦτά περὶ, &c., "ever decide in the same way about the same things," i. e., be ever consistent and impartial. Literally, "decide the same things about the same:" ταῦτά is for τὰ αὐτά.—γίγνωσκε, 2d sing. pres. imperat. act. of γιγνώσκω.—πρὸς χάριν, "through favour." Literally, "with reference to favour."—ἐπιμε-

λοῦ, "take care of," 2d sing. pres. imperat. mid. of ἐπιμελέω, and governing the thing cared for in the genitive.—βούλον, "wish," 2d sing. pres. imperat. mid. of βούλωμαι.—ἀρέσκειν, pres. infin. act. of ἀρέσκω.—πάντων μάλιστα, &c., "respect thyself most of all things."—αἰσχύνου, 2d sing. pres. imperat. mid. of αἰσχύνω.

6-11. οἱ πονηροὶ, &c. The order is, οἱ πονηροὶ ἀποβλέπουσι μόνον εἰς τὸ κέρδος, "the bad look only to gain."—ἀποβλέπουσι, 3d plur. pres. indic. act. of ἀποβλέπω.—τὰ πάθη, "his passions."—αὐτὸς ὑπ' αὐτῶν κολάζεται, "is himself chastised by them:" κολάζεται, 3d sing. pres. indic. pass. of κολάζω.—σώζεσθαι, pres. infin. pass. of σώζω.—καὶ ἐξ αὐτῶν, &c., "they draw him up even from deep caverns themselves," i. e., from the very midst of deep caverns.—ἀνασπῶσι, 3d plur. pres. indic. act. of ἀνασπῶ.—οὐδὲν τῆς εὐμορφίας ὄφελος, "there is no advantage from a fair exterior," i. e., no advantage arises from. Supply ἐστὶ after ὄφελος.—μὴ ἔχῃ, "may not have," 3d sing. pres. subj. act. of ἔχω.—εὐ θνήσκεις, "mayest thou die happily," 2d sing. pres. optat. act. of θνήσκω. The optative has here its genuine meaning, as indicating, namely, a wish.—ἔλθῃ, "may have come," 3d sing. 2d aor. subj. act. of ἔρχομαι.

12-17. ὅποτε σχολάζει, &c., "that whenever he had nothing to do, and was not leading an army." More literally, "that whenever he might have nothing to do, and might not be leading an army." The optative has here the force of the potential.—σχολάζει, 3d sing. pres. opt. act. of σχολάζω.—στρατεύοιτο, 3d sing. pres. opt. mid. of στρατεύω.—τῶν ἱπποκόμων οἰεσθαι, &c., "he thought he differed in no respect from his grooms." The absence of the pronoun from before οἰεσθαι, shows that this verb refers to the same person that is implied in ἔλεγεν. The pronoun is understood in the nominative.—μηδὲν, accus. sing. neut. taken adverbially.

ἂν μάλιστα εὐδοκιμοίῃ, "might gain applause in the greatest degree," 3d sing. pres. opt. act. of εὐδοκιμέω. Attic for εὐδοκιμοῖ.—καταφρονῶν, "by despising." Literally, "by thinking against." The genitive is governed by κατὰ in composition. Pres. part. act. of καταφρονέω.

18-21. θάπτουσιν τοὺς νεκροὺς, "inter their dead," i. e., dispose of their bodies after death.—ταριχεύοντες, "by embalming them." Supply αὐτούς.—Ῥωμαῖοι δὲ καίοντες, "but the Romans theirs, by burning them (on funeral piles)." After Ῥωμαῖοι supply θάπτουσιν τοὺς νεκροὺς, and after καίοντες the pronoun αὐτούς.—διώκουσιν, "actually pursue it." Supply αὐτόν.—εἵκαζε, "used to liken," 3d sing. imperf. indic. act. of εἰκάζω, without any augment.—τοῖς Ἑρμαῖς, "to their own Hermæ."—ἔχουσιν, "which have," dat. plur. pres. part. act. of ἔχω. The Hermæ, at Athens, were blocks, or trunks of stone, placed upright, and surmounted by a head of Mercury. They had no arms or legs; and hence Philip sneered at the Athenians, as saying much, and full of boasting, but doing nothing at all, and inefficient in the hour of action.

22-29. περὶ τὴν ἱατρικὴν ἐσπούδασε, "was full of zeal about the healing art," i. e., paid zealous attention to it. With ἱατρικὴν supply τέχνην.—ἐσπούδασε, 3d sing. 1st aor. indic. act. of σπουδάζω.—καὶ αὐτὸς ἱάτο, "and he himself used to practise it." Literally, "used to act as a physician," or "to heal," 3d sing. imperf. indic. mid. of ἰάομαι.—καὶ τὰ λοιπά, "and so forth." Literally, "and to do the other things," i. e., the other things connected with the practice of medicine. Supply ἐποίει, imperf. of ποιεῶ. The phrase is analogous to the Latin *et cetera*.

ἐστασιαζέτην, 3d dual imperf. indic. act. of στασιάζω.—ἐτι παῖδε ὄντε,

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9 "while yet boys:" *ὄντε* is the nom. dual masc. of *ὄν*.—*κατέλιπε*, "left behind," i. e., abandoned, 3d sing. 2d aor. indic. act. of *καταλείπω*.—*ἐξέπλευσε*, 3d sing. 1st aor. indic. act. of *ἐκπλέω*.—*ἀπήγαγεν*, 3d sing. 2d aor. indic. act. of *ἀπάγω*.—*ἤγαγεν*, "is wont to lead," 3d sing. 2d aor. indic. act. of *άγω*.—*ἐπρώτευσεν τῆς Ἑλλάδος*, "stood at the head of Greece." Literally, "was first of Greece:" 3d sing. 1st aor. indic. act. of *πρωτεύω*, which governs the genitive because equivalent to a superlative with the auxiliary verb.—*χρόνον*, "for a period." Continuance of time, and therefore in the accusative.—*χρωμένη*, "by following." Literally, "by using," pres. part. mid. of *χράομαι*.

30-33. Ὁ Διογένης, "the well-known Diogenes."—*ὅτι*. When *ὅτι* stands, as here, in the beginning of a direct remark or speech, it is not to be translated, but is equivalent merely to the inverted commas in English, that mark a speech or quotation.—*οἱ μὲν ἄλλοι κύνες*, "the rest of dogs." Diogenes, the Cynic, had the appellation of *κύων* given him on account of his snarling and snappish manner. He playfully alludes here to this peculiar appellation.—*ἐγὼ δὲ τοὺς φίλους*, &c., "I, however, bite my friends, in order that I may save them." Alluding to the caustic but salutary nature of his advice. With *ἐγὼ* supply *δάκνω*.—*σώσω*, 1st sing. 1st aor. subj. act. of *σώζω*.—*μηδενὶ συμφορὰν ὀνειδίσῃς*, "reproach no one with misfortune." Literally, "reproach misfortune to no one:" 2d sing. 1st aor. subj. act. of *ὀνειδίζω*.—*κἂν μόνος ᾦς*, "even though thou mayest be alone." *κἂν* is for *καὶ ἂν*, and *ᾦς* is the 2d sing. pres. subj. of *εἰμί*.—*φαῦλον μῆτε λέξῃς*, &c., "neither say nor do anything evil:" *λέξῃς* is the 2d sing. 1st aor. subj. act. of *λέγω*, and *ἐργάσῃ* is the 2d sing. 1st aor. subj. mid. of *ἐργάζομαι*.

10 LINE 1-2. *μηδέν*. The negation is strengthened in the Greek by the negative particles, but, in translating, *μηδέν* becomes equivalent to *τι*.—*αἰδοῦς παρὰ πᾶσιν*, &c., "thou wilt be worthy of respect with all:" *αἰδοῦς* is the contracted genitive of *αἰδώς*, and is governed by *ἄξιος*.—*ἔσει*, 2d sing. fut. indic. of *εἰμί*, with the Attic termination, instead of the common *ἔσῃ*.—*ἄρξῃς*, 2d sing. 1st aor. subj. act. of *ἄρχω*.—*αἰδεῖσθαι*, pres. infin. mid. of *αἰδέομαι*.

3-9. *ἀδύνατον*. Supply *ἐστί*.—*ἄνευ τῆς τῶν οὐρανίων θεωρίας*, "without the studious contemplation of celestial phenomena," i. e., without a knowledge of astronomy, &c.—*μεθ' ἡμέραν*, "during the day." Literally, "after day (had appeared)." *μεθ'* is for *μετά*, by apostrophe.—*ἔψας*, "having lighted," 1st aor. part. act. of *ἅπτω*.—*τὴν τῆς*. In this position of the article, the second agrees with the nearer noun, the first with the more remote; so that *τὴν* here agrees with *σκληρότητα*.—*καταλύσαντες*, "having laid aside." More literally, "having dissolved," or "loosened," 1st aor. part. act. of *καταλύω*.—*ἐξώκειλαν*, "dashed." More literally, "drove." A metaphor borrowed from the running of a vessel ashore.—*συννοικίσας*, 1st aor. part. act. of *συννοικίζω*.—*τοὺς τὴν Ἀττικὴν κατοικοῦντας*, "the inhabitants of Attica." More literally, "those who were inhabiting Attica," imperf. part. act. of *κατοικέω*.—*ἀπέφηνεν*, "made of them." Literally, "showed forth," i. e., to the world, 3d sing. 1st aor. indic. act. of *ἀποφαίνω*.

10-13. *τὸ καλῶς ἀποθανεῖν*, &c. The order is, *ἡ φύσις ἀπένειμεν τοῖς ἀγαθοῖς τὸ καλῶς ἀποθανεῖν ἰδίον*, "nature has assigned the dying well unto the good, as something peculiar," i. e., as their peculiar property. The article *τὸ* joined to the infinitive *ἀποθανεῖν*, produces a species of verbal noun: *ἀποθανεῖν* is the 2d aor. infin. act. of *ἀποθνήσκω*.—*ἀπένει-*

μεν, 3d sing. 1st aor. indic. act. of ἀπονέμω.—ὑπέμεινα, 1st sing. 1st aor. indic. act. of ὑπομένω.—ἐξ οὗ, “since.” Supply χρόνου. The full expression is, ἐκ τοῦ χρόνου ἐξ οὗ (χρόνου).—φιλοσοφεῖν ἐπενόησας, “thou hast turned thy thoughts to philosophy,” 2d sing. 1st aor. indic. act. of ἐπινόεω.—σεμνός τις ἐγένον, “thou hast become a grave sort of a person:” ἐγένον, 2d sing. 2d aor. indic. mid. of γίνομαι.—καὶ τὰς ὀφρῦς, &c., “and hast raised thy eyebrows above thy temples,” i. e., hast assumed a supercilious look: ἐπῆρας, 2d sing. 1st aor. indic. act. of ἐπαίρω.

14–19. ἄρτι μοι διακαθήραντι, “unto me having just cleaned,” dat. sing. 1st aor. part. act. of διακαθαίρω.—ἐπέστη, 3d sing. 2d aor. indic. act. of ἐφίστημι.—ἐπῆναι, 3d sing. imperf. indic. act. of ἐπαινέω.—τὴν φιλεργίαν, “my activity.” Literally, “the activity,” i. e., which I had displayed.—τούτων δὲ σπαρέντων, “and these having been sown,” 2d aor. part. pass. of σπείρω. Genitive absolute.—ἀνέτειλαν, 3d plur. 1st aor. indic. act. of ἀνατέλλω.—ἀφροσύνης ἐστὶ, &c., “the forming of wrong judgments about things is a mark of want of understanding:” κρίναι, 1st aor. infin. act. of κρίνω, forming with the article a species of verbal noun.—περιστεῖλαι, 1st aor. infin. act. of περιστελλω.

21–27. μαθὼν, “having learned,” 2d aor. part. act. of μαθάνω.—ζῇ, 3d sing. pres. indic. act. of ζάω.—ἀγοράσας, 1st aor. part. act. of ἀγοράζω.—φιλεῖ τῷ κάμνοντι, &c., “the deity loves to labour with him that labours.” More freely, “is wont to assist him that labours.”—οὐκ ἂν δύναιο, &c., “thou wilt not, I think, be happy, not having laboured,” i. e., without labour or employment of some kind or other: καμὼν, 2d aor. part. act. of κάμνω. The optative with ἂν is here employed to express a milder assertion than would have been conveyed by the simple future, and which we have endeavoured to convey by the words “I think.”

αὐτὸς ἔτεμεν, “cut with his own hands.” More literally, “himself cut,” 3d sing. 2d aor. indic. act. of τέμνω.—Δημοσθένους εἰπόντος, “Demosthenes having said.” Genitive absolute.—ἀποκτενοῦσι, 3d plur. fut. of ἀποκτείνω.—ἐὰν μανῶσι, “if they become insane,” 3d plur. 2d aor. subj. pass. of μαίνομαι.—ἐὰν σωφρονῶσιν, “if they become sane,” 3d plur. pres. subj. act. of σωφρονέω.

28–30. λέγε κακῶς, &c., “ay, speak ill, since thou hast not learned how to speak well.” There is here a play upon the words. The expression κακῶς λέγειν signifies both “to speak incorrectly” and “to speak injuriously,” and καλῶς λέγειν, on the other hand, both “to speak correctly” and “to praise.” “To speak correctly” here, is to speak in accordance with the dictates of true wisdom, i. e., philosophy.—μεμάθηκας, 2d sing. perf. indic. act. of μαθάνω.—ὁ καλὸς καὶ ἀγαθὸς ἀνὴρ, &c., “the man of moral excellence submits his own judgment to him who governs all things,” i. e., to the ruler of the universe. The expression καλὸς καὶ ἀγαθὸς ἀνὴρ is meant to indicate man as he should be, both externally and internally, and is best rendered by a paraphrase.—ὑποτέταχε, 3d sing. perf. indic. act. of ὑποτάσσω. The continued action implied by the perfect gives it here the force of a present.—διοικοῦντι, dat. sing. pres. part. act. of διοικέω.

32–36. τὸν εὐτυχοῦντα, &c., “it behooves the prosperous man to be wise,” i. e., we ought to make a wise use of prosperity. Literally, “it behooves him that is fortunate,” &c.—εὐτυχοῦντα, accus. sing. pres. part. act. of εὐτυχέω.—πεφνέκναι, perf. infin. act. of φύω, equivalent here merely to εἶναι.—κατ’ ὄναρ δοκῶν, &c., “imagining in a dream that he had trod-

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10 *den on a nail*," i. e., dreaming that he had, &c. : πεπατηκέμαι, perf. infin. act. of πατέω, and referring to the same person that is implied in δοκῶν, as the absence of the pronoun indicates.—ὑπαρ, "on waking."—περιεδήσατο, 3d sing. 1st aor. indic. mid. of περιδέω.—διὰ τί γὰρ, "why then." Literally, supplying at the same time the ellipsis, "(This serves thee right), for why," &c.—σφόδρα κεκυφότα, "greatly bent." More freely, "bent almost double," i. e., as indicative of pain: accus. sing. perf. part. act. of κύπτω.—συμβέβηκεν, 3d sing. perf. indic. act. of συμβαίνω.

11 LINE 1-4. οἱ πρὸς τὴν δόξαν, &c., "they who are eagerly desirous of renown." Literally, "they who gape after renown."—κεχρηότες, nom. plur. perf. part. mid. of χαίνω.—εἰρηκασί, 3d plur. perf. indic. act. of βέω.—τὸν ἥλιον εἶναι, "that the sun is." Accusative with the infinitive.—κατεσκεύασε, 3d sing. 1st aor. indic. act. of κατασκευάζω.—πεφενγὼς, perf. part. mid. of φεύγω.—ἐπὶ φόνῳ, "on account of a murder." He killed, through envy, Talus, his sister's son, having thrown him down from a window.

5-11. ἐπεφύκει, "was." Literally, "had been and continued," 3d sing. pluperf. indic. act. of φύω, and equivalent here to ἦν.—τοὺς πόδας, "of foot." More literally, "as to her feet." The accusative of nearer definition, where some understand κατά.—ἐπέπνεον, 3d plur. imperf. indic. act. of ἐπιπνέω.—ἐπεφρίκει, "was rough." Pluperfect rendered by the imperfect. Literally, "had been and continued rough," 3d sing. pluperf. indic. act. of φρίσσω.—ἐξηνθήκει, "swelled forth like an opening flower," 3d sing. pluperf. indic. act. of ἐξανθέω. Pluperfect again as an imperfect.

Δημοσθένης, &c., "Demosthenes replied to a thief, who said." Literally, "to a thief having said." In construction, ἔφη follows immediately after Δημοσθένης.—οὐκ ᾔδειν, "I did not know," 1st sing. pluperf. indic. act. of εἶδω, and rendered as an imperfect.—ὅτι δὲ σὸν, &c., "thou knewest, however, that it is not thine."—προσαγγελθείσης, "having been announced," gen. sing. fem. 1st aor. part. pass. of προσαγγέλλω. Genitive absolute.—ᾔδειν αὐτοὺς θνητοὺς γεννήσας, "I knew that I begat them as mortal." Some verbs in Greek (of which εἶδω is one) take with them a participle, where we employ the simple conjunction *that* with its clause. If the subject indicated by the participle be the same as that of the preceding verb, the participle stands in the nominative: if the subject be different, the participle is in one of the oblique cases.—χρήσιμ' for χρήσιμα.—εἰδὼς for εἰδὼς, perf. part. act. of εἶδω.—πόλλ' for πόλλα.

12-20. Θεόκριτος. Not the poet, but a sophist and public speaker. The verb συγγράφει, also, shows that the poet is not meant, as this verb applies only to prose composition.—ὅτι. Not to be translated. Equivalent merely to the inverted commas in English.—ὥς μὲν βούλομαι, &c., "I cannot write as I wish, and I do not wish to write as I can." With βούλομαι and δύναμαι supply συγγράφειν.—αἰσχύνεο. Ionic form for αἰσχύνου, 2d sing. pres. imperat. mid. of αἰσχύνω.—οὐκ ἄμισθον, &c. The order is, τὸ εὖ ποιεῖν οὐκ (ἔστιν) ἄμισθον.—κἂν μὴ παραχρήμα, &c., "even though a return for the kindness do not at the moment show itself." κἂν is for καὶ ἂν.—φαίνεται, 3d sing. pres. subj. mid. of φαίνω.—διὰ αἰσχροῦν αἰτίαν, "from some disgraceful cause."—ὄνειδος, "is a reproach." Supply ἐστί.—τὸν ὀργιζόμενον νόμιζε, &c., "think that the angry man differs from the madman only as regards continuance of time," i. e., his madness is as great, but only of shorter duration. Literally, "that he who is angry differs from him that is mad," &c.—ὑποχωρῶν ποτε, &c., "when

retreating on one occasion before the advancing foe." More literally, "when yielding once to enemies coming on:" ὑποχωρῶν is the pres. part. act. of ὑποχωρέω.—οὐκ ἔφη φεῦγειν, "said he was not fleeing:" οὐκ ἔφη is equivalent here to the Latin *negabat*.—ἀλλὰ διώκειν, &c., "but was pursuing an advantage lying in his rear." Meaning, that he yielded now, only in order to gain an advantage afterward.—τὸ συμφέρον. Literally, "that which was advantageous."

20-24. οἱ πάλαι Ἀθηναῖοι, "the early Athenians." An adverb placed like πάλαι, between the article and noun, is to be rendered frequently by an adjective. In fact, however, ὄντες is understood.—ἡμπεύχοντο, "used to array themselves in," 3d plur. imperf. indic. mid. of ἀμπέχω, with a double augment.—πῶς ἂν τις, &c., "how one might please men most."—εἰ ἥδιστα μὲν ἔφη, &c., "if, replied he, in conversing with them he should say what is most pleasing, and (in acting) should bear himself towards them in the most useful manner." More literally, "if he should converse with them most pleasantly, and bear himself most usefully." The adjectives ἥδιστα and ὠφελιμώτατα are to be construed adverbially. With προσφέροιο supply αὐτοῖς.

25-31. γεγόναμεν, "we have been born," 1st plur. perf. indic. mid. of γίνομαι.—γενέσθαι, "to exist," 2d aor. infin. mid. of γίνομαι.—ἔοικεν, "is like," 3d sing. perf. indic. mid. of εἰκω.—κατὰ τὴν ράχιν κυρτώμα, &c., "have on the back a swelling like a camel," i. e., like a camel's; as if the Greek had been, παρεμφερὲς τῷ τῆς καμήλου κυρτώματι.—δεδοίκασιν, "fear," 3d plur. perf. indic. mid. of δεῖδω.—οὐ τοσοῦτον, "not so much."—ὅσον, "as."—οὐκ ἀκήκοας, "hast thou not heard?" 2d sing. perf. mid. of ἀκούω, with the Attic reduplication.—ὄντες ἄνθρωποι τὸ παλαιόν, "being formerly men."—τὸ παλαιόν may be more literally rendered "of old."—μετέβαλον, "changed," i. e., were transformed: 3d plur. 2d aor. indic. act. of μεταβάλλω, translated here as if intransitive, but having in reality ἐαντούς understood.

31-34. ἐγρηγορός ἐνύπνιον, "is the dream of one awake," i. e., is a waking dream, gen. sing. perf. part. mid. of ἐγείρω.—πότε ἤρξατο, "when he began," 3d sing. 1st aor. indic. mid. of ἄρχω.—καταγιγνώσκειν ἑμαντοῦ, "to sit in judgment on myself." More literally, "to decide against myself," i. e., against my own foolish or evil propensities.

LINE 1-5. μέμνησο, "remember," 2d sing. perf. imperat. pass. 12 of μμνήσκω, and taken in a middle sense.—ὅτι σὺ ἤρξω, "that thou didst begin," 2d sing. 1st aor. indic. mid. of ἄρχω.—ἠῦξάτο ἔχειν, "wished he had," 3d sing. 1st aor. indic. mid. of εὐχομαι.—φίλῳ ὄντι, "who was a friend of his." Literally, "being a friend."—ἐχαρίσατο, 3d sing. 1st aor. indic. mid. of χαρίζω.

6-9. λόγισαι πρὸ ἔργου, "reflect before action," 2d sing. 1st aor. imperat. mid. of λογίζω.—Διογένης πρὸς τὸν, &c., "unto a person who had staggered him with a blow from a beam, and who cried out thereupon, 'take care,' Diogenes, having struck him with his staff, replied, 'take care.'" More literally, "unto the person who had," &c.—φύλασαι, 2d sing. 1st aor. imperat. mid. of φυλάσσω.—πλήξας, 1st aor. part. act. of πλήσσω.—περὶ, "towards."—οἷους ἂν εὖξαιο, &c., "as thou wouldst wish."

10-13. ἡ Ἰνάχον, "the daughter of Inachus." Supply θυγάτηρ.—μεταμορφωθείσα, "after having been transformed," 1st aor. part. pass. of μεταμορφόω.—νήξασθαι, "to have swam across," 1st aor. infin. mid. of νήχομαι.—δοῦναι τὸ ὄνομα, "to have given its name." The meaning is, that

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12 the passage or strait was called *Bosporus*, from βούς and πόρος, i. e., the passage of the cow.—παρὰ μικρόν, “almost.” Literally, “by the side of little.”—ἐπνίγη, 3d sing. 2d aor. indic. pass. of πνίγω.—ἔμοσεν, 3d sing. 1st aor. indic. act. of ἔμνυμι.—μὴ ἄψασθαι, “never to touch,” 1st aor. infin. mid. of ἅπτω, and governing the genitive, as referring to a part.—ἐὰν μὴ πρῶτον μάθῃ, “unless he shall first have learned,” 3d sing. 2d aor. subj. act. of μανθάνω.

15-16. φασὶ, “they say,” 3d plur. pres. indic. act. of φημί.—ἄραμένην, “having lifted,” 1st aor. part. mid. of αἶρω.—καθ’ ἡμέραν, “daily.”—λαθεῖν βοῦν φέρονσαν, “insensibly carried it when an ox,” i. e., advancing by little and little, carried it at last when it had become an ox. Literally, “escaped her own observation carrying an ox,” i. e., the increase in the animal’s weight was so imperceptible to her, from the daily custom of lifting it, that she at last carried it when grown into an ox, without perceiving that this required any unusual exertion of strength: λαθεῖν is the 2d aor. infin. act. of λανθάνω, and is very often rendered adverbially when joined with a participle, as in the present instance.

17-19. διὰ τοῦ σταδίου μέσον, “through the middle of the race-course,” i. e., along its whole length, which was one hundred and twenty-five paces, or 600 feet.—ὁ καταγωνισάμενος, “who conquered.”

21-26. θεοὶ σωτῆρες, “preserving deities.” Literally, “gods, preservers.” One of the nouns becomes an adjective in translating.—κυμάτων καὶ κινδύνον, &c., “have in their own good pleasure rescued me from billows and danger.” Literally, “took me out for themselves,” the force of the middle voice: κυμάτων and κινδύνον are governed by ἐκ in ἐξείλοντο, which is the 3d plur. 2d aor. indic. mid. of ἐξαιρέω.—τρέψομαι, “I will turn me,” 1st fut. mid. of τρέπω.—καὶ βαδιοῦμαι, &c., “and will go about in the country, dwelling there:” Attic future mid. for βαδίσομαι, from βαδίζω.—τὸν ἥλιον ἐπισκιάεσθαι, “that the sun was shaded,” i. e., was wont to be, imperf. infin. pass. of ἐπισκιάζω.—χάριεν, “it is good news.” Supply ἐστί. Literally, “it is a fine thing.”—ὅτι καὶ, &c., “since we will even,” &c.—μαχοῦμεθα, 2d fut. mid. (Attic contracted fut.) of μάχομαι.—ὅφοιτο, “he should see,” 3d sing. 1st fut. opt. mid. of ὅπτομαι.

27-31. αὐτὸ μόνον τὸ ὄνομα, “the name itself alone.”—ἐπιγέγραπται, “is inscribed,” 3d sing. perf. indic. pass. of ἐπιγράφω.—διατετάραγμαί τῇν γνώμην, “I am disturbed in mind.” Literally, “as to my mind,” perf. indic. pass. of διαταράσσω.—γνώμην, accusative of nearer definition, where some understand κατά.—πεπεδημένη, “fettered.”—ἐπιλέλησμαι, “I have forgotten,” 1st sing. perf. indic. pass. of ἐπιλανθάνω, in a middle sense.—ὃ παρεσκευασάμην, “which I had prepared,” 1st sing. 1st aor. indic. mid. of παρασκευάζω.

32-34. εἰ τοῖς ἐν οἴκῳ, &c. Two Iambic trimeters. “If we are abandoned by the riches (we once had) within our dwelling, still noble birth and generous sentiment remain.”—λελείμμεθα, 1st plur. perf. indic. pass. of λείπω.—οὐδεμία ἐτι τῶν πόλεων, &c., “no one as yet of states is safe, that has not for neighbours those who will do it harm,” i. e., who watch every opportunity of doing harm; and this, redoubling the watchfulness, ensures at the same time the safety of the state which they wish to injure.

13 LINE 1-6. ὥς τετμησθαι, &c., “so as to have its territories ravaged, its cities sacked, its private dwellings overthrown, its political institutions subverted, and its laws completely broken up.” Literally, “so as for its territories to be ravaged, its cities to be sacked,” &c. Accusa-

tives before infinitives throughout the whole sentence. What is here stated is meant as an explanation of the evils that bad neighbours would inflict on a state if they succeeded in conquering it.—*τετμηῆσθαι*, perf. infin. pass. of *τέμνω*.—*πεπορθῆσθαι*, perf. infin. pass. of *πορθέω*.—*γεγενῆσθαι*, perf. infin. pass. of *γίνομαι*.—*ἀνεστρέφειν*, perf. infin. pass. of *ἀναστρέφω*.—*καταλελύσθαι*, perf. infin. pass. of *καταλύω*.—*ἄνθρωπος ὢν*, “since thou art mortal.”—*τῆς κοινῆς τύχης*, “the fortune that is incident unto all,” i. e., the common nature of misfortune.—*τέθασται*, “lies buried,” 3d sing. perf. indic. pass. of *θάπτω*. Observe the continued meaning implied by the perfect.

7-13. *Ὁ Σαρδανάπαλλος ἐκεῖνος*, “that Sardanapālus yonder.”—*ὁ τὸ σῶμα ἐντετριμμένος*, “who (during life) was painted as to his person.” Literally, “rubbed in (with colours),” *χρώμασι* being understood: perf. part. pass. of *ἐντρίβω*.—*διαπεπλεγμένος*, perf. part. pass. of *διαπλέκω*.—*κατορωρυγμένος*, perf. part. pass. of *κατορύσσω*, with the reduplication.—*καὶ ἐν βασιλείῳ κατακεκλεισμένος*, “and secluded in a palace,” perf. part. pass. of *κατακλείω*.—*οὐδὲν ἄλλο ἢ*, “nothing else but.”—*ἐνδεδέσθαι*, perf. infin. pass. of *ἐνδέω*.—*τιμωρίας χάριν*, “as a punishment.” More literally, “for the sake of punishment:” *χάριν* is the accusative singular absolute; where some, however, understand *κατά*.—*μεμιγμένην φύσιν ἀνδρὸς καὶ θηρίου*, “a blended nature of man and beast,” perf. part. pass. of *μίγνυμι*.

14-17. *προσῆρηται*, “is attached unto,” 3d sing. perf. indic. pass. of *προσαρτάω*.—*τοῖς δὲ ἄλλοις ζώοις*, “but in the rest of animals.”—*προσπέπλασται*, 3d sing. perf. indic. pass. of *προσπλάσσω*.—*Ῥωμαίων αἱ πολλαὶ γυναῖκες*, &c., “the majority of Roman females are accustomed to wear the same sort of sandals with the men.” The article changes the signification of *πολλὰ*, and several other adjectives. Thus *πολλαὶ γυναῖκες*, “many women;” but *αἱ πολλαὶ γυναῖκες*, “the majority of women.”—*Ῥωμαίων γυναῖκες*. Literally, “females of the Romans.”—*τοῖς ἀνδράσιν*, the dative of similarity, after *αὐτός*.—*εἰθισμέναι εἰσὶν*, 3d plur. perf. indic. pass. of *ἐθίζω*.

19-22. *γυμνὸς ἀληλμμένος*, “naked and anointed,” perf. part. pass. of *ἀλείφω*, with the reduplication.—*ἀπηγχονισμένος*, perf. part. pass. of *ἀπαγχονίζω*.—*εἶθε γὰρ ἔφη*, &c., “exclaimed, ‘a capital sight, for would that all trees bore such fruit!’” The particle *εἶθε* here denotes a wish, while *γὰρ* refers to something that precedes and is understood. This ellipsis, involving an assent on the part of the speaker, we have endeavoured to express by the words, “a capital sight.”—*ἤνεγκεν*, 3d sing. 2d aor. indic. act. of *φέρω*.—*διεσπαρμένοις τοῖς Πέρσαις συνεπλέκοντο*, “grappled with the scattered Persians,” perf. part. pass. of *διασπείρω*.

23-27. *τὸ εἰμαρμένον*, “what is fated,” perf. part. pass. of *μείρω*. It may also be rendered as a noun, “fate.”—*ἐμαστίγον*, “was flogging,” 3d sing. imperf. indic. act. of *μαστιγώω*.—*εἴμαρτο*, “it was fated,” 3d sing. pluperf. indic. pass. of *μείρω*, rendered as an imperfect.—*καὶ δαρήναι*, *Ζήνων ἔφη*, “ay, replied Zeno, and to be scourged as often as thou stolest.” Literally, “and to be scourged too,” 2d aor. infin. pass. of *δέρω*. We have endeavoured here to express, by a somewhat free version, the peculiar force of the aorist. Zeno, the founder of the Stoic sect, maintained that all things were the result of absolute necessity. The appeal of the slave is based upon this doctrine.—*ἅπασιν τοῖς ἁμαρτάνουσι*, “for all who offended.”—*ὤριστο*, 3d sing. pluperf. indic. pass. of *ὀρίζω*, to be rendered as an imperfect.—*ἡμμένας*, “ignited,” perf. part. pass. of *ἄπτω*.

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13 28-36. ὠνόμασεν, 3d sing. 1st aor. indic. act. of ὀνομάζω.—δὲ, “whereas.”—τῆς αὐτῆς ἡμέρας, “on the same day.” Part of time is put in the genitive.—ὥφθη, 3d sing. 1st aor. indic. pass. of ὀπτομαι.—ἡξιόωσαν, “were thought worthy of,” 3d plur. 1st aor. indic. pass. of ἡξιόω, and governing the genitive, like ἄξιος, from which it comes.—πάτριον, “an hereditary privilege,” i. e., a privilege handed down to them from their fathers.—ἡγεῖσθαι, “to stand at the head of.” More literally, “to take the lead of,” pres. infin. mid. of ἡγεομαι.—ἤκμασε, 3d sing. 1st aor. indic. act. of ἀκμάζω.—ἐπὶ, “in the time of.”—κατέβη, “descended,” i. e., was perpetuated: 3d sing. 2d aor. indic. act. of καταβαίνω.—ἐφνύλαχθη, 3d sing. 1st aor. indic. pass. of φνύλασσω.—ἐθανυμάσθη, 3d sing. 1st aor. indic. pass. of θανυμάζω.

14 LINE 2-6. ἐσφάγη, “was slain,” 3d sing. 2d aor. indic. pass. of σφάττω.—κατεκόπη καὶ διεφθάρη, “was cut to pieces and destroyed:” κατεκόπη is the 3d sing. 2d aor. indic. pass. of κατακόπτω.—διεφθάρη, 3d sing. 2d aor. indic. pass. of διαφθείρω.—εἰ μεθυσθείη, “in case he were intoxicated,” i. e., whenever he was: 3d sing. 1st aor. opt. pass. of μεθύσκω.—ἐμπτύουσι τοῖς παιδίοις, “spit into the bosoms of their children.” This curious piece of superstition is still practised in Greece. (Consult Dodwell’s Travels, vol. ii., p. 36).—ὡς μὴ βασκανθῶσιν, “that they may not be injured by the evil eye.” Literally, “may not be spell-bound.” (Dodwell, vol. ii., p. 30, seq.).

7-11. νέος ὢν, “when young.”—ὀφθῆναι, 1st aor. infin. pass. of ὀπτομαι.—λόγος, “a tradition.”—ὑσθῆναι, “were rained upon,” 1st aor. infin. pass. of ὑώ.—χρυσὴν ἐπ’ αὐτοὺς, &c., “Jupiter having broken a golden cloud upon them:” ῥήξαντος, 1st aor. part. act. of ῥήγνυμι. Genitive absolute.—ἐπὶ Ἄττος διὰ λίμον, &c., “that games were invented in the reign of Atys, in consequence of a famine.” The number of daily meals was lessened in consequence of the scarcity, and to call off the attention of the Lydians from this circumstance, games and amusements were introduced.—εἰρεθῆναι, 1st aor. infin. pass. of εὐρίσκα.

11-19. Ἀριάδην οἱ μὲν φασὶν ἀπάγξασθαι, “some say that Ariadne hung herself,” 1st aor. infin. mid. of ἀπάγγω.—ἀπολειφθεῖσαν, 1st aor. part. pass. of ἀπολείπω.—οἱ δὲ, “but others,” φασὶ understood.—κομισθεῖσαν, 1st aor. part. pass. of κομίζω.—γαμηθῆναι, 1st aor. infin. pass. of γαμέω.—τραφεῖς, “having been nurtured,” 2d aor. part. pass. of τρέφω.—καὶ μάλιστα ἐν τοῖς, &c., “and having in particular been carefully trained in gymnastic exercises.”—ἐγένετο, “became,” 3d sing. 2d aor. indic. mid. of γίνομαι.—ἐπὶ, “on account of.”—κῆξοστρακισθεὶς διὰ τοῦτο, “and having been banished for this:” for καὶ ἐξοστρακισθεὶς, 1st aor. part. pass. of ἐξοστρακίζω.—πόνον μεταλλαχθέντος, &c., “toils are pleasing, when labour is changed,” i. e., change of labour enables us to endure toils more easily, 1st aor. part. pass. of μεταλλάσσω.

20-25. ὁ μέλλεις πράττειν, “what thou art about to do.”—ἀποτυχῶν, “having failed,” 2d aor. part. act. of ἀποτυγχάνω.—γελασθήσει, 2d sing. 1st fut. indic. pass. of γελάω, with the Attic termination, in place of the common form γελασθήσῃ.—σκόπει, “see,” 2d sing. pres. imperat. act. of σκοπέω.—τὰς τιμὰς, “the honours which are their due.” Observe the force of the article.—μηδὲν, “in no respect.”—ἀδικηθήσονται, 3d plur. 1st fut. indic. pass. of ἀδικέω.—αἰδοῦ, “respect,” 2d sing. pres. imperat. mid. of αἰδέομαι.—ἅπαντα δόκει ποιεῖν, &c., “think that thou art doing all things, as if about to escape the observation of no one.” The reference

in ποιεῖν being to the same person implied in δόκει, the pronoun does not appear before the infinitive, but is understood in the nominative, and with this nominative λήσων agrees.—λήσων, 1st fut. part. act. of λανθάνω.—καὶ γὰρ ἐὰν, &c., “for even though thou mayest have concealed it for the present, thou wilt afterward be discovered,” i. e., mayest have concealed what thou art doing: κρίψης, 2d sing. 1st aor. subj. act. of κρύπτω.—ὀφθήσει, 2d sing. 1st fut. indic. pass. of ὀπτομαι.

26-32. ἀποσταλεις, 2d aor. part. pass. of ἀποστέλλω.—ὑδρεύσασθαι, “to draw water,” 1st aor. infin. mid. of ὑδρεύω.—ἡρπάγη, “was forcibly carried off,” 3d sing. 2d aor. indic. pass. of ἁρπάζω.—καταπίνων, 2d aor. part. act. of καταπίνω.—ἄπεπνίγη, 3d sing. 2d aor. indic. pass. of ἀποπνίγω.—ἐρρίφη, 3d sing. 2d aor. indic. pass. of ρίπτω.—ἐκρύβη, “hid himself,” 3d sing. 2d aor. indic. pass. of κρύπτω, in a middle sense.—πνυθόμενον, “having inquired,” 2d aor. part. mid. of πυνθάνομαι.—καιρὸν ἔχω μὴ ἀσθενήσας, “I have had a fair time of it in not having been sick,” i. e., I have been lucky enough not to be sick for some time back. Observe the force of καιρὸν, which, besides its other meanings, has that of “a favourable,” or, “advantageous time:” χρόνον would have denoted mere continuance of time. The verb ἔχω implies here, in fact, “I have had and still have.”—ἐλθεῖν, 2d aor. infin. act. of ἔρχομαι.

32-37. λέγεται τὸν Κινεάν, &c., “it is said that Cineas, when he perceived the spirit of the Romans, remarked unto Pyrrhus, that their senate appeared to him an assembly of kings.”—φανείη, 3d sing. 2d aor. opt. pass. of φαίνω, in a middle sense. In such constructions as the present, the optative is employed to denote what is passing in the mind of the individual who speaks, or, in other words, to express his own thoughts, not those of the writer also.—συγκρινομένων, “being compared.” Genitive absolute.—φανείη ἂν, “will appear.” A softened expression instead of φανήσεται, and meaning strictly, “will appear in all likelihood.”

LINE 1-4. ὁ φθονέων, &c., “the envious man afflicts himself as a private foe,” i. e., envy pains him who entertains it, in as great a degree as this one would seek to pain a bitter foe. Literally, “he who envies.” The first four sentences of this paragraph are from Ionic writers; and as the Ionic dialect delights in a concurrence of vowel sounds, the verbs are therefore free from contractions.—θάρσος σὺν λόγῳ, “courage united with wisdom.”—τὸ ὃν μετὰ, “that which is coupled with,” i. e., that kind of courage, which, &c.—δοκέοντες, “appearing.”—οὐκ ἀληθῶς φιλέουσιν, “do not in reality so love,” i. e., they prove their own worst enemies.—νόει, “reflect.”—πρᾶπτε, “act.”

5-7. ἐρωτηθεῖσα, 1st aor. part. pass. of ἐρωτάω.—τῶν ἄλλων, “of all women.” Supply γυναικῶν. Literally, “of the rest of women,” i. e., in respect of the rest of women.—ὅτι, not to be translated, but equivalent merely to the inverted commas in English.—τοῦ ἀνδρός, “of my husband.”

8-13. τὸν ταπεινὸν, &c., “makes the man of humble mind entertain lofty notions.” Literally, “makes the humble man think greatly,” i. e., proudly or loftily.—τὸν τὰς ὀφρὺς αἶροντα, “him that raises his eyebrows,” i. e., the supercilious man.—ἡ συνήθεια, &c., “familiarity begets satiety,” i. e., a thing with which we are familiar eventually tires, and leads to a desire of change.—οἰκοῦντες γῆν, “while inhabiting the land, for example.”—καὶ πλέοντες πάλιν, &c., “and again, while sailing on the sea, we look around for the land:” πλέοντες here has no contraction. The verbs πλέω, πνέω, ῥέω, τρέω, and χέω, do not suffer contraction, except into ει.—οἱ

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15 πλεονεκτούντες, "the grasping." More literally, "they who strive to gain more," i. e., by undue means.—τὸ ἐπιβουλεύειν, &c., "having plotting and envy natural unto them." The infinitive, with the neuter of the article, taken as a verbal noun. The article is to be supplied with φθονεῖν.

16-18. οἶνον γὰρ εὑροῖς ἄν, &c., "for couldst thou find anything more practical in its effects than wine?" The particle γάρ refers to something going before, but here omitted.—πλουτοῦσι, "they are rich," i. e., in their own imagination.—διαπράττονσι, "they accomplish things."—νικῶσιν δίκας, "they gain lawsuits." Still referring to the influence of wine upon the imagination.

20-24. μεθύων, "while intoxicated." A falsehood of course.—ᾄδων, "by singing."—τοὺς ἤδη γεγηρακότας, &c., "those of their parents who were now advanced in years," accus. plur. perf. part. act. of γηράσκω.—ἀνήρουν, 3d plur. imperf. indic. act. of ἀναιρέω.—τὸ παλαιόν, "anciently." The article with the neuter of the adjective taken adverbially.—ῥκουν, 3d plur. imperf. indic. act. of οἰκέω.—τὸ παλαιὸν ταμείον, "the granary from of old." More literally, "the ancient granary."

25-33. ὁ μηδὲν ἀδίκων, "he that is guilty of no injustice." Literally, "he who is unjust in no degree."—δεῖται, 3d sing. pres. indic. mid. of δέομαι, which governs the genitive as being a verb of want.—ναυαγεῖν μέλλων, "being about to suffer shipwreck."—ἤτει, 3d sing. imperf. indic. act. of αἰτέω.—διαθήκας, "his will." Slaves were often emancipated by their masters in their wills.—τὴν Ἀχιλλέως ἄσπίδα, &c., "Homer has described the shield of Achilles as bearing on it the whole heavens, and also persons cultivating the ground, and marrying, and contending at law, and carrying on warfare." The accusatives γεωργοῦντας, γαμοῦντας, &c., depend, in common with οὐρανὸν, on φέρονσαν.

16 LINE 1-6. Ὁ Βάκχος, &c., "Bacchus is also called Lenæus from the treading of the grapes in the wine-vat."—λέγεται, "is said."—κατακλίνεσθαι τινα, "for any one to recline." The accusative with the infinitive. The ancients generally reclined at eating.—εἰ μὴ τις κεντήσειεν, "unless he had wounded." Literally, "unless he might have wounded." The pronoun τις, from its having been employed in the previous clause, becomes equivalent here merely to "he:"—κεντήσειεν is the 3d sing. 1st aor. opt. act. of κεντέω, and is the Æolic form for κεντήσαι.—οὐ τοῖς οὔσι, &c., "not by adding to his present means, but by lopping away the greater part of his present wants," i. e., not by making more money, but by having fewer wants. More literally, "not by adding to the things that are (at present, unto him), but by cutting around the most things of (i. e., connected with) his (present) want."—οὔσι, dat. plur. pres. part. of εἰμί.—προστιθεῖς, pres. part. act. of προστίθημι.

8-10. μηδέποτε φρονήσης, &c., "never think highly of thyself, and yet, on the other hand (ἀλλὰ δέ), do not despise thyself," i. e., do not think meanly of thyself.—φρονήσης 2d sing. 1st aor. subj. act. of φρονέω.—θανάτου μελέτην, "a preparation for death."—ἐκάλεσεν, "used to call."

11-18. πόλλ' for πολλὰ, by apostrophe.—καλά, "advantages." Literally, "fine things," i. e., connected with it.—τὰ σπουδαῖα, "worthy things."—κἂν μὴ ᾗ, "even though there be not at the time:" κἂν for καὶ ἂν.—ᾗ, 3d sing. pres. subj. of εἰμί.—ἀντιβροντᾶν τῷ Διὶ, "to thunder in rivalry with Jove," i. e., "to emulate the thunder of Jove." Literally, "to thunder against Jove."—καλὸν τὸ γηρᾶν, &c., "to be old is good, and not to be

old is good," i. e., age and youth have each their respective advantages.—*εἰ ἡρίστηκεν*, "if he has breakfasted," 3d sing. perf. indic. act. of *ἁριστάω*. The perfect gives more animation to the sentence, and brings the scene more before the eyes of the reader.—*ἐπὶ ξένης*, "in a foreign land." Supply *γῆς*. Literally, "upon foreign earth."—*εἰς ᾗδον*, "unto Hades." Supply *δῶμα*. Literally, "unto the mansion (or home) of Hades."

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19-30. *τὸν τρόπον τοῦτον*, "in the following manner." The accusative of nearer definition, where some supply *κατά*.—*κάθηνται*, "they lurk." Literally, "they sit," 3d plur. pres. indic. of *κάθημαι*.—*εἰς τὴν ἐκείνων χροιάν*, "into their colour," i. e., into the colour of the rocks.—*δοκοῦσιν*, "appear."—*προσνέουσιν*, not contracted. Consult note on line 12, page 15.—*ἀφυλάκτους ὄντας*, "being off their guard."—*περιβάλλονσι*, "encircle." Literally, "throw around."—*Ἰππειον Ποσειδῶνα*, "the equestrian Neptune."—*ἐπὶ Ἰσθμῷ*, "at the Isthmus of Corinth." More literally, "upon the Isthmus."—*μή ποτε ὀφθῆναι*, "was never seen," 1st aor. infin. pass. of *ὀφθαίρω*.—*ἐρυθριῶν*, "blushing," accus. sing. neut. pres. part. act. of *ἐρυθρίαω*, and contracted from *ἐρυθριάων*.—*οὐδὲ τὸν ἀέρα εἰων*, "left not even the air," 3d plur. imperf. indic. act. of *εἶω*.

31-36. *ὃν ἐβίω χρόνον*, "as long as he lived." More literally, "during what time he lived," 3d sing. 2d aor. indic. act. of *βιόω*.—*οὐδὲν ἢ*, "on nothing else but." Supply *ἄλλο*.—*ἀπείχετο*, "abstained from." More literally, "kept himself from," 3d sing. imperf. indic. mid. of *ἀπέχω*.—*ἐξετύφλωσεν*, 3d sing. 1st aor. indic. act. of *ἐκτυφλώω*.—*τὸν οἶνον ἀπογνιῶν*, "that wine lames," pres. infin. act. of *ἀπογνιόω*.—*βιοῖ γὰρ οὐδεὶς*, &c., "for no one lives in the way that he prefers." More literally, "for no one lives in that way (τοῦτον τὸν τρόπον), in which way (ὃν τρόπον) he prefers to live (βιοῦν)."—*προαιρεῖται*. Literally, "chooses in preference for himself," 3d sing. pres. indic. mid. of *προαίρω*.

LINE 2-6. *τῷ Μεγάλῳ προσαγορευθέντι*, "surnamed the Great," 17
1st aor. part. pass. of *προσαγορεύω*. The passive participle has here the same case after it as before it.—*πρὸς ὅπλα ὠρχοῦντο*, "were accustomed to dance to the clashing of arms." Compare the analogous phrase, *πρὸς αὐλοὺς ὀρχεῖσθαι*, "to dance to the music of flutes."—*ὠρχοῦντο*, 3d plur. imperf. indic. mid. of *ὀρχέομαι*.—*ποιεῖσθαι Πύρρον ἡγεμόνα*, "to make Pyrrhus their leader." Literally, "to make Pyrrhus a leader for themselves," pres. infin. mid. of *ποιέω*.—*καλεῖν*. Supply *αὐτὸν*.—*τὴν βασιλείαν αὐτῷ*, &c., "declined the sovereignty when offered to him." More literally, "asked away for himself from the sovereignty," &c., 3d sing. 1st aor. indic. mid. of *παραίτέω*.—*τὴν λιτότητα*, "the simple life which he led." Observe the force of the article.

7-10. *φίλους μὴ ταχῶ κτῶ*, "do not acquire friends hastily." More literally, "acquire not friends for thyself hastily," 2d sing. pres. imperat. mid. of *κτάομαι*, and contracted for *κτάων*.—*οὐ χαλεπῶς τὸν μέγαν*, &c., "great wealth without difficulty, but scanty riches with toil," i. e., the whole difficulty lay in the commencement. Supply *ἐκτησάμην*, to govern the accusative *πλοῦτον*, which last is understood after *μέγαν* and *βραχὺν* respectively.—*οὕτω περὶ ζῆν*, &c., "strive to live in such a way, as if thou wert about to live for both a short and a long period," i. e., be ever ready for death, whether it come in early or advanced years, and yet enjoy at the same time the rational pleasures of existence: *πειρῶ* is the 2d sing. pres. imperat. mid. of *πειράω*, and contracted for *πειράων*.

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17 11-14. ἡδέως μὲν ἔχε, &c., "be courteous unto all, but make use only of the best," i. e., avail thyself only of the services of the most worthy. Literally, "have thyself pleasantly unto all." After ἔχε supply σεαντόν.—χρῶ, 2d sing. pres. imperat. mid. of χρᾶσθαι, and contracted from χράου.—εἰ σὺ ἐθεάσω, "if thou hadst beheld," 2d sing. 1st aor. indic. mid. of θεάσθαι.—ἐγώ, nominative to ἐθεασάμην understood.—ὅτι οὐκ ἂν ἐπαύσω, "that thou wouldst not have ceased," 2d sing. 1st aor. indic. mid. of παύω.—κτᾶσθαι ταῖς εὐεργεσίαις, "to acquire for one's self, by acts of kindness," pres. infin. mid. of κτᾶσθαι.

15-19. βούλονται, "wish in fact."—οἱ καλῶς ἀγωνισάμενοι, &c., "those of the Lacedæmonians that had contended manfully, and fallen, in battle, were crowned with garlands." Literally, "were bound with branches." The clause καὶ ἀποθανόντες is susceptible of another explanation, "even after having fallen," i. e., were crowned even after death, but the idea is the same.—ἀνεδούντο, 3d plur. imperf. indic. pass. of ἀναδέω.—ἦντλει, "he drew water," 3d sing. imperf. indic. act. of ἀντλέω.—μεθ' ἡμέραν δέ, "but by day."—ἐν τοῖς λόγοις ἐγυμνάζετο, "exercised himself in philosophic disputations," 3d sing. imperf. indic. mid. of γυμνάζω.

20-24. ἵνα μὴ ὑπ' αὐτῶν τιμωρῇ, "in order that thou mayest not be harassed by them."—καὶ ἐν λόγοις ἦν, "and was in high repute." More literally, "and was in the remarks (of men)," i. e., was much spoken of by men.—ἡ πλανηθῶσιν, "or wander (from the hives)," 3d plur. 1st aor. subj. pass. of πλανᾶω, taken here in a middle sense.—κροτοῦσι κρότον τινὰ ἐμμελῆ, "produce, by striking, a musical kind of noise," i. e., by striking brazen vessels, &c. It is very common in Greek for an intransitive verb to be followed by the accusative of a noun that expresses the abstract of the verb, or, in other words, by the accusative of a cognate noun.—οὐ ἀκούουσαι, "on hearing which." The genitive is governed by ἀκούω as one of the verbs denoting the operations of the senses.—ὑποστρέφουσιν, "gradually return." Observe the force of ὑπό in composition.

24-31. τὸν ἄρχοντα, "that a ruler." Literally, "that he who rules."—τριῶν, "three things." Supply χρημάτων. The genitive is here governed by μνησθαι, as a verb of remembering.—μνησθαι, perf. infin. pass. of μνήσκω, taken in a middle sense.—ἀνθρώπων, "over men," i. e., over those who have all the weaknesses and frailties of men.—ἀεὶ, "for ever."—ὁ τεχνίτου πηρώσας, &c., "he that has mutilated a hand or an eye of an artisan," i. e., he that has mutilated a hand, or put out an eye, &c.—τὰς ὀφθαλμοὺς, "as to his eyes." More literally, "as to his seeings."—προὔλεγε, contracted from προέλεγε.—τῶν παίδων, "of his slaves."—μεμαστίγωσσο ἂν, &c., "thou wouldst have been flogged, if I had not been angry," 2d sing. pluperf. indic. pass. of μαστιγῶω, and wanting the initial augment. The full form would be ἐμεμαστίγωσο. Observe the potential force communicated by the particle ἂν. Without ἂν the meaning would be merely, "thou hadst been flogged."—ὠργιζόμεν, the imperfect here, with the particles εἰ ἢ, becomes in our idiom a species of pluperfect.

18 LINE 1-7. τίθησιν, "disposes."—τί, "in what respect?"—εἰ μὴ βρωθεὶς πίθηκος, "except an eaten ape," i. e., except ape's flesh, 1st aor. part. pass. of βιβρώσκω.—τί χαλεπώτατον. Supply ἐστὶ.—τὸ γινώσκειν ἑαυτόν, "the knowing one's self." More literally, "this thing, namely, for a man to know himself."—πολλὰ γὰρ ἐπὶ φιλαυτίας, "for that each person, through self-love, ascribes to himself many qualities untruly." More literally, "adds many things unto himself groundlessly."—Σόλων τοῖς

ἐν Πρυτανείῳ, &c., "Solon directs (the Athenians) to furnish barley bread unto those who are entertained in the Prytanæum, and on festivals to serve up wheat bread in addition." This passage alludes to one of the laws of Solon, the Athenian legislator. Hence the force of κελεύει, "directs" or "orders," i. e., in his laws. Those who had deserved well of their country were entertained in the Prytanæum, or town-hall, at Athens, at the public expense.

8-13. τέθεικεν, "has laid down," 3d sing. perf. indic. act. of τίθημι.—παρὰ σεαυτοῦ λαβέ, "receive it from thine own self," i. e., procure it by thine own exertions, 2d sing. 2d aor. imperat. act. of λαμβάνω.—εἰς τὸ στόμα τοῖς ἀποθανούσιν, "into the mouth of the dead." Literally, "into the mouth, unto (or for) those who had died:" dat. plur. 2d aor. part. act. of ἀποθνήσκω.—ῥάδιον, "it is easier." Used for a comparative (ῥᾶον), but having, in fact, μᾶλλον understood. Supply also ἐστί.—θεῖναι, "to produce." Literally, "to place," i. e., before the view, 2d aor. infin. act. of τίθημι.—ἐκθεῖναι, "to expose."

14-19. ἐξ ἀρχῆς, "originally." Literally, "from the beginning."—εὐρεῖν, 2d aor. infin. act. of εὕρισκω.—ἀλλὰ τοὺς τύπους, &c., "but only altered their forms."—πάντα, "in all things." Accusative neuter.—ἐμίμετο, "strove to imitate," 3d sing. imperf. indic. mid. of μιμέω.—τὸν θέντα, "who enacted."

20-28. ἤμην, Attic for ἦν.—ἐποίουν δν, &c., "I would do the things belonging to the nightingale," i. e., I would do what the nightingale does. Literally, "the things of the nightingale."—τὰ τοῦ κύκνου, "the things belonging to the swan." Literally, "the things of the swan."—μον τὸ ἔργον, "my employment," i. e., the task that suits my character as a rational being, and unto whom the faculty of speech has been vouchsafed.—οὐκ ἀγαθὸν πολυκοιρανίη, "a government of many is not good," i. e., a plurality of rulers. Literally, "a government of many is not a good thing." Supply χρῆμα, with which ἀγαθὸν agrees.—πολυκοιρανίη, an Ionic and poetic form for πολυκοιρανία.—ἐπίωσι, 3d plur. 2d aor. subj. act. of ἐπιέμι, "to advance against."—τοῖς ἀντιτεταγμένοις, "those drawn up against them," perf. part. pass. of ἀντιτάσσω.—εἰς ἕδου, "to Hades." Supply δῶμα, on which ἕδου depends.—οὐκ ἴσμεν, "we know not," commonly regarded as the 1st plur. pres. indic. act. of ἴσθμι, and contracted for ἴσμεν; but, more correctly, ἴσμεν is for the earlier ἴδμεν, which last is contracted from the old form οἶδαμεν, 1st plur. perf. indic. mid. of εἶδω.—αὐτὸν, "the man himself." The oblique cases of αὐτός obtain a strengthened meaning when they stand first in a clause or sentence.

29-33. ἔστηκεν, "stands." Literally, "has placed himself (i. e., by his crimes) and still remains placed," 3d sing. perf. indic. act. of ἵσθμι. Observe the continued force of the perfect, which gives it, in fact, the meaning of a present tense.—ἀνέστησαν, "men erected." Supply ἄνθρωποι, 3d plur. 1st aor. indic. act. of ἀνίστημι.—τὰς ἡμέρας τροφᾶς, "the domesticated productions of the earth for sustenance." Literally, "the tamed means of subsistence," i. e., tamed by the hand of culture, and brought from a wild to a domesticated state. Triptolemus taught men agriculture, &c.—ἔδωκεν, 3d sing. 1st aor. indic. act. of δίδωμι.—τῷ δὲ τὴν ἀλήθειαν, &c. The order is, τίς δὲ ὑμῶν ἰδρύσατο βωμὸν τῷ εὐρόντι τὴν ἀλήθειαν.—οἱ περιεστῶτες, &c., "they who stood around kept continually calling out," pluperf. part. act. of περιίστημι, contracted from περιεστηκότες.

LINE 1-7. οἱ με περιεστήκατε, "who stand around me." He 19
humorously compares them to so many hungry dogs, standing around

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19 a person that is eating, and waiting, as it were, to have a bone or a piece of meat thrown to them.—τὸν Κρόνον λέγουσι, &c., “they say that Saturn brought over the human race, in his time, from a savage mode of life to civilized existence.” More literally, “the men of his time.”—τῶν μὴ καλῶν, “of the things that are evil.” Literally, “of the things that may not be favourable:” μὴ is the conditional or hypothetical negative, οὐ the absolute one.—ἀπλῆν δίαίταν, “a simple diet.” Ambrosia and nectar merely.—δίδου παρρησίαν, &c., “give boldness of speech to those who entertain correct sentiments.” The language of prayer. Grant that the virtuous and good may not be deterred from an open expression of their sentiments: δίδου is the 2d sing. pres. imperat. mid. of δίδωμι, contracted from δίδωσο.

8-15. δακτυλήθρας ἔχων, “having on finger-tips.” The ancients had no knives and forks in eating, but made use of their fingers.—ὥς θερμότατον, “as hot as possible.”—παρὰ μιν θίαν ταῖς τύχαις, “as a solace in our misfortunes.”—Σωκράτη, governed by ἔρεσθαι.—ἀποδόντα, “on his having returned.” Referring to Socrates, to whom the work in question had been lent for perusal by Euripides.—τί δοκεῖ; “what he thinks of it?”—τὸν δὲ φάναι, “and that the latter (Socrates) replied,” pres. infin. act. of φημί.—οἶμαι δὲ καὶ, &c., “and I suppose that what I did not understand were so likewise.” For a literal translation, supply as follows: οἶμαι δὲ τὰ ἃ μὴ συνήκα καὶ γενναῖα εἶναι.—συνήκα, 1st sing. 1st aor. indic. act. of συνίημι.

16-24. μέτριος, “in moderation.”—ληφθεῖς, 1st aor. part. pass. of λαμβάνω.—πλείων δὲ, “but when more abundant,” i. e., when taken in greater quantities.—ἀπλοῦς ὁ μῦθος τῆς ἀληθείας ἔφν, “the language of truth is simple.”—ἔφν, 3d sing. 2d aor. indic. act. of φύω, and equivalent here to ἐστί.—οὐδὲν θαλάσσης ἀπιστότερον, “nothing is more faithless than the sea.”—αὐτὸν πάλιν ἀφαιρεῖται, “it takes it away again,” 3d sing. pres. indic. mid. of ἀφαιρέω. The middle voice implies, that it takes away for itself, i. e., merely to gratify, as it were, its own fickleness and caprice.—τὰς ψυχάς, “the lives of men.”—καὶ τις, “and many a one.”—ἀναχθεῖς, “having set sail.” More literally, “having weighed anchor,” 1st aor. part. pass. of ἀνάγω, in a middle sense.—ἢ συγκατέδν τοῖς χρήμασιν, &c., “has either gone down along with his riches, or has been saved completely destitute:” συγκατέδν is the 3d sing. 2d aor. indic. act. of συγκαταδύω.—χρήμασι, governed by σύν in composition.—ἄπεσώθη, 3d sing. 1st aor. indic. pass. of ἀποσώζω.

25-28. εἶλε, “took,” 3d sing. 2d aor. indic. act. of αἰρέω.—ἀπέδοτο, “he sold into slavery,” 3d sing. 2d aor. indic. mid. of ἀποδίδωμι.—Ἡρακλεῖ ἡ ἀρετῇ, &c., “his merit procured Hercules his name.” Literally, “placed his name upon Hercules.”—ἔθετο, 3d sing. 2d aor. indic. mid. of τίθημι.—ὅτι δι’ Ἡραν κλέος ἔσχεν, “because he obtained glory through Juno,” i. e., through the very persecutions which Juno inflicted upon him, but which only redounded to his glory, by affording him so many opportunities for performing illustrious enterprises. Hence Ἡρακλῆς from Ἥρα and κλέος. The etymology is fanciful but erroneous.—ἔσχεν, 3d sing. 2d aor. indic. act. of ἔχω.—ὃ μὴ κατέδν, &c., “what thou didst not put down (as belonging unto thee) do not take up,” 2d sing. 2d aor. indic. mid. of κατατίθημι. Observe the force of the middle voice.

29-34. ἦκε, “there came,” 3d sing. imperf. indic. act. of ἵκω.—τὸν Γρύλλον, the article is repeated here in Greek for emphasis’ sake, but is not translated.—τεθνάναι, “lies dead,” perf. infin. act. of θνήσκω, and

contracted for *τεθνηκέναι*. Observe the continued meaning implied by the perfect.—*κάκεινος*, for *καὶ ἐκεῖνος*.—*ἀπέθετο*, “put off.” More literally, “put off from himself,” 3d sing. 2d aor. indic. mid. of *ἀποτίθηναι*.—*καὶ ἐκεῖνο*, “this also.”—*ὅτι νικῶν τέθνηκε*, “that he has died victorious.” Literally, “conquering,” i. e., having slain his opponent. This opponent was no other than the celebrated Epaminondas.—*τὸν λέοντα*, “the Nemean lion.”—*ἡμφιέσατο*, “arrayed himself in.” More literally, “clothed himself all around with,” 3d sing. 1st aor. indic. mid. of *ἀμφιέννυμι*. In some cases, where the simple verb is of rare occurrence, or else quite obsolete, the augment, as here, precedes the preposition.—*τῷ χάσματι*, “the head with its distended jaws.” Literally, “the distended jaws.”—*κόρυδι*, “as a helmet.”

LINE 2-4. *φύεται*, “springs up.” Literally, “is produced.”—*θεμέλια θεμένῳ*, &c., “who has placed probity and self-control as the foundation of his life.” More freely, “has made probity and self-control the basis of his conduct.”

5-15. *κὰν θάνῃ τις*, “even though one die,” i. e., its possessor.—*οὐκ ἀπόλλυται*, “perishes not,” 3d sing. pres. indic. mid. of *ἀπόλλυμι*.—*ἥς τῷ ὕδατι*, &c., “with the water of which wine does not mix.” Literally, “does not mingle itself,” 3d sing. pres. indic. mid. of *μίγνυμι*.—*δύναται*, “is able to effect.” Supply *ποιεῖν*.—*τοσοῦτον ἐν πολιτείαις*, &c., “so much is eloquence powerful to accomplish in the movements of government.” Literally, “in governments.”—*οὐκ ἂν δύναιο*, “thou mightest not,” i. e., thou couldst not well. A milder form of negation for *οὐ δυνήσῃ*.—*μὴ καμῶν*, “without having laboured,” i. e., unless thou hast laboured, 2d aor. part. act. of *κάμνω*.—*Αἰγινήτων ἐκάστῳ*, “unto each one of the people of Ægina,” i. e., for each one.—*κώπην δὲ ἐλαύνειν δύνονται*, “but still may be able to pull an oar.”—*μέγα κακὸν*, &c., “the not being able to endure evil is a great evil.”—*Τὰ Τέμπε*, “the vale of Tempe.”

16-25. *ἐωράκαμεν*, “we have seen,” 1st plur. perf. indic. act. of *ὁράω*, with the reduplication.—*θανάτῳ αἰσchrῶς ὑπὸ λύπης διετέθησαν*, “were shamefully affected by sorrow at the death,” 3d plur. 1st aor. indic. pass. of *διατίθηναι*.—*τεχθέντα*, “when born,” i. e., as soon as he was born, 1st aor. part. pass. of *τίκτω*.—*ἐν δάφνῃ*, “amid laurel.”—*ἔλαβεν*, 3d sing. 2d aor. indic. act. of *λαμβάνω*.—*οἱ ἐστιῶντες τὸν Ἀλέξανδρον*, &c., “those of his friends who entertained Alexander, the son of Philip, used to gild the articles of confectionary which they intended to serve up to him,” i. e., humouring in this way his pretended claim to a divine origin. Literally, “were accustomed to gild that of confectionary which was about to be served up.”—*Τοῦ Καρανὸν γάμους ἐστιῶντος*, “when Caranus celebrated his nuptials.” Genitive absolute.—*εὐθέως*, “at the very beginning of the entertainment.”—*δωρεά*, “as a present.”—*παρειμένον ἐνεβρόχισεν*, “caught it having become benumbed.”—*παρειμένον* is the perf. part. pass. of *παρίημι*, and *ἐνεβρόχισεν* the 3d sing. 1st aor. indic. act. of *ἐμβροχίζω*.

26-33. *Σοὶ μόνῳ δέδοται*, &c., “unto thee alone has it been given to wear equally well both a cloak and a tattered garment,” i. e., both the garb of the wealthy and the attire of a beggar. Aristippus knew how to conduct himself in every station of life.—*ἐκ τῶν θεῶν*, “from the gods.” The force of the preposition here implies, in fact, “through the bounty of the gods;” *ὑπὸ* or *ἀπὸ* would each have been weaker.—*κάλλιστα*, “as the fairest gifts,” to be rendered by itself at the end of the clause.—*Ταῖς Μούσαις λέγουσι*, &c. The order is, *λέγουσι τὴν εὐρεσιν γραμμάτων δο-*

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20 θῆναι ταῖς Μούσαις παρὰ Διός.—τοῖς ποτοῖς φαρμάκοις, “with medicinal draughts.”—αἱ εἰκόνες τῶν Τρωϊκῶν θεῶν. Alluding to certain old statues or images of the gods, which Æneas was fabled to have brought with him to Italy, and which were carefully preserved in the temple of Vesta at Rome.

21 LINE 1-3. κρεῖττον εἰς κόρακας, &c., “it is better to fall among ravens than among flatterers.” The meaning is, that ravens will feed upon your remains only after death, whereas flatterers (i. e., parasites) will make you their prey while still living. There is a play upon the words κόραξ and κόλαξ in the Greek, the pronunciation of the two differing but slightly, and being frequently confounded by a species of Labdacismus or τραυλισμός.—ἐμπεσεῖν, 2d aor. infin. act. of ἐμπίπτω.—ἀπέκειρεν ἡμῶν, “has shorn away from us,” i. e., has stripped us of: 3d sing. 1st aor. indic. act. of ἀποκείρω.—καὶ λιμοῦ φάρμακον οὐδέν, “and there is no remedy against famine.”

5-7. ἐμπεπτώκαμεν, 1st plur. perf. indic. act. of ἐμπίπτω.—τί μᾶλλον ἦ, &c., “in what respect more than they among us?” ἐκεῖνοι is the nominative to ἐμπεπτώκασι understood. The full sentence would be τί μᾶλλον ἡμεῖς εἰς ἐκεῖνους ἐμπεπτώκαμεν, ἢ ἐκεῖνοι εἰς ἡμᾶς ἐμπεπτώκασι;—ὧν παρειλήφαμεν, “of whom we have heard.” Literally, “of whom we have received an account.” Supply λόγον after παρειλήφαμεν, which is the 1st plur. perf. indic. act. of παραλαμβάνω. The genitive ὧν is not by attraction for ἕς, but is governed by λόγον understood.

8-12. αὐτὸς πλείονας, &c., “that he took more cities than he passed days in Spain.” More literally, “that he took cities more in number than (the days) which he passed in Spain.” Complete the sentence as follows, πλείονας τῶν ἡμερῶν, ὧν διήγαγεν ἡμερῶν. The genitive ὧν ἡμερῶν is by attraction for ἕς ἡμεράς.—ὦ δαῖμον, &c., “ah destiny, that hast obtained me by lot, how evil art thou, and how dost thou afflict me, ever binding me firmly unto poverty.” This is in accordance with the popular belief among the Greeks, that every individual was assigned as it were by lot to some good or evil destiny, which regulated all his existence.—εἰληχας, 2d sing. perf. indic. mid. of λαγχάνω.—καὶ λυπεῖς. Supply ὥς before λυπεῖς.—συνδῶν. Supply ἐμέ.

13-22. εἰς τοῦτό τινας, &c., “some having proceeded to this degree of folly, that they have considered,” &c. The genitive ἀνοίας is governed by τοῦτο. Compare the Latin eo stultitia.—ὑπειλήφασι, 3d plur. perf. indic. act. of ὑπολαμβάνω, for ὑπολελήφασι.—εἰν μνημονεύης, “if thou rememberest.”—παρεληλυθότα, perf. part. act. of παρέρχομαι.—εὐρὼν, “having found,” 2d aor. part. act. of εὐρίσκω.—ἐρρίψεν, “had thrown away,” 3d sing. 1st aor. indic. act. of ρίπτω.—ἀνῆλθεν ἐς, “went on board of.” Literally, “went up into.”—πνυθόμενον δέ τις, “and a person having asked.” Genitive absolute: 2d aor. part. mid. of πνυθάνομαι.—ἔφη, σπονδάζειν, “he said he was in a hurry.” Pronoun understood before the infinitive in the nominative case.—ἐπέδραμε, “overran,” 3d sing. 2d aor. indic. act. of ἐπιτρέχω.—ληλατοῦντες, “ravaging.” Agreeing, in effect, with στρατιῶται, which is to be inferred from στρατιά, though not actually understood.—διέβησαν, “crossed over,” 3d plur. 2d aor. indic. act. of διαβαίνω.

23-27. μακαριώτατον. Supply ἐστί.—εὐτυχοῦντα ἀποθανεῖν, “for one to die fortunate,” 2d aor. infin. act. of ἀποθνήσκω.—ἐκλήθη ἀπὸ τῆς Ἑλλης, &c., “was so called from Helle’s having died in it,” i. e., having fallen into it and having lost her life amid its waters. Literally, “from Helle having died in it.” The etymology here alluded to is Ἑλλης πόντος, “the

sea of Helle :—θανούσης is the 2d aor. part. act. of θνήσκω.—τοὺς ἐν Σάμῳ τεθνηκότας, &c., “eulogizing (in a funeral oration), on the public tribunal, those who had fallen in Samos,” i. e., from the public tribunal: τεθνηκότας is the pluperf. part. act. of θνήσκω.—γεγονέναι, “that they had become,” perf. infin. mid. of γίγνομαι.

28–34. τυχὼν, “having attained to,” 2d aor. part. act. of τυγχάνω, and governing the genitive.—διαλλαγείς, “having become reconciled with,” 2d aor. part. pass. of διαλλάσσω.—τὸ κάλλος ἢ χρόνος ἀνήλωσεν, &c., “either time consumes, or disease impairs, beauty.” The aorists here denote what is habitual, or accustomed to take place, and are therefore rendered in English by the present.—ἀνήλωσεν, 3d sing. 1st aor. indic. act. of ἀναλίσκω.—ἐμύρανε, 3d sing. 1st aor. indic. act. of μαράινω.—συγγηγράσκει, “grows old with us,” i. e., accompanies us even in old age.—ἐπαθεν, 3d sing. 2d aor. indic. act. of πάσχω.—διότι καθ’ ὑπερβολὴν, &c., “because he was friendly, to excess, towards the human race,” i. e., carried his attachment to man so far as to violate his duty to Jove.—συμμάχου τεύξει θεοῦ, “thou wilt obtain the deity as an ally,” i. e., thou wilt find an ally in the deity: 2d sing. 1st fut. mid. of τυγχάνω, with the Attic termination for τεύξῃ.

LINE 1–4. ῥᾶον οἴσει τῶν ἄλλων, “will bear more easily than the rest,” i. e., than the unwise, 3d sing. 1st fut. indic. act. of φέρω.—ῥᾶον, comparative of ῥάδιος, in the neuter gender and taken adverbially.—μέγιστον μὲν, καὶ θεοῦ, &c., “exemption from error is a most exalted quality, and belongs to deity alone; while to return to one’s self as quickly as possible, after a fault, is the property of noble spirits.” For a literal translation we must supply as follows: τὸ ἀναμάρτητον ἐστὶ μέγιστον μὲν ἔργον, καὶ ἔργον θεοῦ μόνον. In like manner supply ἔργον after γενναίων.—ἀνενεγκεῖν, 2d aor. infin. act. of ἀναφέρω.—ἤρισε, 3d sing. 1st aor. indic. act. of ἐρίζω.

5–9. κατέδραμον, “overran,” 3d plur. 2d aor. indic. act. of κατατρέχω.—Θεσμοφορίων ὄντων, “the festival of Ceres being celebrated at the time.” Genitive absolute.—συννηθροισμένων, “having been collected together,” perf. part. pass. of συναθροίζω. Women alone were present at this festival.—ἐν τῷ ἱερῷ, “in the temple of the goddess.”—βραχὺν, “a short distance.” Supply διάστημα.—διῆλθεν εἰς τὴν Μιλησίαν, “crossed over into the Milesian territory.” With Μιλησίαν supply γῆν. The territory around Miletus is meant.—καὶ ἐξαπιναιῶς ἐπιδραμὸν, “and having suddenly rushed upon,” 2d aor. part. neut. (agreeing with μέρος) of ἐπιτρέχω.—εἶλε, 3d sing. 2d aor. indic. act. of αἰρέω.

10–14. Οἰδίποδος τὸ αὐτῆς, &c., “after Œdipus had solved her riddle.”—ἀνεῖλεν, “put an end to her own existence.” Supply ἐαυτήν, 3d sing. 2d aor. indic. act. of ἀναιρέω.—Ἀδμήτῳ μέλλοντος θανεῖν, “when Admetus was about to die.”—εἵλετο, “chose.” Literally, “chose for herself,” or “took unto herself,” 3d sing. 2d aor. indic. mid. of αἰρέω.—ὕπὲρ αὐτοῦ, “in his stead.”—καὶ ὅποτε Ἡρακλῆς ἀφέλοιτο, “and that, as often as Hercules took off.” It is a peculiar use of the optative, when it stands in the first part of a clause or sentence, instead of a past tense of the indicative, to signify the repetition of an action: ἀφέλοιτο is the 3d sing. 2d aor. opt. mid. of ἀφαιρέω.

15–25. κατεβρώθη, 3d sing. 1st aor. indic. pass. of καταβιβρώσκω.—πληγείς, “although struck.” Literally, “having been struck,” 2d aor. part. pass. of πλήσσω.—ἐτρώθη, 3d sing. 1st aor. indic. pass. of τιτρώσκω.

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—ὅθεν ἄτρωτος, &c., “whence he is said to have been invulnerable.”
 —καθεῖρξε, “imprisoned,” 3d sing. 1st aor. indic. act. of καθείρω.
 —πτέρυγας προσθετὰς, “artificial wings.” Literally, “added wings.”
 —ἐξέπτη, “flew forth from prison,” 3d sing. 2d aor. indic. act. of ἐξίπτειμι.
 —τελευτᾷ ἐν τῷ πελάγει, “ends his life in the sea,” i. e., by falling into it. Supply τὸν βίον after τελευτᾷ.—ἐκλήθη, “it was called,” 3d sing. 1st aor. indic. pass. of καλέω.—ὅτι ὁ πατὴρ αὐτὸν, &c., “that his father is going to sacrifice him.”—ἀναβάς, “having mounted,” 2d aor. part. act. of ἀναβαίνω.—ἀφίκετο, “came,” 3d sing. 2d aor. indic. mid. of ἀφίκεομαι.

26-30. μηδέποτε μηδὲν αἰσχρὸν, &c., “never, after having done anything disgraceful, expect that thou wilt escape observation; for even though thou mayest have been unobserved by others, thou wilt be conscious of it to thyself at least,” i. e., conscious of thine own conduct. The negatives in the Greek strengthen the negation; but the English idiom requires μηδὲν to be translated as τί.—λήσειν, 1st fut. infin. act. of λανθάνω.—τοὺς ἄλλους, literally, “as regards the rest.”—ἂν ἔτι μίαν, ἔφη, &c., “exclaimed, ‘if we shall have conquered the Romans in one battle more, we are undone.’” Literally, “as to one battle more.”—νικήσωμεν, 1st plur. 1st aor. subj. act. of νικάω.—ἀπολώλαμεν, 1st plur. perf. indic. mid. of ἀπόλλυμι, with the reduplication.

31-32. ἐκπεσὼν, “on having been driven out from.” Literally, “on having fallen out from.” Several active verbs, and among them πίπτω and its compounds, take, when rendered into our idiom, the force of passives.—ἀπωλόμεθα ἂν, &c., “we would have been ruined if we had not been ruined,” i. e., we would never have obtained our present wealth, if we had not been previously driven into exile. Observe the potential force which ἂν imparts to the indicative ἀπωλόμεθα.—ἀπολώλειμεν, 1st plur. pluperf. indic. mid. of ἀπόλλυμι, with the reduplication.

33-36. ἡξιώθη τοῖς θεοῖς ὁμιλεῖν, “has been thought worthy of associating with the gods.”—πλὴν ὅσοι, “except as many as.” Complete the clause as follows, πλὴν τῶσων ὅσοι.—μετεσχῆκας κάλλους, “have had some share of beauty,” 3d plur. perf. indic. act. of μετέχω.—τούτου χάριν, “on account of this.” χάριν is here taken absolutely in the accusative as a kind of adverb.—μετέσχε, “partook of,” 3d sing. 2d aor. indic. act. of μετέχω.—ἤρπασε, “forcibly carried off.”—κοινωνοῦντα, “as a participator in the deed,” i. e., as an assistant: pres. part. act. of κοινωνέω, used substantively.

23 LINE 1-3. καὶ μεγίστην, &c., “and entertained the strongest gratitude towards him for this co-operation.” More freely, “thanked him very greatly,” &c.—πλείστον μέρος μετέσχεκε κάλλους, “had the largest share of beauty (of any of her sex).” More literally, “partook of beauty in the greatest degree.” The genitive κάλλους is governed by μετέσχεκε, and μέρος is in fact the accusative of nearer definition.

5-13. τὴν πυρὸς τροφήν, “aliment for the flame.”—δέσποτα, “lord and master!”—τιμῶσι, “pay religious honour to.”—οἱ αὐτῶν θεοὶ, referring to the animals which they worshipped.—τάφοι θεῶν, alluding to the tombs in which the embalmed bodies of the sacred animals were deposited.—τοῖς μὲν διὰ τοῦ ἡλίου πορευομένοις, “those who go through the sun,” i. e., “in the sunlight:” pres. part. mid. of πορεύω.—κατ’ ἀνάγκην, “of necessity.”—τοῖς διὰ τῆς δόξης βαδίζουσιν, “those who move along in the midst of renown,” i. e., in the enjoyment of a high reputation.—τὸ ἐσθίειν πολλὰ, &c., “the eating much injures the reasoning powers.” Literally, “takes

away."—τὰς ψυχὰς, "the movements of the soul."—ἐμπύμπλησιν, 23
 "fills it," i. e., the soul. Verbs of filling, &c., govern the genitive.
 —δυναστεύων, governing the genitive, as being equivalent to δυνάστης ὢν.
 —Ἑλλην, accus. sing. of Ἕλλη.

16–18. ξυνεκύκα τὴν Ἑλλάδα, "agitated Greece to its very centre,"
 3d sing. imperf. indic. act. of ξυγκυκάω. Observe the force of σύν in com-
 position. Cicero translates ξυγκυκάω by the Latin verb *permisceo*. (*Orat.*
 29.)—ἐξώρθον τὴν πόλιν καὶ ἀνίστη, "raised up the state, and placed it
 erect," i. e., placed it on a firm basis.—ἀντετάττετο, "arrayed himself
 against," 3d sing. imperf. indic. mid. of ἀντιτάττω.—τῷ λοιμῷ, referring
 to the pestilence that prevailed in Athens during a part of the Peloponne-
 sian war. Pericles eventually died of it.

19–25. ἀπέστειλε, 3d sing. 1st aor. indic. act. of ἀποστέλλω.—θεὸν
 αὐτὸν ψηφίσασθαι, "to decree him a god," i. e., to proclaim him a god by
 public decree: 1st aor. infin. mid. of ψηφίζω.—ἀναλώσοντας, "to devour,"
 1st fut. part. act. of ἀναλίσκω.—οὐ καταπλαγεῖς, "not alarmed thereat."
 More literally, "not stricken (with terror) thereat," where φόβῳ may be
 supplied: 2d aor. part. pass. of καταπλήσσω.—ἀπέπνιξε, 3d sing. 1st aor.
 indic. act. of ἀποπνίγω.—περὶ Κνίδον, "near Cnidus."—εἰσίσιασε, 3d sing.
 1st aor. indic. act. of ἐστιάω.

26–33. ἡφάνισεν ἢ κατέδυσεν, "caused to disappear, or overwhelmed:"
 ἡφάνισεν is the 3d sing. 1st aor. indic. act. of ἀφανίζω.—ὅσα, "as." Lit-
 erally, "as many as."—Κάδμῳ βασιλείαν κατεσκεύασε, "arranged his king-
 dom for Cadmus."—ἐν τῇ Καδμείᾳ, "in the Cadmea." The Cadmea was
 the citadel of Thebes, fabled to have been built by Cadmus.—ἐπλενσε, 3d
 sing. 1st aor. indic. act. of πλέω. The allusion is to the sailing of the
 Persian fleet through the canal at Athos.—ἐπόρευσε δὲ, "and marched."
 More literally, "caused (his army) to go," where στρατεύμα is in fact
 understood. The allusion is to the passage over the Hellespont, by means
 of the bridge.—ζεύξας, "having thrown a bridge over." More literally,
 "having joined (by a bridge)."

34. ἦν ἐθέλῃσω, "if I shall feel inclined," 1st aor. subj. act. of ἐθέλω.

LINE. 1–4. καθήσω, "I will let down," 1st sing. 1st fut. indic. act. 24
 of καθήμι.—ἦν ἀποκρεμασθέντες, "if, having hung yourselves
 therefrom, ye shall strive to force me downward." Literally, "ye shall strive
 to force me:" ἀποκρεμασθέντες is the 1st aor. part. pass. of ἀποκρεμάω,
 and is here used in a middle sense.—συναρτήσας μετεωρίω, "having bound
 together, I will raise aloft:" μετεωρίω is the contracted future for μετεωρίσω,
 from μετεωρίζω.

6–12. τεθνήξεται, "will remain for ever in death." More literally,
 "will die, and remain dead," 3d sing. 3d fut. pass. of θνήσκω. Observe
 the continued meaning implied by this tense.—ἀναπτᾶσα, "having flown
 upward," 2d aor. part. act. of ἀνίπτειν.—οἰχήσεται, "will depart," i. e.,
 will go its way.—ὥς αὐριον ἀποθανούμενοι, "as if destined to die on the
 morrow," and therefore resolved to make the most of the little time yet
 allowed to them: 2d fut. part. mid. of ἀποθνήσκω.—ὥς πάντα τὸν χρόνον
 βιωσόμενοι, "as if destined to live for ever," and therefore erecting splen-
 did mansions.—ἐκκειμένην, "lying exposed."—ὑπέσχετο σώσειν αὐτὴν,
 "promised that he will save her," 3d sing. 2d aor. indic. mid. of ὑπισχνέο-
 μαι.—λήφεται, 3d sing. 1st fut. indic. mid. of λαμβάνω.

13–14. τῷ Ἀλωέως παῖδε, "the two sons of Aloëus." Alluding to the
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24 giants Otus and Ephialtes.—*δίκαας ἐτίσάτην*, “suffered a just punishment.” More literally, “paid just atonement.”—*ἡ κλίμακα ἐπὶ τὸν οὐρανὸν*, &c., “because they had constructed a ladder (of mountains) unto the sky.” With *ἡ*, for a literal translation, supply the ellipsis as follows: *τῇ αἰτίᾳ, ἡ*, “for this offence, by which they had constructed,” &c. Observe the force of the middle voice in *ἐποίησάσθην*, which indicates that they had done the deed, in question, for themselves, i. e., through their own reckless presumption.

14–18. *ῆσαν*, the more common usage makes the verb in the singular when connected with the neuter plural; but as neuter plurals that refer to animate beings take plural verbs, and as statues of deities are here referred to, the Greek may tacitly convey the idea of a living spirit, as it were, pervading the very marble.—*τὰ μὲν . . . τὰ δὲ*, “some” . . . “others.”—*δι’ ἐκπληξιν*, “through a feeling of awe.”—*διὰ τὸ κάλλος*, “on account of their beauty.”—*ἐπὶ μὴδενὸς εἴπης*, 3d sing. 1st aor. indic. pass. of *ἐπαινέω*.—*μηδέποτε ἐπὶ μὴδενὸς εἴπης*, &c., “never say, in the case of anything, I have lost it, but, I have parted with it.” Literally, “I have given it away.” Compare, as regards the double negative, the note on line 1, page 10; and as regards *ὅτι*, in this construction, the note on line 30, page 9.—*τὸ παῖδόν ἄπέθανεν*; &c., “has thy child died? (say) it has been parted with. Has thy land been taken away? well then, this also has been parted with.”—*ἀφῆρέθην*, 3d sing. 1st aor. indic. pass. of *ἀφαιρέω*.

19–20. *τραφεῖς*, 2d aor. part. pass. of *τρέφω*.—*κυνηγὸς ἐδιδάχθη*, “was taught to be a hunter.” Literally, “was taught as a hunter.”—*κατεβρώθη*, 3d sing. 1st aor. indic. pass. of *καταβιβρώσκω*.—*ἐν τῷ Κιθαίρῳ*, “on Mount Cithæron.”

22–28. *οὐ δεδώρηται*, “has not given,” 3d sing. perf. indic. pass. of *δωρέω*, and taken in a middle sense.—*δεδάνεικε*, 3d sing. perf. indic. act. of *δανείω*.—*διειλήφesan* *εὖ-την*, “divided it off:” 3d plur. pluperf. indic. act. of *διαλαμβάνω*, for *διειλήφισαν*, and translated as a kind of imperfect.—*καὶ τὸν ὄροφον*, &c., “and it was completely gilded as to its roof, and was elaborately adorned with costly and varied ornaments.”—*ἐκπεπόνητο*, 3d sing. pluperf. indic. pass. of *ἐκπονέω*, rendered again as an imperfect.—*καὶ πρῶτοι*, “and first in order.”—*εἰστήκεσαν*, “stood,” 3d plur. pluperf. indic. act. of *ἵστημι*, for *εἰστήκεισαν*. Literally, “had placed themselves and remained placed.”—*ἡσθημένοι*, perf. part. pass. of *ἑσθέω*.—*ἐπ’ αὐτοῖς δὲ*, “and after these.”—*φλόγινα ἐνδεδυκότες*, &c., “arrayed in flame-coloured and scarlet vestments.” With *φλόγινα* and *ὕσγινοβαφῇ* supply *ἐσθῆματα*.—*ἐνδεδυκότες*, perf. part. act. of *ἐνδύω*.

29–33. *γνώθι*, 2d aor. imperat. act. of *γινώσκω*.—*μὴ πολλὰ λάλει*. The particle *μὴ* in negative prayers and commands, when joined with the present, takes only the imperative; when joined with the aorist, only the subjunctive. With the present it refers to an action going on and more or less permanent; with the aorist to a momentary action.—*νοῦ*, governed by *πρό* in composition.—*μέμνησο*, 2d sing. perf. imperat. pass. of *μυμνήσκω*, and taken in a middle sense. It governs the genitive.

34–36. *τὸν πλησίον*, “your neighbour.”—*ἄρχε σεαυτοῦ*, “control thyself.” Equivalent to *ἀρχων ἔσο σεαυτοῦ*.—*ἀπέχον*, “refrain from.” Literally, “keep thyself from.” The genitive *κακίας* is governed by *ἀπό* in composition.—*χρόνου φείδου*, “be sparing of time.”—*ὄρα τὸ μέλλον*, “look out for the future.”—*χρῶ*, 2d sing. pres. imperat. mid. of *χράσμαι*, contracted from *χράου*.—*λαβὼν ἀπόδος*, “on having received a present make a return.”

—*θηρῶ*, 2d sing. pres. imperat. mid. of *θηράω*.—*κανχῶ*, 2d sing. pres. imperat. mid. of *κανχάω*. Page 24

LINE 2-3. *ἀλλ' ἀεὶ τῶν ἀγαθῶν ἔχον*, “*but always adhere to the good.*” Literally, “*but always hold thyself unto the good.*” 2d sing. pres. imperat. mid. of *ἔχω*, and governing the genitive, as indicating the adhering or clinging to some part of an object.—*δείδιδι*, 2d sing. perf. imperat. of *δείδω*, as from a form in *μι*.—*ἐπίορκον μὴ ἐπόμνυθι*, “*swear not falsely.*” The adjective *ἐπίορκον*, in the neuter, is here taken adverbially. 25

4-8. *Μίνως*. An extract from one of the dialogues of Lucian (Dial. Mort. 30), in which Minos, one of the judges of the lower world, pronounces sentence upon certain souls.—*ὁ μὲν ληστής, &c.*, “*let this robber be cast into Pyriphlegethon and remain there.*” Or, more freely, “*there to remain,*” perf. imperat. pass. of *ἐμβάλλω*. Observe the continued meaning indicated by the perfect.—*τὸ ἥπαρ*, “*as to his liver.*” Accusative of nearer definition, where some supply *κατά*.—*ἀνθ' ὧν*, “*because.*” Equivalent, in fact, to *ἀντὶ τούτου, ὅτι*, “*for this, that.*”

10-13. *τοὺς μὲν ἄλλους ἀνθρώπους, &c.*, “*that the rest of men lived in order that they might eat.*” *ζῆν* is the imperfect infinitive, and hence, as a past tense, requires the following verb to be in the optative. The same remark applies to *ἐσθίειν* and *ζῶη*, which last is the 3d sing. pres. opt. of *ζάω*, Attic form for *ζῶ*.—*ὁ αὐτὸς ἡξίου, &c.*, “*the same philosopher recommended, that the young,*” &c. More literally, “*the same thought it proper that the young,*” 3d sing. imperf. indic. act. of *ἡξίω*. In construing, *νέους* becomes the accusative before *κατοπτρίζεσθαι*.—*ἄξιοι γίνονται*, “*they might prove worthy of it,*” i. e., might show forth in their lives a moral beauty in unison with, and worthy of, their external beauty.—*παιδεία*, “*by a good education,*” i. e., by the treasures of wisdom.

14-22. *πῶς ἂν μὴ γίνοντο ἀδίκημα*, “*how there might not be any offence,*” i. e., how there might be no offences committed.—*εἰ ὁμοίως ἀγανακτοῖεν, &c.*, “*if those who were not injured would be equally indignant with those who were injured.*”—*θεωροίη*, Attic form of the optative, for *θεωροῖ*.—*εἰ, ἔφη, ὁρῶη, &c.*, “*replied, ‘if he could see what they do who are intoxicated.’*” Literally, “*if he could see those who are intoxicated, what things they do.*” This is a common Greek construction, where, in place of the regular nominative, we have what ought to have been the nominative converted into an accusative and governed by the preceding verb, while in its place a nominative is understood. The plain Greek, in the present instance, would be *εἰ ὁρῶη οἷα ποιοῦσιν οἱ μεθύοντες*.—*παρρησίας δικαίας*, “*just freedom of speech.*” The plural implies, “*on all occasions.*”—*τοὺς δὲ ἀρχομένους, &c.*, “*and should, by every means in his power, not neglect his subjects when injured,*” i. e., not overlook injuries done to them.—*τοὺς ἀρχομένους*, literally, “*those who are ruled over.*”

25-31. *διήνεγκεν*, “*differed from other men.*” Supply *ἄλλων*. More freely, “*surpassed other men,*” 3d sing. 2d aor. indic. act. of *διαφέρω*.—*ὁπότε μὲν αὐτὸν ὀρῶεν, &c.*, “*whenever they who were then ruling directed their view towards the man himself.*” Observe the peculiar force of the optative, as standing here in place of a past tense of the indicative, and consult the note on line 13. page 22.—*ὁπότε δὲ εἷς τοὺς τρόπους ἀποβλέψαιεν*, “*as often as they looked (away from the man himself) to his moral character,*” i. e., looked from the external to the internal man. Observe the force of *ἀπό* in composition.—*ὥστε καὶ εἰ τις ἄλλος, &c.*, “*that if even any one else should dare to commit an offence against them, they were con-*

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25 *fidet that Evagoras will prove a helper.*—τολμῶ for τολμῶ, optative of τολμάω.—οὐς οὐδεὶς ἂν, &c., “as no one would have dared to utter,” &c.

33-35. ὁ Σωκρατικὸς, “the Socratic,” i. e., the pupil and follower of Socrates. This epithet serves to distinguish him from Euclid, the mathematician of Alexandria.—ἀκούσας τοῦ ἀδελφοῦ λέγοντος, “having heard his brother say.” The participle here takes the place of the infinitive, and denotes more of continued action.—ἀπολοίμην, εἰ μὴ σε, &c., “may I perish, if I do not take vengeance upon thee:” ἀπολοίμην is the 1st sing. 2d aor. opt. mid. of ἀπόλλυμι, and, standing without any accompanying particle, indicates a wish. Both ἀπολοίμην and τιμωρησαίμην indicate, as aorists, quickness of action; and the more literal meaning of the clause, therefore, may be given as follows: “may I soon have perished, in case I may not have soon taken vengeance on thee.”—ἐγὼ δὲ, εἶπεν, &c., “and may I perish, replied Euclides, if I do not prevail upon thee to love me.” With ἐγὼ supply ἀπολοίμην, and, for a literal translation, render as in the previous clause.—ἡμᾶς, used here for ἐμέ. The plural, by its air of generality, imparts more of moderation and forbearance to the remark of the speaker, than the singular would have done.

35-36. τί ἂν ἔτι ἀγαθὸν, &c., “what would there be any longer of value for us?”—τι λαμπρὸν ἐργάσασθαι, “to perform any splendid achievement.”

26 **LINE 2-6.** ἀνακαύσεις ἂν, “thou mayest kindle up,” i. e., if thou wilt. The optative here implies possibility, depending upon the will of the party: 2d sing. 1st aor. opt. act. of ἀνακαίω, Æolic form for ἀνακαύσαις.—ἀποσβέσεις, 2d sing. 1st aor. opt. act. of ἀποσβέννυμι, Æolic form for ἀποσβέσαις.—μάλιστα ἂν εὐδοκιοίης, “thou wilt be most highly thought of.” A softened expression for the regular future, εὐδοκιοήσεις.—ἃ τοῖς ἄλλοις ἂν, &c., “which thou wouldst censure others if doing,” i. e., for the performance of which thou wouldst censure others.—πράττονσιν, dat. plur. pres. part. act. of πράττω.—εἰ ἅπαντες μιμησάμεθα, “if we should all imitate.”—εὐθὺς ἂν ἀπολοίμεθα, “we would soon perish,” i. e., be ruined.

9-13. λέγει διαφέρειν, “says that he differs.” Pronoun understood before the infinitive in the nominative case. Compare note on line 24, page 14.—ἵν' ἐσθίωσιν, “in order that they may eat.” We have now the subjunctive after a present tense (ζῶσιν); whereas, on a former occasion, we had the optative after a past tense. Compare note on line 10, page 25.—ἐπικοσμῆς, the subjunctive again after a present tense (θεώρει).—ἐὰν ἁμάρτη, “if he committed an offence,” i. e., while under the influence of liquor, 3d sing. 2d aor. subj. act. of ἁμαρτάνω.

14-16. τὸν οἶνον ἦν πίνῃ, &c., “if one drink wine moderately, it benefits the body, and does not injure the mind.” The plainer Greek would have been, ὁ οἶνος, ἦν πίνῃ τις αὐτὸν μετρίως, ὤνησε τὸ σῶμα, &c.—ὤνησε, 3d sing. 1st aor. indic. act. of ὀνῃμι. Observe in ὤνησε and ἐλάφην the peculiar force of the aorist, indicating what is customary, or wont to happen, and giving the tense, therefore, in our own idiom, the meaning of a present.—πρὸς ὑπερβολήν, “to excess.”—καὶ ἤδη μεθύσκηται, “and be now intoxicated.”—αἰσχρὰ πάσχει, “he acts disgracefully.” Literally, “he suffers disgraceful things.” Both persons and things are said in Greek, “to suffer” (πάσχειν), whatever of any kind happens to them, or in whatever way they may be influenced or affected.

17-23. ἠτήσατο, “asked.” Literally, “asked for himself,” i. e., to

gratify his feelings of friendship towards Admetus.—ὅταν Ἀδμητος μέλλῃ τελευτᾶν, “*whenever Admetus may be about to die.*” Equivalent to the Latin *moriturus sit*.—τοῦ θανάτου, “*from the death that is impending.*” Observe the force of the article. The genitive is here governed by ἀπό in composition.—ἐληται, 3d sing. 2d aor. subj. mid. of αἰρέω.—Πομπήτου καὶ Καίσαρος διαστάντων, “*when Pompey and Cæsar were at variance,*” i. e., were in arms against each other.—ὃν φύγω, “*whom I am to avoid,*” i. e., which one of the two: 1st sing. 2d aor. subj. act. of φεύγω.—μὴ γινώσκων πρὸς ὃν φύγω, “*without knowing (at the same time) unto whom I am to flee.*” Cicero meant, by his witticism, that the one (Cæsar) was too bad, and the other (Pompey) not good enough, to follow.—κἂν μὴ διώκωνται, “*even though they be not pursued.*”—κἂν μὴ κακῶς πράττωσι, “*even though they be not unfortunate:*” κακῶς πράττειν is “*to be unfortunate*” or “*unsuccessful;*” but κακῶς ποιεῖν, “*to do an injury,*” “*to act badly,*” &c.

25-28. μετὰ τινος μελωδίας, “*in connexion with a kind of melody,*” i. e., with a species of musical cadence or rhythm.—ἵνα ψυχαγαγῶνται, “*in order that their souls may be influenced.*”—καὶ ἐνκολώτερον αὐτοῦς, &c., “*and that they may receive them the more easily into their remembrance,*” i. e., in order that the accompanying cadence may aid the memory: παραλαμβάνωσιν refers to the boys, and αὐτοῦς to the laws. The dative τῇ μνήμῃ denotes more continuance than εἰς τὴν μνήμην would have done.—ἵνα μὴ πληγῶ. Supply ποιῶ τοῦτο: πληγῶ is the 1st sing. 2d aor. subj. pass. of πλήσσω.

29-34. χωρὶς, “*independently of.*” This line, and the four that follow, are Iambic trimeters from Menander. To make the first complete, insert ἡμεῖς δὲ before χωρὶς.—αὐτοὶ παρ’ αὐτῶν, &c., “*we, of our own selves, add others.*” Literally, “*from our own selves.*” αὐτῶν is for ἐαυτῶν, and this for ἡμῶν αὐτῶν. The reflexive pronoun ἐαυτοῦ is often put for the reflexive pronouns of the first and second persons. (Matthiæ, G. G., § 489.)—ἦν πτάρῃ τις, “*if one sneeze,*” 3d sing. 2d aor. subj. act. of πταίρω. Sneezing, according to circumstances, was regarded as either a favourable or an unfavourable omen. Hence the custom of calling out, when a person sneezed, Ζεῦ σῶσον, “*Jove preserve thee.*”—ἦν εἶπῃ κακῶς, “*if one utter a word of evil omens.*” Literally, “*if one speak badly,*” i. e., in an ill-omened manner.—ἐδιδάχθη, 3d sing. 1st aor. indic. pass. of διδάσκω.

LINE 2-3. πληγεῖς, “*having been struck,*” 2d aor. part. pass. of 27
πλήσσω.—ὑπέθανεν, 3d sing. 2d aor. indic. act. of ἀποθνήσκω.—
ἐπιπλήξαντα γὰρ αὐτὸν, &c., “*for Hercules, having become incensed, slew him on his having chided and struck him a blow,*” i. e., Linus having chided the performance of Hercules, and struck the hero a blow, was killed by the latter in return. The verb ἐπιπλήσσω has here the double meaning of chiding and striking. For Hercules, as appears from Apollodorus, from whom the present passage is taken, was acquitted by Rhadamanthus, because he had received the first blow from Linus. (Consult Apollod., 2, 4, 9, and Heyne, ad loc.)

4-10. παρεγγυᾶν, “*to enjoin upon.*”—θεοὺς, “*by the gods.*”—φυτὸν ἡμέρον, “*any domesticated production of the earth,*” i. e., any production of earth that had experienced the benefits of human culture.—γλώττης κρατεῖν, “*to exercise control over the tongue:*” κρατεῖν governs the genitive here, as being equivalent, in effect, to κράτος ἔχειν.—μὴ κακολογεῖν τοῖς πλησίον, “*not to speak evil against one’s neighbours.*” Literally, “*for*

27 one's neighbours," i. e., to their injury.—*ἀτυχοῦντι μὴ ἐπιγελᾶν*, "not to laugh at an unfortunate person."

11–16. τὸν Ἀγήνορος. Supply υἱόν.—*ἀποσταλῆναι*, 2d aor. infin. pass. of *ἀποστέλλω*.—*πρὸς ζήτησιν*, "in quest of." Literally, "for a searching after."—*ἐντολὰς λαβόντα*, "having received a strict command." Observe the force of the plural *ἐντολὰς*.—*μὴ δυνάμενον δὲ ἀνευρεῖν*, &c., "that not being able, however, to find her, he gave up the idea of a return to his home." More literally, "he thought away from a return," &c., the primitive meaning of *γινώσκω* being "to think."—*ἀνευρεῖν*, 2d aor. infin. act. of *ἀνευρίσκω*.—*κατὰ*, "in obedience to."—*ἐνταῦθα δὲ κατοικήσαντα*, &c., "that, after having settled there, he married," &c. *γῆμαι* is the 1st aor. infin. act. of *γάμew*, for the more enlarged form *γάμησαι*.

19–23. εἰς τοὺς κρατῆρας, "into the crater." The Greek writers, in speaking of the crater of *Ætna*, often use the plural for the singular, to amplify, as it were, the sense.—*ἐνάλασθαι*, 1st aor. infin. mid. of *ἐνάλλομαι*.—*ὅτι γεγόνοι θεός*, "that he has become a god," 3d sing. perf. opt. mid. of *γίνομαι*.—*ὕστερον δὲ γνωσθῆναι*, "but that he was afterward found out."—*ἀναβρίφθεισης*, "having been cast up," 1st aor. part. pass. of *ἀναβρίπτω*.—*χαλκῆς γὰρ*, &c., "for he was accustomed to wear brazen ones," 3d sing. pluperf. indic. pass. of *ἐθίζω*, and translated as an imperfect. With *χαλκῆς* supply *κρήπιδας*.—*ὑποδεῖσθαι*, pres. infin. mid. of *ὑποδέω*. Literally, "to bind under (his feet)."

24–27. τὸ δὲ, ὅπως τὰ παρόντα, &c., "but to advise, how present things may become better, this is the work of a sagacious adviser." More literally, "but the advising," &c. The article with the infinitive (*τὸ συμβουλευεῖν*) is here, as in the previous clause, equivalent to a verbal noun. In the present instance, however, this noun is in the nominative absolute, which serves to impart more force to the clause.—*θεὸν μὲν νοῆσαι*, "to form any conception of deity."—*φράσαι*, "to speak of him," i. e., to embody our conceptions, whatever they may be, in words. The infinitives *νοῆσαι* and *φράσαι* are used as verbal nouns here, although no article is expressed with them.—*τὸ γὰρ ἀσώματον*, &c., "for it is impossible to express what is incorporeal by means of what is corporeal."

28–33. ἀναδοθῆναι, "was produced." More literally, "was given upward," 1st aor. infin. pass. of *ἀναδίδωμι*.—*καὶ τοὺς πρώτους ἀνθρώπους*, &c., "and that the first human beings sprang from the soil of Attica." More literally, "were born from Attica:" 2d aor. infin. act. of *ἀναφύω*.—*ἐξ ὧς οὐδόντων*. Referring to the story of Cadmus.—*ἀναβεβλαστηκέναι*, "arose." More literally, "budded" or "sprouted forth," pluperf. infin. act. of *ἀναβλαστάνω*.—*τραφῆναι*, 2d aor. infin. pass. of *τρέφω*.—*γεγονέναι*, "has ever been," perf. infin. mid. of *γίνομαι*.

34–36. λόγος ἐστὶ, "there is a tradition."—*πρὶν μὲν ἀνθρώποις*, &c., "before Apollo appeared unto men," 2d aor. infin. pass. of *φαίνω*, taken in a middle sense.—*φανέντος δὲ τοῦ θεοῦ*, &c., "but that, when the god appeared, it ran up from the depths of the sea:" *ἀναδραμεῖν* is the 2d aor. infin. act. of *ἀνατρέχω*.—*στήναι*, "stood firm," i. e., remained steadfast, 2d aor. infin. act. of *ἵστημι*.

28 LINE 3–5. ἀσεβείας κριθῆναι, "to have been tried for impiety," 1st aor. infin. pass. of *κρίνω*.—*ἀπολογησαμένου δὲ*, "but that, Pericles having spoken in his behalf." More literally, "having made a defence for him."—*πέντε ταλάντοις ζημιωθῆναι*, "he was fined five talents." Literally, "in five talents." The punishment for impiety was death; so that

fine and exile was a comparatively lenient sentence, and owing entirely to the interference of Pericles in his behalf.

6-9. ἐπισκεπτόμενος, "paying a visit to."—ἡ δύνατο, 3d sing. imperf. indic. of δύναμαι. In the three verbs, βούλομαι, δύναμαι, and μέλλω, the Attics often add the temporal to the syllabic augment. The regular form, therefore, in the present case, would be ἐδύνατο.—ὀργισθεὶς οὖν, "the other, therefore, having become incensed." Referring to the foolish fellow.—κάμῃ, "that I also," contracted from καὶ ἐμὲ. When the reference in the second verb is to the same person that is implied by the preceding verb, but an emphasis is required, then the accusative of the pronoun, not the nominative, is used.—ἐλθόντι, "having come to see me."—ἀποκρινεῖσθαι, 2d fut. infin. mid. of ἀποκρίνω.

11-14. τὸν Ἑλλήσποντον ἐξεῦχθαι, "that the Hellespont had been bridged over." More literally, "had been joined," i. e., both sides of it by means of a bridge: pluperf. infin. pass. of ζεύγνυμι.—διεσκάφθαι, pluperf. infin. pass. of διασκάπτω.—ἀποστήσεσθαι γὰρ, &c., "for that (if they do so) they will refrain from such disgraceful conduct as this." More literally, "will place themselves away from," &c.: 1st fut. infin. mid. of ἀφίστημι. The genitive ἀσχημοσύνης is governed by ἀπό in composition.

15-19. καὶ ζῶν ὁ φαῦλος, &c. The order is, ὁ φαῦλος κολάζεται καὶ ζῶν καὶ θανών.—χειμῶνα ἐπιόντα, "a coming storm."—οἱ περὶ τὴν Σαλαμίνα, &c., "the Athenians, while remaining near Salamis, were greatly dejected on beholding," &c., i. e., the Athenians, while remaining in their vessels near (literally "all around") the island of Salamis, after having left Attica, and before the great naval battle took place.—τὸ τέμενος τῆς Ἀθηνῆς, referring to the temple of Minerva in the Acropolis, where the Parthenon was afterward erected.—ἡθύμουν, 3d plur. imperf. indic. act. of ἀθυμέω.

20-25. πρῶτος ποιῶν, "being the first that made."—διαβεηκότα, "in the act of stepping forth," i. e., as if walking: perf. part. act. of διαβαίνω.—καὶ τὰς χεῖρας διατεταμένας, "and the hands (and arms) stretched out," perf. part. pass. of διατείνω.—τοῖς μὲν ὀμμασι μεμνκότα, "with the eyes shut." Literally, "shut with (i. e., in the case of) the eyes."—καθειμένας, καὶ ταῖς πλευραῖς κεκολλημένας, "hanging down, and attached to the sides."

26-33. βασκάνου τινός, &c., "a certain envious person having looked gloomy," perf. part. act. of σκνυρωπάω.—ὁ αὐτὸς πρὸς τὸν τὰ χωρία, &c., "the same philosopher remarked to one who had eaten up his estate," i. e., who had consumed his estate in riotous living. Literally, "who had eaten up his lands."—κατεδωκότα, perf. part. act. of κατέδω, with the reduplication.—κατέπιε, "swallowed up," 3d sing. 2d aor. indic. act. of καταπίνω.—σὺ δὲ. Supply κατέπιες.—νομιῶτα, "in perfect unison with the laws." The neuter plural of the adjective, accusative case, taken adverbially.—καὶ μάλιστα δικαιοσύνης, &c., "and after having been most observant of rectitude." Literally, "having cared very greatly about just conduct."—πεφροντικότα, accus. sing. perf. part. act. of φροντίζω.—ἀποδεδεῖχθαι, "was appointed." Literally, "was shone forth," i. e., was designated: pluperf. infin. pass. of ἀποδείκνυμι, translated as an imperfect.—ἄχρι γένηται, &c., "until they have become forty days old." Literally, "(children) of forty days."—ἐγρηγορότα, "while awake," perf. part. mid. of ἐγείρω, with the reduplication.—ὕπνουντα δὲ ἀμφοτέρα, "but while sleeping do both." Supply ποιεῖ.

34-35. ἀμαρτάνοντι, "when committing an error," i. e., in military affairs.

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28 —τοῦ δὲ φήσαντος, &c., “and the latter having declared that he will not do this again.” Pronoun understood before the infinitive in the nominative case.—οὐκ ἔστιν, “it is not permitted.”

29 LINE 1-9. εἰς ἀγῶνα. Referring to a contest in abusive language and mutual invective.—τοῦ νικῶντός ἐστι κρείττων, “is better off than he who conquers.” Because he disgraces himself in a less degree than the other.—τερπνότερον εἶναι, &c. The order is as follows: τὸν βίον ἐν ᾧσται τερπνότερον εἶναι τοῦ (βίου) ἐν ἀγροῖς.—οἶον μὲν ἐστι, “how pleasing it is.” Literally, “what a thing it is.”—λήϊα, “fields of grain.”—οἶον δὲ θέαμα, &c., “and what a sight the heifers are, as they gambol about, and draw milk (from their mothers’ dugs).”—ἐμοὶ γὰρ, “to me indeed.”—μηδὲν εἶναι πρὸς, &c., “to be nothing in comparison with the pleasure derived from these objects.”

11-14. κατὰ τὴν Αἴτνην, “on Ætna.”—ἐπελθεῖν ἐπὶ, “went over,” 2d aor. infin. act. of ἐπέρχομαι.—τῆς οἰκουμένης, “of the habitable world.” Supply γῆς.—τῶν δ’ ἀνθρώπων, &c. The order is, εὐεργετῆσαι δὲ τοὺς τῶν ἀνθρώπων προσδεξαμένους μάλιστα ταύτην, “and that she benefited those of the human race who received her most kindly.” Literally, “who received this (goddess).”—ἀντιδωρησαμένην, “having bestowed upon them in return,” i. e., in return for their kind reception of her.

15-18. τοῦ Κρόνου κατεσθίουτος, “when Saturn was devouring.”—κλαπεῖς, “having been secretly carried off,” 2d aor. part. pass. of κλέπτω.—καὶ ἐς τὴν Κρήτην ἐκτεθεῖς, “and having been taken to Crete and exposed there.” Observe the peculiar construction in ἐς τὴν Κρήτην, which requires a new verb in English. ἐκτεθεῖς is the 1st aor. part. pass. of ἐκτίθηναι.—τακέντος αὐτῷ τοῦ κηροῦ, “the wax having melted for him.” Dædalus had made wings for his son, and had secured the feathers in their places with wax, in order that he might fly along with him over the sea. The youth, however, approached too near the sun in his flight, and the wax in consequence melted. τακέντος is the 2d aor. part. pass. of τήκω.—καὶ τῶν περῶν περιβρέντων, “and the feathers having fallen out in every direction.” Literally, “having flowed out all around,” 2d aor. part. pass. of περιβρέω.

FABLES.

31 LINE 2-5. ἡλίκος ἂν ἦν θόρυβος, &c., “how great an uproar there would be were I doing this!” Observe the potential force which the particle ἂν gives to the indicative. Without ἂν the meaning would be, “how great an uproar there was.”—ἐπὶ τὸ διὰ παντός, &c. The order is, ἐπὶ τὸ τίκειν ἓνα (σκύμνον) διὰ παντός (χρόνον), “on account of her bringing forth only one whelp during all her lifetime.”—ἓνα, ἀλλὰ λέοντα, “I bring forth only one, it is true, but then I bring forth a lion.” Supply τίκτω, which is to be supplied also with λέοντα.

6-8. ἐκαθέσθη, “had seated itself,” 1st aor. indic. pass. of καθέζομαι, and taken here in a middle sense.—καὶ ἤλει, “and began to buzz.” Literally, “began to play upon the pipe,” i. e., to wind its little horn: 3d sing. imperf. indic. act. of αὐλέω.—εἶπε δὲ, “at length he said.”—εἰ βαρῶ σου τὸν τένοντα, “if I press heavily upon the tendon of thy neck.”—ἤλθες, 2d sing.

2d aor. indic. act. of ἔρχομαι.—ἐγνων, 1st sing. 2d aor. indic. act. of γινώσκω.—μελήσει μοι, “will it be a care to me,” i. e., will I at all care, 1st fut. of μέλει.

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10-12. εἰρὼν, 2d aor. part. act. of εὔρισκω.—πεπηγότα, “stiffened,” perf. part. mid. of πήγνυμι.—ὑπὸ κόλπον κατέθετο, “deposited it in his bosom.” More literally, “put it down beneath his bosom.”—θερμανθεῖς, “having become warmed,” 1st aor. part. pass. of θερμαίνω.—ἀναλαβὼν, “having resumed.”—ἐπληξε, 3d sing. 1st aor. indic. act. of πλήσσω. In Lessing’s fables (2, 3), the serpent adroitly defends himself against the charge of ingratitude, by asserting that the peasant merely took him up, when stiffened with cold, in order to make use of his skin.

14-15. βότρυας πεπείρους κρεμαμένους, “clusters of grapes hanging ripe:” κρεμαμένους, part. part. pass. of κρεμάννυμι, with an intransitive meaning. The attachment of foxes to grapes is alluded to by Nicander (*Alex.*, 185) and Oppian (*Cyneg.*, 3, 458).—ἐπειράτο, “kept trying for some time.” Literally, “kept trying for himself,” 3d sing. imperf. indic. mid. of πειράω. Observe the continued action indicated by the imperfect.—πολλὰ δὲ καμοῦσα, “having toiled much, however.” πολλὰ, the neuter plural of the adjective, is here taken adverbially: καμοῦσα is the 2d aor. part. act. of κάμνω.—καὶ μὴ δυνηθεῖσα, “and not having been able,” 1st aor. part. pass. of δύναμαι.—παραμυθονμένη, “striving to console,” pres. part. mid. of παραμυθόμαι.—ὄμφακες ἔτι εἰσίν, “they are still unripe.” The fox means, that he only leaves them now, because they are not yet worth taking, and that he will come again when they are ripe, and then carry them off.

LINE 1-3. ἐπὶ τινος δώματος ἐστὼς, “standing upon a certain building,” i. e., upon the roof: ἐστὼς is the perf. part. act. of ἵστημι, contracted from ἐστηκώς.—παριόντα, “passing by.”—ὦ οὗτος, &c., “what a creature this is! why thou dost not revile me, but the place where thou art does.” The phrase ὦ οὗτος is commonly, but erroneously, rendered, “oh thou,” or, “hark you there.” Its true force is the one just given by us, and it is to be viewed as applied, not so much to the individual with whom we are speaking, as to persons supposed to be standing by; and then by a sudden turn the discourse is again directed to the person previously addressed. (Consult the *Index Græcitatibus* to De Furia’s edition of Æsop, s. v. οὗτος.)

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4-7. πνιγῆναι, “of being drowned.” Literally, “of being suffocated,” i. e., by the waters.—ἐμέμφετο τῷ παιδί, &c., “began to blame the boy for his rashness.” More literally, “began to make his rashness a source of blame unto the boy.”—ἀλλὰ νῦν, &c., “(what thou sayest is all right enough), but do just now assist me, and find fault with me afterward when I am once saved.” The particle ἀλλὰ, in the beginning of a sentence, shows that one acquiesces in what another says, but still wishes to call his attention to some other matter besides.

9-12. ἐπιστραφεῖς, “having turned upon him,” 2d aor. part. pass. of ἐπιστρέφω, in a middle sense.—εἰς τὰ ὀπίσω ἔφυγεν, “fled back.” Literally, “fled to the places behind.” Supply χώρια.—ὦ κακὴ κεφαλῇ, “ah! thou cowardly fellow!” κεφαλῇ is here used for the entire person, like *caput* in Latin.—οὐτινος οὐδὲ τὸν, &c., “not even whose roar thou didst endure,” i. e., when thou couldst not even endure its roar.—ὑπήνεγκας, 2d sing. 1st aor. indic. act. of ὑποφέρω.

13-17. ναὸν. The reference is to some temple placed on the public road. These were frequently used as asylums, or places of shelter, by

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32 persons when pursued.—προσκαλουμένον, “calling to.” Genitive absolute.—τῷ θεῷ, “unto the god,” i. e., of the temple.—ἀλλ’ αἰρετώτερον, &c., “well, it is better for me,” &c. Literally, “what thou sayest is very likely, but still it is better,” &c.—θυσίαν εἶναι, “that I be a sacrifice.” Supply ἐμέ before εἶναι in construing.—διαφθαρήναι, 2d aor. infin. pass. of διαφθείρω.

18–21. δορὰν λέοντος ἐπενδύεις, “having put on a lion’s skin,” 1st aor. part. pass. of ἐπενδύω, and taken in a middle sense.—καὶ φυγὴ μὲν ἦν, &c., “and there was a scampering of men,” &c. The old English term “scampering” best expresses the quiet humour of the original.—βιαίότερον, “more strongly than usual.”—ἐπιδραμόντες, 2d aor. part. act. of ἐπιτρέχω.

24–27. τίκτονσαν, “which laid.” Literally, “laying.”—τέξεται, 3d sing. 1st fut. mid. of τίκτω.—δὺς τῆς ἡμέρας, “twice a day.” Part of time (i. e., time when) is put in the genitive.—ἡδύνατο, 3d sing. imperf. indic. of δύναμαι. Consult, as regards the augment, the note on line 6, page 28.

33 LINE 1–3. τῶν ὀρνίθων βουλομένων, genitive absolute.—ἐαντὸν ἡξίου χειροτονεῖν, “thought himself worthy an electing,” i. e., worthy to be elected. The active (χειροτονεῖν) is not employed here for the passive, as some maintain. The fault lies in their translating it into English by a passive voice, for which there is no necessity here whatever. The infinitive appears in this passage in its primitive character of a verbal noun. (Compare *Harris’s Hermes*, 1, 8.)—τοῦτον, referring to the peacock—τῶν ἄλλων, referring to the other birds, and the genitive absolute.—ὑπολαβὼν, “having taken up the conversation,” i. e., having broken in upon the remarks of the other birds.—ἀλλ’ εἰ, “ay, but if,” i. e., “thou makest a fine-looking king, ’tis true, but if,” &c.

ANECDOTES OF PHILOSOPHERS.

6–11. ἐμασίγον, “was flogging,” imperf. of μαστιγώ.—εἴμαρτο, “it was fated,” pluperf. pass. of μείρομαι. The slave, in his excuse, endeavoured to shelter himself under the doctrine of immutable destiny, which formed so conspicuous a part of the philosophy of his master, the Stoic Zeno.—καὶ δαρῆναι ἔφη, “ay, replied Zeno, and to be scourged as often as thou mightst steal.” Observe the force of the aorist in δαρῆναι, which is the 2d aor. infin. pass. of δέρω, and is governed by εἴμαρτο understood.—πρὸς τὸ φλυαροῦν μειράκιον, “unto the prating youth.” The article is here employed to indicate a well-known story. —ἐχόμεν, the present tense here calls for subjunctives in the two verbs that follow.—συνεβρύηκεν, perf. of συνβρέω. A singular verb with the neuter plural.

11–16. Ἀντιγόνον πέμψαντος, “when Antigonus had sent.”—κληθεῖς, from καλέω.—κάκεινων, for καὶ ἐκείνων.—ἐπιδείκνυσθαι, “to show off,” pres. infin. mid. Literally, “to show for themselves,” i. e., through an impulse of vanity.—αὐτὸς ἐσίγα, “remained himself silent.”—ζητούντων, “asking.” Literally, “seeking to know.”—τί ἀπαγγείλωσι, “what word they are to bring back,” 1st aor. subj. act. of ἀπαγγέλλω. The subjunctive is employed after questions that imply doubt.—τοῦτ’ αὐτὸ, “mention unto him the very thing.” More literally, “carry back, as intelligence, this same thing.” Supply ἀπαγγείλατε.

19-27. οὐ τὸν τρόπον, &c., "*I compassionated, not the manner (of behaving), but the man.*" There is in the Greek an intentional similarity of sound between τρόπον and ἄνθρωπον, which we have endeavoured to imitate in English.—ἐφάσκειν, "*he used often to say.*" Observe the frequentative force in φάσκω.—εἰρηκέναι, "*had discovered,*" pluperf. infin. act. of εἰρίσκω.—πρὸς τὸν καυχώμενον, "*to the one that boasted.*" The article is again employed as referring to a well-known story.—ὡς εἴη, "*that he was.*" The optative is here employed, as the subjunctive often is in Latin, to indicate the opinion merely of the person who speaks, not that also of the one who relates the story.—τοὺς προέχοντας διώκοντες, "*while pursuing those who go on before,*" i. e., who outstrip them in the race after wisdom.—τοὺς ὑστεροῦντας, "*those who lag behind.*"—πῶς ἂν τοῖς φίλοις προσφεροίμεθα, "*how we should act towards our friends.*" More literally, "*how we should bear ourselves towards our friends.*" Observe the force of the middle voice.—ὡς, "*in the same way as.*" Supply οὕτως before ὡς.

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LINE 1-2. ἐνοχλούμενος, "*being annoyed.*"—κοπτόμενος, "*tired out.*" The literal meaning of this verb, in the present passage, has reference to something that comes frequently in contact with us, and disturbs more or less our equanimity, or our quietude of body. In Xenophon's treatise *De Re Equestri* (1, 4, and 8, 8), it is employed to indicate the jolting of a horse, and the consequent tiring out of the rider. (Compare Schneider and Weiske, *ad loc.*) In Athenæus (7, p. 290, b.), it has the meaning of to stun, or deafen one, as it were, by constant talking. (Compare Casaubon, *ad loc.*, and Pierson, *ad Mær.*, p. 74.)

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3-5. πολλάκις αὐτοῦ λέγοντος, "*the talkative fellow frequently saying.*" Genitive absolute.—οὐ θαυμαστὸν ὅ τι λέγω; "*is not what I tell thee surprising?*" Supply τοῦτό ἐστι after θαυμαστὸν.—ἀλλ' εἴ "*but that.*" Equivalent to ἀλλ' ὅτι.—σὲ ὑπομένει, "*endures thee,*" i. e., does not run away.

6-8. θρασυνόμενον, "*conducting himself arrogantly,*" pres. part. mid. of θρασύνω.—οὐ παύσει, "*wilt thou not cease?*" 2d sing. 1st fut. mid. of παύω, with the Attic termination for παύση.—δι' ὃν μέγα φρονεῖν ἀξιοῖς, "*through whom thou claimest to think highly of thyself,*" i. e., through whom as the author of thy being. If he had not begotten thee, where wouldst thou have now been with thy fancied superiority to thine own parent? Be thankful to him for thy very existence.

9-10. ἐπιστάντος Ξενοκράτους, "*while Xenocrates was standing by.*" Xenocrates was one of his followers.—ἐγὼ γὰρ ὀργίζομαι, "*for I at present am angry,*" and therefore unfit to punish with judgment and discretion, or with any real advantage to the offender.

11-14. ἡ Ξανθίππη, "*that Xanthippe of thine.*"—λοιδοροῦσα, "*when she abuses one.*"—βοώντων, "*when they cackle.*"—ἀνέχει, 2d sing. pres. indic. mid. of ἀνέχω, with the Attic termination, for the common form ἀνέχη. —ἡ Ξανθίππη, "*Xanthippe.*" The article here, with the proper name, is not to be translated.—μυρίων μεταβολῶν, &c., "*that, although innumerable changes had befallen the state and them,*" i. e., the state and their own family. The pronoun αὐτοὺς refers to herself, her husband, and her children.—κατασχοσῶν, 2d aor. part. act. of κατέχω.—ἐν πάσαις ὁμοιον, &c., "*she had beheld the countenance of Socrates wearing the same expression amid all,*" i. e., amid all these changes. With πάσαις supply μεταβολαῖς.

16-21. κακὸν εἶναι τὸ ζῆν, "*that to live is an evil.*" More freely, "*that*"

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34 life is an evil."—ἀλλὰ τὸ κακῶς ζῆν, "but to live badly." More freely, "but a bad life."—ὁ Σινωπεὺς, "the Sinopian." More freely, "of Sinope." This city, the native place of Diogenes, was situate in Paphlagonia, on the coast of the Euxine.—ὁ Κῶν ἐπικαλούμενος, "who was nicknamed the Dog." More literally, "who was called," &c. This appellation was given him in allusion to his cynical and snarling manner.—εἰς πάντα, "for every purpose." Literally, "for all things."—βακτηρίᾳ ἐπηρείσατο ἑαυτὸν, "having become enfeebled by sickness, on one occasion, he supported himself on a staff." Observe the force of the aorist participle ἑπηρείσατο.—ἐπηρείσατο, 3d sing. 1st aor. indic. mid. of ἐπερείδω.—ἐπειτα μέντοι "subsequently, however."—ἐνθα, "in which."

23-31. καὶ βραδύνοντος, "and the other being dilatory." Supply ἐκείνου, as referring to the person whom Diogenes had desired to provide a hut for him.—πίθον τινὰ ἔσχεν οἰκίαν, "he occupied a kind of tub for a dwelling." More freely, "he made use of a kind of tub," &c.—τὴν πατρίδα, referring to Sinope.—τὴν μετ' αὐτοῦ διατριβὴν, "the staying with him," i. e., to stay with him.—ἀπέδρα, "ran away," 3d sing. 2d aor. indic. act. of ἀποδιδράσκω.—ἔφη, "Diogenes replied."—Μάνους, governed by δεῖσθαι understood.—πίνον, pres. part. act. neut. gender of πίνω.—ἐξέβριψε τῆς πήρας, &c., "he flung his cup out of his wallet."—ἐξέβαλε δὲ καὶ, &c., "he threw out also his dish."—ἐπειδὴ κατέαξε τὸ σκεῦος, &c., "after he had broken his platter, receiving his allowance of lentils in a hollowed loaf of bread."—κατέαξε is the 3d sing. 1st aor. indic. act. of κατάγνυμι. This is one of the verbs in which the syllabic augment has maintained itself before a vowel.

35 ILINE 2-7. ὅτε ἄλoυς, &c., "when, having been captured, and being exposed to sale." ἄλoυς is the 2d aor. part. act. of ἀλίσκω. The 2d aor. and perf. act. of this verb are taken in a passive sense. Diogenes, in his old age, sailed to the island of Ægina, but, upon his passage, was taken by pirates, who carried him into Crete, and there exposed him to sale in the slave-market.—τί οἶδε ποιεῖν, "what he knows how to do."—κῆρυκα, "the crier," who officiated at auctions, proclaiming the nature of the article offered for sale, the prices bid, &c.—κῆρυσσε εἰ τις ἐθέλει, "make proclamation, whether any one wishes," i. e., cry out, and ask whether, &c.—δεῖν πείθεσθαι αὐτῷ, &c., "that the latter would have to obey him, even though he were a slave," i. e., that Xenias would have to obey Diogenes. More literally, "that it was incumbent to obey him," &c.—εἰ καὶ εἴη, the uncertainty implied by the optative amounts here to a tacit denial that Diogenes was in reality a slave. A philosophic spirit is ever free.—καὶ γὰρ ἰατρὸς, &c., "for that, even if a physician or a pilot be a slave, we ought to obey him." Literally, "it was incumbent to obey him." πεισθῆναι is the passive for the middle.

9-15. μὴδὲν εἰσὶτω κακόν, "let nothing evil enter," 3d sing. pres. imperat. act. of εἰσεῖμι.—ὁ οὖν κύριος τῆς οἰκίας, &c., "where then, asked he, might the master of the house enter?" Observe the force of ἂν with the optative.—λoῦνται, "are bathing." Middle voice.—τῷ δὲ. Supply πνoυόμενoι.—εἰ πολὺς ὁχλoς. Supply λoῦται.—ὁμoλόγησεν, "he answered in the affirmative."—καὶ Διογένης, "even Diogenes."—δεῖ ἄριστ' αὖν, "one ought to breakfast." Literally, "it behooves one to breakfast." Supply τινα after δεῖ.—ὅταν ἔχη, "when thou hast anything," i. e., to breakfast upon. More freely, "when thou canst."

16-17. Πλάτωνος ὀρισσoύμενον, &c., "Plato having given as a definition, 'man is,'" &c., having defined man to be, &c.: 1st aor. part. mid. of ὀρίζω.

—καὶ εὐδοκίμοῦντος, “and gaining applause for this.”—τίλας, Page
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“Diogenes, having plucked,” 1st aor. part. act. of τίλλω.—εἰσήνεγκεν, 3d sing. 2d aor. indic. act. of εἰσφέρω.

19-20. ἄσωτον ἤτει μνᾶν, “asked a spendthrift for a mina.” We have here the imperfect of αἰτέω, a verb of asking, with a double accusative.—μνᾶν. The mina was not a coin, but a sum of money, and equivalent in our currency to seventeen dollars, fifty-nine cents.—τοῦ δὲ, referring to the spendthrift.—τριώβολα, “a triobolon,” i. e., three oboli. This was a piece of money equal in our currency to eight cents, seven mills.

22-24. Ἀττικοῦ τινος, “a certain native of Attica.” Genitive absolute.—διότι Λακεδαιμονίους, &c., “because, though praising the Lacedæmonians (more than any other nation), he does not,” &c.—οὐδὲ γὰρ ἱατρός, &c., “naturally enough, replied he, for neither does a physician, being one whose business it is to produce health, take up his residence among those who are healthy.” More literally, “being qualified to produce health.” The genitive ὑγιείας is governed by the verbal adjective. The particle γὰρ refers to something understood, and which is supposed to precede. We have supplied the ellipsis by the words, “naturally enough.” This may also be done by such expressions as, “no wonder,” “be not surprised,” &c.

25-28. τὴν μετέβασιν αὐτοῦ, “his own change of residence.” Diogenes used to reside alternately at Athens and Corinth.—ταῖς τοῦ βασιλέως, &c., “to the abiding of the (Persian) king, in the spring at Susa,” &c. Literally, “to the abidings,” the plural indicating the frequent change of residence. The article ταῖς agrees with διατριβαῖς, at the end of the sentence.—τοῦ βασιλέως, this is a very common way of designating the Persian monarch, on the part of the Greek writers. Sometimes the expression ὁ μέγας βασιλεὺς, “the great king,” is employed.—ἔαρος, the genitive of time.—χειμῶνος. The Persian king resided in winter at Babylon, on account of its being warmer there; and during summer in the cool and mountainous country of Media, the capital of which was Ecbatana.

30-31. ἀγωνιώ, ἔφη, &c., “remarked, I am very much afraid lest I have done some evil.” More literally, “I am in an earnest struggle (with myself),” 1st sing. pres. indic. act. of ἀγωνιάω, contracted form.—ἐργασμαι, perf. indic. of ἐργάζομαι.—τί αὐτῷ περιέγινεν, “what advantage has accrued to him.” More literally, “what has resulted to him over and above,” i. e., over and above what he might have obtained from other and ordinary sources.

LINE 1-5. τοὺς ὄνους ἵππους ψηφίσασθαι, “to vote their asses 36
(to be) horses,” i. e., to declare, by a public decree, that their asses were horses.—ἄλογον δὲ ἡγουμένων, “but they thinking this strange (advice).” Genitive absolute. The full sentence, supplying the ellipses, is, ἄλογον δὲ αὐτῶν ἡγουμένων τοῦτο.—ἀλλὰ μὴν καὶ στρατηγοὶ, &c., “and yet, replies he, generals who have learned nothing (of military matters), but have been merely voted into office, are created by you.” Ten generals were annually chosen at Athens by the votes of the people. They attended to all matters appertaining to war, together with certain state concerns.—εἰς κόρακας. Consult note on line 1, page 21.—ἐμπεσεῖν, 2d aor. infin. act. of ἐμπίπτω.—ἀποθανόντος, “of one when dead,” 2d aor. part. act. of ἀποθνήσκω.—ζῶντος, “of one while still living.”

9-16. τί πλέον ἔχουσιν οἱ φιλόσοφοι, “in what respect philosophers are better off (than other men).”—Literally, “what philosophers have more

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36 (than others).”—ὁμοίως βιώσομεν, “we (philosophers) will live in the same manner as before,” i. e., in the same manner as we did when the laws were in existence.—τίνι, “in what.”—ἀγνώτα τόπον, “a strange place,” i. e., a place where both are utter strangers. Literally, “an unknown place.”—καὶ εἴσει, “and thou wilt know,” 2d sing. 1st fut. mid. of εἶδω, with the Attic termination for the common form εἶση.—ὥπερ, “in the same way as.” More literally, “in the way in which.” The full form of expression would be, ἐν ἐκείνῳ τῷ τρόπῳ, ἐν ᾧπερ τρόπῳ.—ἵπποι. Supply διαφέρουσι.—τίνα ἐστὶν, “what are the things.”—οἷς, “those which.”

17–21. τί, “in what.” Governed, according to some, by κατὰ understood.—αὐτοῦ ὁ υἱός, “his son,” referring to the son of the speaker.—καὶ εἰ μηδὲν, &c., “why, even if in nothing else, in the theatre at least he will not sit a stone upon a stone.” The seats in the ancient theatres were of stone.—καθεδύσεται, 3d sing. 1st fut. mid. of καθέζομαι.—συνίσταντός τινος, &c., “a certain person placing his son with him,” i. e., for instruction.—ἤτησε, “Aristippus asked,” 3d sing. 1st aor. indic. act. of αἰτέω.—δραχμάς. The drachma was equal to seventeen cents, six mills, of our currency. Hence five hundred drachmas would be equivalent to eighty-eight dollars.—τοσοῦτον, “for so much,” i. e., for that price. The genitive of price. For some valuable remarks on the price of slaves at Athens, consult Boeckh’s *Public Economy of Athens*, vol. i., p. 92, seqq.—πρίῳ, ἔφη, &c., “buy, replied the philosopher, and then thou wilt have two,” i. e., thy uneducated son and the purchased slave : 2d sing. pres. imperat. of πρίαμαι, contracted from πρίασο, (intermediate form, πρίαο).—Supply ἀνδράποδα with δύο.

22–27. ἐν ὁδῷ, “on a journey.”—τὸ πλεόν, “the greater part.” Supply μέρος.—οἱ μὲν, “the former,” referring to philosophers.—ὦν δέονται. The full form is τὰ ὦν δέονται.

29–35. ταῦτα προσφέρεσθαι, “to put up with these things,” pointing to the vegetables. Literally, “to bring thyself to these things.”—οὐκ ἂν ἐθεράπνεες, &c., “thou wouldst not be an attendant at the courts of tyrants.” Observe the force which ἂν imparts to the indicative. The αὐλή was properly an open space before a dwelling, forming a kind of court. Hence θεραπεύειν τὰς αὐλάς is the same in effect as ἐρχεσθαι ἐπὶ τὰς θύρας. (Consult Casaub. ad Diog. Laert., 2, 68.)—οὐκ ἂν λάχανα ἐπλυνες, “wouldst not now be washing vegetables.”—αὐτῷ συνέβη, “it happened unto him.”—οὐ γὰρ περὶ ὁμοίας, &c., “naturally enough, replied he, for we are not each of us concerned about a life of the same kind,” i. e., we, philosophers, and you the unlearned. The term ἕκαστοι refers to these two classes of persons. As respects the elliptical force of γὰρ in this passage, consult note on line 24, page 35.

37 LINE 1–13. ἔκλαυσεν, 1st aor. indic. act. of κλαίω.—οὐδὲν προὔργον, “no good.”—δὲ αὐτὸ γάρ, &c., “(thou art right), for on this very account indeed do I weep.” The particle γάρ again points to something understood, which we have expressed by the words, “thou art right.”—διαίτη, governed by χρώμενος.—οὐδὲν οὐδέποτε, “anything at any time.” The negatives here strengthen the negation in Greek, but require the affirmative in English.—πρὸς ἡδονήν, “with a view to pleasure.”—εἰ ἡδέως ἀποθνήσκει, “whether he could die willingly.”—ἑσμένως ἀπαλλάττομαι, “I gladly depart (from life).” Supply τοῦ βίου. Literally, “I gladly send myself away from,” &c.—καταληφθεὶς, from καταλαμβάνω.—κατ’ ὀλίγον εἰς ὕπνον, &c., “falling gradually into sleep, used to lie thus.”

More literally, "used to lie, slipping by little (and little) into sleep." Page
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—αὐτὸν ἤρετο, "asked him," i. e., as he lay thus, and while sleep was stealing upon him.—τί πράττοι, "what he was doing." Literally, "what he might be doing."—τῷ ἀδελφῷ, referring to Death, who is beautifully alluded to as the brother of Sleep.

15-21. ἀφῆκεν, "allowed him to pass unpunished." Literally, "sent him away (unpunished)," 1st aor. indic. act. of ἀφίημι.—τιμωρίας, governed by ἀμείνων.—τὸ μὲν, "the former," referring to συγγνώμη, but agreeing with πᾶγμα understood.—ἐστὶ, "is the characteristic."—περὶ Μαντίνειαν, "at Mantinēa." More literally, "in the neighbourhood of Mantinea." The preposition περὶ is often used in this way, with the accusative, where a place is pointed out generally.—ἔπεσε, 2d aor. indic. act. of πίπτω.—τηνικαῦτα, "about that same time." The adverb must not, of course, be rendered here too strongly, since Xenophon was at this time residing at Corinth, a considerable distance from the field of battle.—θύειν ἐστεμμένον, "was sacrificing, with a garland around his brow." The ancients were accustomed to wear garlands when sacrificing. (Consult Kuhn, *ad* *Æl. V. H.*, 3, 3).—ἐστεμμένον, perf. part. pass. of στέφω.—ἀποστεφανώσασθαι, "that he took off his garland." Literally, "that he uncrowned himself." Observe the force of the middle.

22-24. ὅτι γενναίως, "that he died bravely." Supply ἀπέθανε.—ἐπιθέσθαι, 2d aor. infin. mid. of ἐπιτίθημι. Observe the force of the middle here, implying that he placed the garland again "upon his brow."—ἀλλὰ γὰρ εἰπεῖν, &c., "but remarked (why ought I to weep), for I knew that I had begotten him a mortal." The same as, ἀλλὰ εἰπεῖν, τί με δεῖ δακρύειν, ᾗδειν γάρ, &c. The particle γάρ is again used in its elliptical sense.—γεγεννηκώς. Observe the use of the nominative, the reference being to the same person that is implied in ᾗδειν. The participle also takes the place of the infinitive here, the idea of continuance being involved; as if he had said, "I knew myself all along as being one that had begotten him a mortal." Consult note on line 10, page 11.

25-27. Πολυκράτους. Polycrātes, tyrant of Samos, is meant. Anacreon was residing at his court when the circumstance alluded to in the text occurred.—πέντε τάλαντα. The ordinary Attic talent of silver was equal to one thousand and fifty-five dollars, sixty cents, of our currency. The sum received by the poet was equivalent, therefore, to five thousand two hundred and seventy-eight dollars.—ὥς ἐφρόντισεν, &c., "after he had thought upon them for two nights," i. e., during two nights. The genitive of time is often to be rendered by "during," "within," "in the space of." (*Matth.*, G. G., § 377).—ἥτις ἀναγκάζει ἀγρυπνεῖν, "which compels one to go without sleep."

LINE 2-8. ἐκρίνετο ἀσεβείας, "was put to trial for profanation" 38
in a certain play." *Æschylus* had laid himself open to a charge of profanation, by too boldly introducing on the stage something connected with the mysteries of Eleusis.—ἐτοιμὸν ὄντων, "being ready," i. e., in case he were condemned: and so certain did his condemnation appear, that they had already taken up stones to hurl at him.—βάλλειν αὐτὸν λίθοις, "to stone him to death." Literally, "to strike him with stones." Stoning to death was the punishment for profanation and impiety.—ἐρημον τῆς χειρός, "deprived of the hand." An adjective of deprivation, governing the genitive.—ἔτυχε ἀριστεύων, "happened to have distinguished himself." The clause more freely rendered would run as follows: "now it happened

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38 that this Ameinias had distinguished himself," &c.—καὶ πρῶτος Ἀθηναίων, &c., "and was the first of the Athenians that gained the prize of valour (on that occasion)," i. e., was first in order of the Athenians who gained prizes for valour at the battle of Salamis; or, in other words, gained the first prize. (Compare *Perizon*, ad *Æl. V. H.*, 5, 19.)—τοῦ ἀνδρός τὸ πάθος, "what had befallen the man." Alluding to the loss of his hand.—ὑπεμνήσθησαν, from ὑπομνήσκω.—ἀφῆκαν, "acquitted." Literally, "sent away," or "discharged from custody."

9-13. παραδοθεῖς, "having been committed," i. e., having been sent.—διὰ τὸ φανλίζειν, "on account of his disparaging."—ἐπειτα, "thereupon." This is inserted to give more force to the concluding member of the sentence.—μέχρι τινός, "for some time." Supply χρόνου.—ποῖ δὴ σύ; "whither, pray, (art) thou (going)?" Supply ἔρχει, and observe also the force of the particle δὴ, which is analogous here to the Latin *tandem*.

15-18. παρανοίας κρινόμενος, "being accused of dotage," i. e., of mental imbecility, the result of advanced age, and of consequent unfitness to manage his affairs. The object of this false charge was to deprive the poet of the management of his property. The affection which Sophocles entertained for a grandchild by a second wife, had excited the jealousy of Iophon, and led to this unnatural suit.—ἀνέγνω, 2d aor. indic. act. of ἀναγινώσκω.—Οἰδίπου τὸν ἐπὶ Κολωνῷ, "the Œdipus at Colonus." Supply ὄντα after τὸν, for a literal translation, "the Œdipus, who is at Colonus." The Œdipus at Colonus is one of the seven remaining tragedies of Sophocles. According to some authorities, Sophocles read, on this occasion, the beautiful chorus only, in which he celebrates the loveliness of his native borough of Colonus.—ὅπως τὸν νοῦν ὑγιαίνειν, "how sound he (still) was in mind," i. e., how vigorous his mental powers still were.—ὥς, "so that."—καταψηφίσασθαι δὲ τοῦ υἱοῦ, &c., "and adjudged his son to be insane." More literally, "adjudged insanity against his son," i. e., decided that the son, not the father, was wandering in intellect.

19-24. ἐπτά πρὸς τοῖς, &c., "after having lived ninety-seven years." Literally, "seven years in addition to ninety." As regards the employment of the article with ἐννεήκοντα, consult note on line 5, page 8.—κατέκειτο ἡρεμῶν, "lay resting."—αὐτῷ, "for him," i. e., Philemon.—ὤρμησε μὲν εἰς γέλωτα, "burst into a laugh." More literally, "rushed into laughter."—εἰπὼν, "having told him."—προσδοῦναι τῷ ὄνῳ ἀκράτου ῥοφεῖν, "to give the ass some undiluted wine also to sup up." Literally, "to give in addition to the ass," &c. The genitive ἀκράτου, having reference to a part, is exactly analogous to the English expression "some undiluted wine." The verb ῥοφεῖν alludes to the peculiar mode of drinking on the part of the ass, horse, &c. With ἀκράτου supply οἶνον. Undiluted wine was drunk after eating figs, as healthier than mixed wine, or water, would have been after such food. (Consult the commentators ad *Val. Max.*, 9, 12, *ext.*)

25-27. τὸν Κῶον, "the Coan," i. e., the native of the island of Cos.—τὸ σῶμα, "as to his body." The accusative of nearer definition, where some supply κατά.—ἀνατραπῆναι, "to be overturned," 2d aor. infin. pass. of ἀνατρέπω.—ἐκ πάσης προφάσεως, "from any cause."—μολίβδον πεποιημένα, "made of lead." The genitive of the material.—φασί, "they say." Equivalent to the Latin *dicunt* or *narrant*.

31-36. τίνας σοὶ μεταδῶ, &c., "of what one of the things that are mine

shall I make thee a partaker?" The verb μεταδίδωμι takes the genitive here along with the dative, the reference being to a part.—οὐ βούλει, "of whatsoever one thou wishest." More literally, "of that one, of which thou wishest to make me a partaker." Supply μοι μεταδοῦναι.—σχολάζειν αὐτῷ, "to be a pupil of his." More literally, "to enjoy (learned) leisure with him."—διπτοὺς μισθοὺς, "a double fee."—ἔνα μὲν, "I ask one fee." Supply μισθὸν αὐτῷ.—σιγᾶν. Supply μάθης.

LINE 1-5. ἀναγνούς, "after having read it," 2d aor. part. act. of ἀναγινώσκω.—ἦκε, "came," imperf. indic. act. of ἔκω.—τὸ μὲν πρῶτον, &c., "that, to him going over it the first time."—ἄπρακτον, "inefficient," i. e., not calculated to accomplish what was intended.—τί οὖν, &c., "what then? art thou not going to speak it (only) once before the judges?" As regards the use of ἐπὶ in the sense of "before," with the genitive case, consult *Matthiæ, G. G.*, § 584, (η).

7-11. Ἀρταξέρξου τοῦ Μνήμονος, "of Artaxerxes Mnemon." Literally, "of Artaxerxes the Rememberer." The appellation of Mnemon (ὁ Μνήμων) was given to Artaxerxes II., king of Persia, on account of his great memory. He was the brother of Cyrus the younger.—καταφαγών, "eagerly swallowing." Observe the force of κατὰ in composition, and the general meaning which φάγω itself has here, as referring not only to solids, but also to fluids.—ἤμην, "was I all along."—χαριέντως ὁ βασιλεὺς, &c., "pleasantly did King Archelaus, when a talkative barber had," &c. The monarch here alluded to was King of Macedonia, and contemporary with the poet Euripides, who ended his days in his dominions.—πῶς σε κείρω; "how shall I trim thee?" Literally, "how am I to trim thee?" κείρω being the subjunctive mood. The barber of antiquity trimmed the beard, cut the hair, and pared the nails. (Consult *Böttiger, Sabina*, vol. ii., p. 59.) To translate κείρω, in the present passage, by the English verb "to shave," would be therefore quite erroneous.

12-14. ὁ νεώτερος Διονύσιος, "Dionysius the younger." The son of Dionysius the elder, and tyrant of Syracuse. He affected to be a great patron of the learned. (Consult *Menage, ad Diog. Laert.*, 2, 61.)—πολλοὺς τρέφειν σοφιστὰς, "that he maintained many learned men." By σοφιστὰς are here meant the learned generally, including poets, philosophers, rhetoricians, &c. (Consult *Wytttenbach, ad loc.*—*Plut. Apophth. Reg. et Duc*, p. 176, C.)—θανμάζων, "because he admired." Observe the employment of the nominative, as agreeing with the nominative of the pronoun understood before τρέφειν.—βουλόμενος, "because he wished."

15-20. στρατόπεδον, "that an encampment."—ὁ Ἀλεξάνδρου πατῆρ. Referring still to the same monarch.—Ἀθηναίους μακαρίζειν, "that he considered the Athenians a happy people," i. e., a lucky race.—εἰ καθ' ἑκάστων ἐνιαυτὸν, &c., "since they find every year ten generals to choose." Literally, "to choose for themselves," αἰρεῖσθαι being the middle voice. The Athenians chose ten generals annually. Their duties were partly military, partly civil.—αὐτὸς γὰρ εὗρηκέναι "for that he himself had found." Observe the nominative with the infinitive, as referring back to the speaker.

22-23. τοὺς μέλλοντας, ἔρη, &c., "replied, 'I love most those who are going to betray to me, and I hate most those who have already betrayed to me.'" With προδιδόναι and προδεδωκότας, respectively, supply μοι. Philip alludes to the traitors among the nations with whom he at various times carried on war; and the whole answer is in full accordance with the cold and selfish character of the Macedonian king. All his love, such as

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it is, is based upon self-interest. The persons for whom he has most regard are the traitors in his pay, as long as their plans of treachery, for his benefit, remain to be consummated; for they are during this period his most valuable instruments. When, however, they have executed their task, and have betrayed unto him whatever was to be betrayed, he flings them aside as so many worthless tools, and despises them as much as he prized them before this.

24-29. τὸν τῆς τραγωδίας ὑποκριτὴν, "the actor in tragedy." More freely, "the tragic actor."—τί θαυμάζοι, &c., "what one he admired of the (tragic) events treated of by Æschylus," &c. Literally, "what one he might admire."—ὁ δ', "but what."—Φίλιππον, "namely, Philip." In apposition with ὁ that precedes.—καὶ τρισκαίδεκατον θεὸν ἐπικληθέντα, "and styled a thirteenth god," i. e., saluted with the title of the thirteenth god. The greater deities were twelve in number, viz., Jupiter, Juno, Minerva, Vesta, Ceres, Neptune, Venus, Vulcan, Mars, Mercury, Apollo, and Diana.—τῇ ἐξῆς, "on the following day, however." Supply ἡμέρα.—ἐπισφαγέντα, 2d aor. part. pass. of ἐπισφάττω. Philip was slain by a young man named Pausanias, who had been outraged by a friend of the monarch's, and had been unable to procure redress from the latter.—καὶ ἐρριμμένον, "and a thing of little account," perf. part. pass. of ῥίπτω. We must be careful not to give ἐρριμμένον here its literal meaning, "cast forth," but rather its figurative one, making it have the same peculiar force in this passage that *projectus* often has in Latin; as, for example, in Livy (2, 27), "*projectum consulare imperium*."

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LINE 1-8. εὐτυχημάτων, "pieces of good fortune."—καιρὸν, used here as denoting a particular time.—ὅτι τεθρίπῳ νενίκηκεν Ὀλύμπια, "that he has conquered with a four-horse chariot at the Olympic games." After Ὀλύμπια supply ἀγωνίσματα, which is not, however, governed by νενίκηκεν, but is the accusative of nearer definition, where some understand κατά.—ἐνίκησε, "had overcome," the aorist rendered as a pluperfect.—ὦ δαῖμον, "oh fortune."—τούτοις ἀντίτεες, "set off against these."—φθονεῖν πέφυκεν, "is wont to envy." Consult, as regards the curious doctrine of which this forms a part, the remarks of *Bachr*, ad *Herod.*, 7, 10.—ἡ Τύχη, "this goddess." Literally, "Fortune." To be rendered freely, as δαῖμον has preoccupied the literal meaning, and Τύχη is merely brought in as explanatory of it.

9-11. ἐπαρθεῖς δὲ τῇ εὐπραγίᾳ, "elated thereupon with his success," 1st aor. part. pass. of ἐπαίρω.—δεῖν αὐτὸν ὑπομνησκεισθαι, "that it was right for him to be reminded."—τινὶ παιδί, "a certain slave."

14-19. κατεπλάγη, 2d aor. indic. pass. of καταπλήσσω.—τὸν βίον, "with the mode of life." Accusative of nearer definition.—αὐτοῦ μνημονεύων, "recalling him to mind."—εἰ μὴ ἦμην, "if I were not."—ἂν ἦμην, "I would like to be." Equivalent to ἂν εἶναι ἤθελον. Literally, "I would be."—εἰκόνας αὐτοῦ δημιουργεῖν, "to make statues of him." According to Pliny (7, 38), Alexander ordered, that Apelles alone should represent him on canvass, Pyrgoteles in marble, and Lysippus in bronze. Other writers, however, make mention merely of Apelles and Lysippus. (*Cic. Ep. Div.*, 5, 12.—*Horat. Epist.*, 2, 1, 239.) The term δημιουργεῖν, therefore, in our text, is equivalent, in the present instance, to the English verb "to cast."—κατεμήννε τῷ χαλκῷ, &c., "represented in bronze his peculiar character." Literally, "by the bronze." The meaning of ἦθος in this passage may be gathered from the following remark of Pliny (35,

36) respecting the Theban painter Aristides: "is omnium primus animum pinxit, et sensus hominum expressit, quæ vocant Græci ἦθη."—καὶ συνεξέφερε τῇ μορφῇ, &c., "and brought out to view his martial spirit together with his form," i. e., blended them together in the same statue, giving each at the same time its distinctive character.

19-21. τὴν ἀποστροφὴν τοῦ τραχήλου, "the bend of his neck." Plutarch elsewhere informs us (*Vit. Alex.*, c. 4), that the monarch's neck had a slight bend, or turn, towards the left. Visconti, by a reference to remains of ancient sculpture, arrives at the conclusion, that the muscle on the left side of the neck was considerably enlarged in a lateral direction, which would have, of course, the effect of shortening it, and would consequently give the head a kind of bend towards the left shoulder. (*Icon. Gr.*, 2, 2, p. 63, *not.*)—τῶν ὀμμάτων τὴν ὑγρότητα, "the humid brightness of his eyes." This was esteemed a great beauty by the ancient Greeks, and was assigned, as a striking characteristic, to their goddess Venus, the ideal type of female loveliness. It partook more or less, at the same time, of a soft and languishing expression, and, according to Winckelmann, was produced by a slight elevation of the lower eyelid. Compare Walker's *Analysis of Female Beauty*, p. 362, and also the remarks of Visconti (*Icon. Gr. l. c.*), who thinks that some bright substance was inserted into the bronze in order to form the pupil of the eye.—οὐ διεφύλαττον, &c., "did not preserve his manly and lion-like expression of countenance."

22-25. περὶ κόσμων ἀπειρίας, "(discoursing) about an infinity of worlds."—εἰ ὄντων, "since, although there are."—ἐνδός, agreeing with κόσμον understood.

26-34. τὸν Λάγον, "the son of Lagus." The Ptolemy here alluded to was the founder, after Alexander, of the Greek empire in Egypt. Supply υἱόν.—καταπλουτίζοντα, "in enriching."—Ἀντίγονος, one of the generals of Alexander, and sovereign for a time of a large portion of Asia.—μακαρίζουσιν αὐτόν, "who called him a happy man." More literally, "who felicitated him."—τοῦτ' ἐν τῷ ῥάκῳ, "this rag here," pointing at the same time to it. The Attic form τοῦτ' for τοῦτο, is emphatic and indicative of gesture.—τὸ διάδημα. From the term ῥάκος, which precedes, the "diadem," in this case, would seem to have been, not a crown, but a species of bandeau, adorned probably with golden ornaments and precious stones. (Compare the remarks of Böttiger, *Sabina*, vol. i., p. 132.)—τί δέδοικας, &c., "of what art thou afraid? (is it) lest thou alone mayest not hear the trumpet?" i. e., the trumpet which is to give the signal for breaking up and marching.

LINE 1-5. θεώμενος τραγῶδον, "on beholding a tragic actor (perform)." The play to which he was listening was the Troades of Euripides. (*Plut. Vit. Pelop.*, c. 29.)—ἐμπαιθέστερον διετέθη, &c., "was disposed towards compassion in a more feeling manner (than was at all usual for him)."—ἀπὸν ὤχετο, "he quickly departed." The verb οἴχομαι is used with a participle to express quickness of movement.—δεινὸν εἶναι, "that it is bad (for the continuance of his power)."—τοσοῦτους ἀποσφάζας πολίτας. The idea implied is, that all this was done without any compunctious feelings on his part.—Ἐκάβης καὶ Πολυξένης. Hecuba and Polyxena, mother and daughter, are two of the characters in the play of Hecuba.

6-13. ἦρχε, equivalent to ἄρχων ἦν, and therefore requiring the genitive.—καὶ οὐδὲν ἂν εἶη, &c., "and there would be no one of the things that grow upon the earth." Supply φνομένων.—μὴ τοῦ ἡλίου ἐπιλάμποντος, "if the sun did not shine on it." The particle μὴ, not οὐ, is here employed,

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41 as being a conditional negative.—κίνδυνος πάντα, &c., “*there is danger of all things being wrapped in one general conflagration, and destroyed.*” Literally, “that all things, having been burned together, be destroyed.” A participle and verb, in Greek, are often best rendered into English by two verbs.—οὐκ ἂν ἀνάσχοιντο, “*they would not be likely to endure for an instant.*” Observe the peculiar force of the aorist (2d aor. opt. mid. of ἀνέχω) in denoting instantaneous action. The optative with ἂν is used here as a milder expression, instead of ἀνέξονται.

14–16. ἐν πότοις ἐκυλινδεῖτο, “*was accustomed to indulge in convivial parties,*” i. e., in drinking bouts. The primitive meaning of κυλινδεῖσθαι in the middle voice, “*to roll one’s self about,*” connects the figurative meaning, here employed, with that of the English verb “*to wallow.*”—οὐκ ἔτι ἦν, “*it was no longer possible.*” ἦν is here used for ἐξῆν, and has δύναμις or ἐξουσία understood.

20–25. ἐβούλετ’ ἂν εἶναι, “*he would wish to be.*”—ἦθελες. Supply ἂν.—ἐν Ὀλυμπίαισιν. Supply ἀγωνίσμασι.—ὁ κηρύσσων. A herald announced, at the games, the name of each conqueror, the names of his parents, and also the city and state that gave him birth. Dio Chrysostom (*Or.* 2, p. 2, B.) attributes the reply in the text to Alexander the Great.—τὴν βακτηρίαν. A staff was the badge of authority with the Spartan generals. Compare the remarks of *Casaubon, ad Theophrast. Char.*, c. 5., and of *Hudson and Duker, ad Thucyd.*, 8, 84.—πάταξον μὲν, ἀκουσον δέ. The force of the aorists, in this admirable reply, is worthy of notice. To an English reader, however, their peculiar import is best conveyed by a paraphrase: “strike as soon as thou wilt: hear me, however, before thou strikest, though it be only for a moment.”—Ἦιδει δέ, “*for he knew.*” Ἦιδει is to be pronounced as if written ἦδει, the ι being placed by the side of capitals, but under other letters.

26–28. Σεριφίον τινός, “*a certain Seriphian,*” i. e., a native of the island of Seriphus.—δι’ αὐτὸν, “*on account of himself,*” i. e., through any merits of his own.—ἀλλ’ οὐτ’ ἂν ἐγὼ, &c., “*and yet, neither would I be ever illustrious were I a Seriphian, nor wouldst thou, wert thou an Athenian,*” i. e., because Seriphus is so contemptible an island, that it can never bestow any kind of reputation on those who are born in it; while, on the other hand, thou art so contemptible a character, that even wert thou an Athenian, the glory of Athens, great as it is, could never bring thee into any notice. We have here a bitter sarcasm against both the man and his native island. Seriphus and its inhabitants were held in very low estimation by the ancients. The island was poor and rocky, and became, under the Roman sway, a place of exile. (Consult *Strabo*, 10, p. 746.—*Isocr. Ægin.*, p. 386.—*Hardouin, ad Plin.*, 4, 22.—*Juv. Sat.*, 6, 564.)—οὔτε σὺ. Supply ἂν ἐγένον ἐνδοξος.

30–31. ἐξαιτούμενόν, “*asking for his own advantage.*” Observe the force of the middle.—ᾄδοντα παρὰ μέλος, “*if he sang contrary to melody,*” i. e., by the side of melody; not as it were in the same direct path, or line, with it. The Lyric poets at first were accustomed to chant their own compositions, accompanying themselves on the lyre.

42 LINE 2–4. αἷς ὑποπρέχουσι χειμαζόμενοι, “*under which persons overtaken by a storm run for shelter.*” The plane-tree (*Platanus Orientalis* of Linnæus) is remarkable for the breadth of its leaves, and hence forms a very convenient shelter.—γενομένης δὲ εὐδίας, “*but when it is fair weather.*” More literally, “when fair weather has taken place.”—τίλλου-

σιν καὶ κολούουσιν, "*pluck their leaves and mutilate them.*" The full expression, in Greek, would be, *τίλλονσιν αὐτῶν τὰ φύλλα, καὶ κολούουσιν αὐτάς.*

5-13. *ἓνα τρίβωνα*, "*one old cloak.*" (Consult *Perizon.*, ad *Æl. V. H.*, 5, 5.)—*εἰς γναφεῖον*, "*to a fuller's shop.*" As the ancients generally wore white garments, the fuller's aid was of course requisite for cleaning them.—*αὐτός*, "*he himself.*" There is a pleasing antithesis here. He himself staid at home, while his cloak went abroad to the fuller's.—*καὶ κεφαλὴν οὐκ ἔχει!* "*and yet it has no head!*"—*ἔλεγε*, "*he recommended.*"—*τῆς ἀγορᾶς*. The "*market-place,*" as we are accustomed to translate the term *ἀγορά*, was the place of public resort, where all business, whether of a public or private nature, was transacted. Some cities had more than one *ἀγορά*. Athens, for example, had several. (Compare *Kuinoel*, ad *Act. Apost.*, 17, 17.)—*πρότερον πρὶν ἢ*, "*before that.*" In a literal translation, *πρότερον* qualifies *ἀπαλλάττεσθαι*, in the sense of "*sooner.*" Thus, "*not sooner to depart before that,*" &c.—*προσπορίσαι*, "*he had added.*" The particle *πρὶν* takes the infinitive with future actions. (*Matthiæ*, *G. G.*, § 522, 2.)—*μῆτε ῥαδίως ἐντυχεῖν*, &c., "*that he had not easily met with another, either knowing more,*" &c. The adverb *ῥαδίως* has here the same force that *facile* often has in Latin. (Consult *Wytttenbach*, ad *loc.*—*Plut. de rect. aud. rat.*, p. 39, B.)

15-19. *διαβληθέντος αὐτῷ*, "*having been accused unto him,*" 1st aor. part. pass. of *διαβάλλω*.—*ὥς βλασφημήσαντος αὐτὸν*, "*as having calumniated him.*"—*τὸ στράτευμα*, "*that the army (of every commander).*" Observe the force of the article.—*συντετάχθαι*, "*to be marshalled,*" perf. infin. pass. of *συντάσσω*. The idea of continuance is involved in the perfect here, though not expressed in the translation. It is not a mere marshalling, but an abiding in that state.—*θώρακα*, "*as a corselet.*"

21-25. *ἐν τῷ λοιμῷ*. Referring to the great pestilence, or plague, that ravaged Athens during the Peloponnesian war, and to which he himself eventually fell a victim.—*ἀνδρειότατα*, "*in a most manly manner.*" The neuter plural of the adjective, accusative case, taken adverbially.—*εὐθυμότερον*, "*with more resignation.*" Literally, "*with more cheerfulness.*" The neuter singular of the adjective, accusative case, taken adverbially.—*εἶτα οὐκ ἀγαπᾷς*, &c., "*art thou not content, then, Thudippus, to die in company with Phocion?*" As regards the peculiar force of *ἀγαπάω* in this passage, consult *Viger*, *Id.* 4, 1. Literally, "*art thou not content, then, dying with Phocion?*" or, "*dying, then, with Phocion, dost thou not like it?*"

27-29. *μὴ ἐρωτᾷν*. Observe the use of the conditional or dependant negative *μὴ*. The idea involved is, whenever such an occasion might present itself. On the other hand, *οὐκ ἐρωτᾷν* would have referred to some particular or definite occasion.—*ὅσοι*, "*as many as.*" Supply *τόσοι*.

LINE 1-5. *τοὺς κακοὺς*, "*cowards.*"—*κόπτοντος*, "*annoying.*" 43 Compare note on line 1, page 34.—*καὶ δὲ*, "*and in particular.*" Literally, "*and now.*" These two particles are here employed to usher in a specification of what was more generally asserted in the previous part of the sentence.—*ὁ*, "*he that is.*" Supply *ὢν*.—*ἀμαθεῖς ἀποκαλοῦντος*, "*stigmatizing as unlearned.*"

9-12. *Μὰ τοὺς θεοὺς*, "*by the gods!*" The particle *μὰ* neither affirms nor denies. When an affirmation is to be expressed, the particle *ναί*, in Attic *νῆ*, is prefixed: when a negation, the negative *οὐ*, *οὐκ*, &c. Frequently, however, neither of these particles appears, but the affirmation or

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43 negation is discovered from what follows immediately after.—*ἄλλην τοιαύτην*. Supply *πόλιν*.—*τοὺς νόμους*, “his laws.”—*τοῖς ὀλίγα λέγουσιν*, “to those who say few things.” Alluding to the brevity with which the Spartans were wont to express themselves.

14-16. *ἀλλὰ μὴν ἡμεῖς*, &c., “in very truth we have often chased you,” &c. Literally, “but certainly,” as if the full sentence had been as follows: “thou canst not deny what I am going to say; on the contrary (*ἀλλὰ*), thou must certainly (*μὴν*) confess, that we have often,” &c.—*ὑμᾶς*, governed by *ἐδιώξαμεν* understood.—*ἀπὸ τοῦ Εὐρώτα*. The Cephissus and Eurotas were two rivers, the former near Athens, the latter near Sparta.—*Εὐρώτα*, Doric genitive of *Εὐρώτας*.

17-21. *σοφιστοῦ τινος*, “a certain sophist.” The allusion appears to be in strictness to “a rhetorician,” and in this way perhaps the term *σοφιστοῦ* ought here to be rendered. On the confusion prevailing in the use of the word *σοφιστής* among the ancient writers, consult the remarks of Wyttenbach, *ad Plut. de am. mult.*, p. 96, A.—*τίς γὰρ αὐτὸν ψέγει*; “(why read), for who finds any fault with him?” We have here another instance of the elliptical use of the particle *γάρ*. Supply *διὰ τί ἀναγινώσκειν μέλεις*;—*κιθαρωδὸν*, “a citharædus.” The *κιθαρωδός* played and sang, the *κιθαριστής* merely played. (*Ammon. de Diff. voc. s. v. κίθαρις*. Compare *Baehr, ad Herod.*, 1, 24.)—*ὦ λῶστε*, “my very good friend.” Ironical. Analogous to our English phrase, “my good sir,” and to the Latin, *o bone!*—*τοῖς ἀγαθοῖς ἀνδράσιν*, “for brave men.”—*ἐπαινῆς*, the subjunctive stands here, as the future *ἔσται* precedes.

22-24. *αὐτοῦ*. The reference is still to Archidamus.—*οὐκ ἔδέξατο*, “he did not receive it.” i. e., he refused to receive it. The present for the daughters was to pass through the hands of their father.—*φοβοῦμαι μὴ περιθήμεναι*, &c., “I am afraid, lest my girls, having arrayed themselves in this, may appear ugly in my eyes.” There is a double meaning in the term *αἰσχραί* here. The young princesses will appear ugly to their father, from the contrast with the beauty of the garment; and they will also appear ugly in a moral sense, from their having arrayed themselves in such idle and foolish finery.

25-27. *καταπελτικὸν βέλος*, “a javelin intended for a catapult.” More literally, “a javelin suitable for a catapult.” Strictly speaking, the *catapult* was an engine for discharging large and heavy iron javelins; and the *ballista* one for hurling ponderous stones. About Cæsar’s time a less accurate mode of speaking began to arise, and we then read of *catapultas* for hurling stones as well as javelins. (Consult *Lipsius, Poliorcet.* 3, dial. 2.)—*ἀπόλλωλεν ἀνδρὸς ἀρετά*, “manly valour is ruined.” More freely, “is no longer of avail,” 3d sing. perf. indic. mid. of *ἀπόλλυμι*, with the Attic reduplication.—*ἀρετά*, Doric for *ἀρετή*. The Spartans used the Doric dialect.

28-36. *ἀκοῦσαι τοῦ τῆν*, &c., “to listen to a person who imitated the nightingale.” Literally, “to listen to him who imitated,” &c.—*παρητήσατο*, “excused himself.” More literally, “begged off for himself.”—*αὐτῆς*, “the bird herself.”—*κατηγοροῦσιν Ἀγησιλάου*, “blame Agesilaus.” More literally, “speak against Agesilaus.” The genitive is governed by *κατά* in composition.—*ὥς ταῖς συνεχέσει*, &c., “as having rendered the Thebans, by his continued and frequent incursions,” &c. The two epithets here are not by any means synonymous. The first conveys the idea of inroads, between each of which only a short interval occurs, and the second of such

as are short and rapid in themselves.—*ἀντιπάλους*, “a match.”—*τετρωμένον*, perf. part. pass. of *τιτρώσκω*.—*καλὰ τὰ διδασκάλια ἀπολαμβάνεις*, “thou art receiving a fine tuition-fee.” More literally, “thou art receiving thy tuition-fee fine (of its kind).”—Observe the position of the article, the force of which is most apparent in the literal rendering.

LINE 1-7. *ἀνὴρ Κεῖος*, “a Cean man,” i. e., a native of the Island of Ceos.—*τὰ μὲν ἄλλα ἀλαζών*, “in other respects vain of his personal appearance.” The true meaning of *ἀλαζών*, in this passage, is generally misunderstood, and the term is erroneously rendered, “a boaster.” Its proper force, however, is rendered fully apparent by what follows immediately after: *ἡδεῖτο δὲ ἐπὶ τῷ γήρῳ*, “he was ashamed, however, of his old age,” i. e., this operated as a serious drawback upon his vanity.—*ἀφανίζειν*, “to hide.”—*παρελθὼν οὖν*, “having come thereupon into the public assembly.”—*ὕπὲρ ὧν καὶ ἀφίκετο*, “on account of which he had even come.” The conjunction is often used in this emphatic manner after the relative.—*τί δ’ ἂν οὗτος*, &c., “now, what could this man utter worthy of reliance.” The particle *δέ*, in a literal translation, has here the meaning of “but,” and points to a protasis, or previous clause, understood: as if Archidamus had said, “all that we have just heard is very fair in words indeed, but what certainty have we that it is true?”—*ἐπὶ τῇ ψυχῇ*, alluding to the wish to conceal his gray hairs, which prompted him to have recourse to the dye. The practice of dying the hair was regarded as disgraceful, not only by the Spartans, but also by most of the other Greeks. (*Junius, de coma*, c. 7.)

8-11. *Κλεομένης*, the contemporary of Darius Hystaspis. (*Perizon., ad Æl. V. H.*, 13. 19.)—*κατὰ τὸν ἐπιχώριον τρόπον*, “after the manner of his country,” i. e., with Laconic brevity and point.—*λέγοντα*, “since he told.”—*τῶν Εἰλώτων*, “of the Helots.” The Helots were the slaves of the Spartans, and cultivated the ground.—*ὥς χρὴ γεωργεῖν*, “how one ought to cultivate the ground.” The reference is to Hesiod’s poem on husbandry, entitled *Ἔργα καὶ Ἡμέραι*, or “*Works and Days*.” Dio Chrysostom (10, 2) makes Alexander the Great to have drawn a somewhat similar parallel between these two ancient poets.

12-17. *πρωθεὶς ὀφθαλμῶν τὸν ἕτερον*, “having been deprived of one of his eyes.” Plutarch (*Vit. Lycurg.*, c. 11) informs us, that this happened during a tumult occasioned by the opposition of the rich to the code of Lycurgus; and the individual, who deprived the lawgiver of an eye, was Alcander, a young man hasty in his resentments, though not otherwise ill-disposed.—*τὸν νεανίσκον*, referring to Alcander.—*τιμωρήσαιο*, the optative, inasmuch as a past participle, *παραλαβὼν*, precedes.—*τούτου*, “from this,” i. e., from inflicting punishment upon the young man.—*ἀπόφηνας ἄνδρα ἀγαθόν*, “having made him a good man.” Literally, “having shown him (away from his former character) as a good man.”—*τὸ θέατρον*, where the people were accustomed to assemble for public business.—*μέντοι*, “as you may well remember.” The particle is here employed in a strongly affirmative sense, which is best expressed by a paraphrase.

21-28. *πεντακόσια τάλαντα χρυσίον*. The Attic talent of gold was equal to ten thousand five hundred and fifty-five dollars, ninety-three cents, of our currency. The whole sum received, therefore, by Pausanias, would amount to more than five millions of dollars. This part of the story, however, is very probably an exaggeration.—*ἐμελλε προδιδόναί τὴν Σπάρτην*, “was going to betray Sparta to him.” More freely, “meditated the betrayal of Sparta.”—*τῶν ἐπιστολῶν*, referring to the letters between Pau-

44 sanias and Xerxes.—τοῦ προειρημένου, “of the before-mentioned individual,” referring to Pausanias.—περὶ τῶν συμβεβηκότων, “of the things that had taken place,” i. e., of the intercepting of the letters, and the consequent exposure of his son.—τὸν υἱὸν μέχρι τοῦ ναοῦ, &c., “joined in pursuing his son as far as the temple of the Chalcæan Minerva.” Observe the force of σύν in composition. More literally, “pursued his son together with (the rest).”—τῆς χαλκιοίκου Ἀθηνᾶς. Literally, “of Minerva of the brazen abode.” The temple in question derived its name, very probably, from its being covered within with plates of brass. Compare the account which Sir W. Gell gives of the treasury of Atreus, at Mycenæ. (*Argolis*, p. 33.)—τοῦ τέμενους, “of the sacred structure.” The term τέμενος is generally applied to the sacred precincts of a temple, which is also its primitive signification.—ἐμφράξας, from ἐμφράσσω.—καὶ λιμῶ τὸν προδότην ἀνείλεν, “and destroyed the traitor by starvation,” 2d aor. indic. act. of ἀναιρέω. This was the only mode of reducing Pausanias, as the temple enjoyed the privilege of an asylum, and could not, of course, be forcibly entered.—ὑπὲρ τοὺς ὄρους ἐρρίψεν. A traitor could not be buried in his native land.—ὄρους, accus. plur. of ὄρος, ου, “a frontier,” &c.

30-34. δηχθεῖς, 1st aor. part. pass. of δάκνω.—ὥς οὐδὲν ἔστιν, “how there is nothing.”—τολμῶν ἀμύνασθαι, “by daring to defend itself,” i. e., whenever it is attacked. Observe the force of the aorist.—οἱ σύν αὐτῷ τριακόσιοι. Consisting of Spartans and Thespians, especially the former.—μαντενόμενον. Megistias, the diviner, had, from an inspection of the ent- trails, before the dawn of the third day, predicted destruction as then about to come upon the Greeks.—ἐν Πύλαις, “at Thermopylæ.” The Greeks called any narrow pass by the name of πύλαι (“gates”). The first part of the name Thermopylæ is derived from the circumstance of there being warm saline springs in a part of the pass. Hence αἱ θερμαὶ πύλαι, “the warm gates,” or “pass.” Herodotus (7, 201) informs us, that they who lived in the vicinity of the pass called it merely Πύλαι, but that the rest of the Greeks styled it Θερμοπύλαι. The allusion in the text is to the famous battle of Thermopylæ, where Leonidas and his little band withstood for so long a time the immense host of Xerxes.

45 LINE 1-5. τῶν βαρβάρων, referring to the Persians at Thermopylæ. The Greeks called all foreign nations “barbarians.” The term is, in general, equivalent to the English word “foreigner.”—οὐδὲ ἔστιν, “it is not even possible.” ἔστιν is equivalent here to ἔξεστιν. In strictness, however, there is an ellipsis of δυνάμεις or ἐξουσία.—χαρίεν. Supply χρῆμα ἔσται.—εἰ, “since.”—ἐπιτίθесθαι. The reference is still to the battle of Thermopylæ.—ἀριστοποιεῖσθαι, “that they should take their morning meal.” Supply αὐτοὺς before the infinitive.—ὥς ἐν ἄδου δειπνοποιησομένων, “since they would take their evening repast in the shades.” Literally, “as being about to take,” &c. Observe the construction, the participle agreeing in the accusative with αὐτοὺς, understood before ἀριστοποιεῖσθαι, where one would expect δειπνοποιησομένους in the dative, as agreeing with στρατιώταις, and nothing understood with ἀριστοποιεῖσθαι.

6-13. μητέρες. In the text of Ælian, whence this extract is taken, μητέρες is a nominative absolute, the reading of the next line being ἀλλ’ αὐταὶ γε, in place of αὐταὶ. The present lection, however, obviates the necessity of such a construction.—αὐταὶ ἀφικόμεναι, “having come in person,” i. e., to the field of battle.—τά τε ἔμπροσθεν, &c. Supply ὄντα with both ἔμπροσθεν and ὀπισθεν respectively.—τὰ ἐναντία, “those in front,” i. e., on the breast. Literally, “the opposite ones.”—γανρούμεναι, “with

a proud air."—εἰ δὲ ἐτέρως εἶχον, &c., "but if the case were otherwise with their wounds," i. e., if the wounds on the back were more numerous. Literally, "but if they had themselves otherwise with respect to their wounds." With εἶχον, for a literal translation, supply ἐαυτοὺς.—ὥς ἐνι μάλιστα, "as much as possible." In this form of expression, ἐνι stands for ἔνεστι, which is itself idiomatic, and takes the place, as such, of the imperfect.—λαθεῖν, "to escape observation."—καταλιποῦσαι τοὺς νεκροὺς, &c., "having left the dead (for others) to inter in the public cemetery." Jacobs supplies ὥστε with θάψαι, but for this there is no necessity whatever.—ἢ, "or else."

17-20. ὑπομνησθήσει, "thou wilt be reminded," 2d sing. 1st fut. indic. pass. of ὑπομνήσκω, with the Attic termination.—ἢ ταύταν ἢ ἐπὶ ταῦτα, "either this, or upon this." More literally, "either bring back this, or be brought back slain upon this." Supply φέρε with ταύταν, and φέρου with ἐπὶ ταῦτα. The forms ταύταν and ταῦτα are Doric for ταύτην and ταύτη, the Doric dialect having been spoken by the Lacedæmonians.—It was esteemed most disgraceful to leave or throw away one's shield on the field of battle. Hence the highest testimonial of valour was to bear away the dead or wounded from the battle-field on their own shields.

21-22. ὥς μόναι, &c. The particle ὥς is not to be translated here, but is equivalent merely to the inverted commas in English.—μόναι γάρ, "(naturally enough), for we alone," &c. γάρ points here to something that precedes and is understood, which we have supplied by the words "naturally enough." Compare note on line 24, page 35.

25-33. τῶν ἐξ Ἀμφιπόλεως, "of the inhabitants of Amphipolis." Brasidas fell in defending this city against the Athenians, during the Peloponnesian war.—μὴ λέγετε, "say not so." Supply τοῦτο.—πέντε ὄντας, "being five in number."—τί ἀποθήσοιτο, "what would result," i. e., the result.—πνυθομένης ἀπήγγειλε, "announced on her having inquired of him." With πνυθομένης, the genitive absolute, supply αὐτῆς. The inquiry made by the Spartan mother was a general one, "how goes the day?" The person to whom this was directed, answered it by a special reference to her own sons, conceiving her to be most interested in the fate of these.

LINE 1-4. ἀλλ' οὐ τοῦτο, &c., "vile slave, replied she, why I did not ask about this, but how my country fares." 46 Observe the force of the initial ἀλλὰ.—φῆσαντος. Supply αὐτοῦ.—ὅτι νικᾷ, "she is victorious." ὅτι here is equivalent merely to the inverted commas in English.—ἀσμένῃ τοίνυν, &c., "gladly, then, do I hear even the death of my sons." Literally, "do I receive," &c. ἀσμένῃ is here equivalent to ἀσμένως.

5-13. τρωθεῖς, from τιτρώσκω.—αἰσχρνομένῳ δ' αὐτῷ, &c., "to him thereupon, ashamed of his ridiculous plight, his mother said."—μᾶλλον γεγενθῆναι, "to rejoice rather." The adverb μᾶλλον sometimes appears along with the comparative in Greek. (Matthiæ, G. G., § 458.)—σεμννομένης, "priding herself."—Ἰωνικῆς. The Ionians were remarkable for effeminacy and love of display.—κοσμιωτάτους, "most orderly in deportment."—ἐπαίρεσθαι. Supply δεῖν.

15-20. Ἀρισταγόρου τοῦ Μιλησίου, &c., "when Aristagoras, the Milesian, was urging him," &c. αὐτὸν refers to Cleomenes.—πρὸς βασιλέα, "against the King of Persia." Consult note on line 27, page 35. The reference is to Darius Hystaspis.—ὑπισχνουμένον, "promising at the same time."—καὶ ὅσω ἑντέλεγε, &c., "and adding more, the more the other opposed the step." More literally, "the more the other spoke against the

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measure." The full form of expression in Greek would be, ὅσω πλείονα ἐκεῖνος ἀντέλεγε, τόσω πλείονα προστιθέντος.—τὸ ξενύλιον, "this naughty stranger." The language of a child, Gorgo being at the time about eight or nine years of age, as Herodotus informs us (5, 51).—τάχιν, "quickly." Apparently the comparative for the positive; but in reality the true and strict comparative, as will appear from a paraphrase; "more quickly than you appear to be now doing."—τὸν Ἀρισταγόραν, "this same Aristagoras." The article here denotes renewed mention.—ἑποδούμενον, "getting his sandals put on." Literally, "getting sandalled," if we may coin the term.

22-30. ὁ Ζεῦξις, "the celebrated Zeuxis."—ὁμολογῶ ἐν πολλῷ χρόνῳ γράφειν, "I acknowledge that I am a long time in painting." Literally, "that I paint in a long time." Observe the absence of the pronoun before the infinitive, the reference being to the same person indicated by ὁμολογῶ.—καὶ γὰρ εἰς πολὺν, "and no wonder, since I paint for a long time," i. e., for after ages. The point of the reply is best preserved, if we translate the previous clause literally, "that I paint in a long time," to which for a long time will stand opposed.—οἱ Ἐφόροι, "the Ephori." Spartan magistrates, who watched over the constitution of the state, and had the superintendence also of public morals. They were five in number, and their power, in some respects, was superior to that of the kings.—τοῦ λοιποῦ, "for the time to come." Supply χρόνον.—φέρειν γὰρ αὐτοῦ τὸ εἶδος, "for that his appearance, and the condition of his frame, carried with them disgrace to both Lacedæmon and its laws."

31-32. ληθθεῖς, from λαμβάνω.—καὶ συσταθεῖς αὐτῷ, "and having been brought before him," from συνίστημι.—ἐκείνον παρὰ πότον, &c., "the latter growing arrogant over his cups, and asking," &c. The participle σεμννομένον, as here employed, is an instance of what the grammarians term Zeugma, and includes, in effect, the words καὶ λέγοντος, or ἐρωτῶντος.

47 LINE 1-3. ἡ εὐγένεια καὶ ὑπεροχὴ, "the lofty sentiments and the superiority."—Ἀθηναίων. This and the other genitive, Μακεδόνων, are governed by ἐστρατήγει, which is equivalent, in fact, to στρατηγὸς ἦν.—Χάρης, the general of the Athenians in the battle of Chæronea. His ignorance and incapacity mainly contributed to the loss of the day.

4-5. ὁ τῶν μελῶν ποιητής, "the Lyric poet." Literally, "the maker of Lyric pieces"—βασιλέως. Pausanias was only a general, and the guardian of Plistarchus, then a minor, who died before he came to the throne, and who was succeeded by Plistoanax, the son of Pausanias. This last-mentioned individual, therefore, is only called "king" by courtesy, as being of the royal family, and cousin to Plistarchus; unless we prefer translating the term βασιλεύς by "regent," which perhaps would be more correct. This same title of βασιλεύς is applied to Pausanias, however, by other writers also; as, for example, by Thucydides (1, 107), Plutarch (*Consol.*, ad Apollon., p. 182, ed. Steph.), Suidas (s. v. Πανσανίας), and the scholiast to Aristophanes (*Equit.*, 84).

6-13. καὶ κελεύοντος μετὰ χλευασμοῦ, "and bidding the other, with an air of scornful derision."—συνεῖς, "Simonides, having perceived."—ὁ γεγόμενος, &c., "who was one of the thirty tyrants," &c. Literally, "who had become," &c.—εὐδαιμονιζόμενος, "being felicitated."—εἰς τίνα καιρὸν, "for what occasion."—καταστρεβλωθεῖς, "having been put to the rack." This addition to the story is untrue. Ælian makes him to have drunk

hemlock merely, and says nothing of the torture. (Consult Wyttchenbach, *ad loc.*—*Plut. Consol., ad Apoll.*, 105, B.)

15-20. ἐν τισιν ἀπεγνωσμέναις θεραπαίαις, "in some desperate cures," perf. part. pass. of ἀπογιγνώσκω.—ἐπεκλήθη, from ἐπικαλέω.—φορτικῶς ταύτῃ, &c., "making use of this same title in a burdensome manner," i. e., in a manner so annoying to others, that they could with difficulty endure it.—καὶ δὴ τολμήσαντος, "and having even had the assurance." The true force of καὶ δὴ is most apparent in a paraphrase: "and having now carried his vanity so far, as even to dare."—Μενεκράτης Ζεὺς, &c., "Menecrates, Jove, to Agesilaus the king, greeting." An imitation of the form usually observed in the beginning of letters. The infinitive χαίρειν, in such a case as the present, is said, by the writers on ellipsis, to be governed by εὔχομαι or εὔχεται understood. The more correct doctrine, however, was first given by Schoetgen, and afterward confirmed by Schaeffer (*ad Bos. Ellips.*, s. v. εὔχεσθαι), according to which, the form χαίρειν in letters, and other forms of a similar kind, are infinitives, put absolutely for imperatives.—ὕγιαίνειν, "a sound mind." Literally, "health," meaning to imply, that a disordered frame had produced a corresponding aberration of intellect, and wishing him therefore health both of body and mind, but more particularly the latter. (Compare Gierig, *ad Plut., Lac. Apophth.*, p. 213.) As regards the construction of ὕγιαίνειν, consult the previous note.

21-25. εἰς τοσοῦτον τύφον, "to such a degree of conceit."—ἐαυτὸν ὀνομάζειν Δία. This is Ælian's account (*V. H.*, 12, 51). According to Plutarch's version of the story, as given in the preceding passage, the title in question was bestowed upon him by others.—ὁ Φίλιππος, "the celebrated Philip." The article is here emphatic. The father of Alexander the Great is meant.—καὶ δὴ καὶ, "and in particular."—ἐπὶ θοίνῃν, "to a banquet."—ἰδίᾳ, "by itself."—παρέθηκε, "placed before him." This is rendered according to modern customs. The literal meaning is, "placed beside him," the guests anciently reclining lengthwise on couches placed around the table.—καὶ ἐθνυμῖατο αὐτῷ, "and burned incense unto him." The middle voice here implies that it was done for the king's secret amusement. As, however, the previous tenour of the story makes this apparent enough already, it is very probable that the true reading is that given by the *Sluisken MS.*, namely, καὶ ἐθνυμῖατο αὐτὸς, οἱ δὲ λοιποὶ, &c., making ἐθνυμῖατο passive. By another, but less elegant construction, ἐθνυμῖατο in our text may be taken impersonally: "incense was burned unto him."

27-30. τὰ μὲν πρῶτα, "at first." Accusative plural taken adverbially.—κατὰ μικρὸν, "by degrees." Literally, "by little (and little)."—καὶ ἡλέγχετο, "and he felt convinced." Middle voice.—καὶ ταῦτα, "and that too."—ἀπιὼν ὤχετο, "he departed abruptly." οἶχομαι with a participle denotes haste, or abruptness of movement.—ὕβρισθαι, "that he had been insulted," pluperf. infin. pass. of ὑβρίζω.—ἐμμελῶς πάνν ἐκκαλῆφαντος, "having very neatly exposed." The adjective ἐμμελής, whence ἐμμελῶς is derived, is sometimes employed by the Greek writers to indicate a neat and graceful turn of wit. Hence the peculiar force of the adverb in the present passage. Compare the remarks of Ruhnken (*ad Longin.*, p. 261), as cited by Heindorf (*ad Plat. Theætet.* p. 79).

32-34. παρόδοξον ἐνόσησε μανίαν, "laboured under a strange kind of madness." More literally, "was afflicted with." The intransitive verb νοσέω takes the accusative μανίαν, the latter being regarded as a species of cognate noun, not indeed in form, but in its general reference to malady.

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47 —τὸ ἄστυ, “the city.” Athens is here meant, to which the term ἄστυ is often thus applied by way of excellence or distinction.—καὶ κατελθὼν εἰς τὸν Πειραιᾶ, “and having gone down to the Piræus.” The Piræus was the main one of the three harbours of Athens. The names of the other two were Munychia and Phalærum.—ἐνταῦθα οἰκῶν. The Piræus was a town, as it were, of itself, and thickly inhabited. It was connected with Athens by what were called the Long Walls.—τὰ κατὰ-ροντα ἐν αὐτῷ, “which entered and came to anchor in it.” Observe the additional idea implied by ἐν αὐτῷ. To enter a harbour, with the intention of remaining only a short time, is expressed in Greek by καταίρειν εἰς λιμένα, and so the phrase is used by Dionysius of Halicarnassus (*A. R.*, 1, 53), when speaking of the short visit paid by the fleet of Æneas to the harbour named by the Trojans Misenum. But καταίρειν ἐν λιμένι, is to enter a harbour and remain there some time, for the purpose of unloading, &c. As regards the true force of καταίρω, consult the remarks of Hemsterhuis, *ad Luc. Jud. Voc.*, 1.

35-36. καὶ ἀπεγράφετο αὐτὰ, “and he kept a register of them.” Literally, “he wrote them off for himself.”—αὐ πάλιν, “again anew.”—τοῖς περισωζομένοις, “at those which were saved from shipwreck.” Equivalent to τοῖς σωζομένοις ὥστε περιεῖναι.

48 LINE. 1-5. συνοικῶν τῷ ἄρρωστίματι τούτῳ, “holding communion with this malady,” i. e., labouring under it. The verb συνοικέω is often joined, in a similar way, with κακῷ, λύπῃ, φόβῳ, and the like. Compare the remarks of Jacobs, *ad Achill. Tat.*, p. 433.—ἀναχθεις, “having sailed,” from ἀνάγω, the passive for the middle.—οὕτως, “upon this.” Equivalent to the Latin *hoc facto*.—ἐμέμνητο δὲ πολλάκις, &c., “he often, however, called to mind the life led by him in his insane state.” More literally, “his stay in madness:” ἐμέμνητο is the pluperf. indic. pass. of μυνήσκω, in a middle sense.

7-12. εὐημερήσαντα ἰδὼν, &c., “when he saw Alcibiades (on one occasion), after having gained his point, and in the act of being escorted home, with great honour, from the public assembly.” εὐημερήσαντα may be more literally rendered, “having had a fortunate day of it,” i. e., with the people. The primitive meaning of the verb εὐημερέω has reference, according to Phrynichus, to serenity of sky; and it is then, by an elegant figure, applied to private and public affairs. (Compare *Ellendt, Lex. Soph.*, s. v.)—ὥσπερ εἰώθει τοὺς ἄλλους. Supply παρελθεῖν καὶ ἐκκλίνειν.—εὐ γὰρ ποιεῖς αὐξόμενος, &c., “thou dost well indeed, my son, in (thus) increasing thy popularity.” Literally, “in increasing thyself,” i. e., thy influence with the people.—αὐξεῖ, “thou art (at the same time) increasing,” i. e., thou wilt, one day or other, be the cause of.—ἅπασι τούτοις, referring to the crowd that formed his escort.

14-19. ἐπὶ τῷ εἶναι, “for being.”—καὶ μὲν, “why in truth.”—ἄρχεται, “begins,” i. e., to be conspicuous.—ψάλτης Ἀντιγόῳ ἐπεδείκνυτο, “a harper was giving a specimen of his skill to Antigonus.” More literally, “was showing himself off.” ἐπεδείκνυτο is the imperf. pass. in a middle sense. As regards the force of ἐπιδείκνυμι, in the middle, in relation to those who give a specimen of their skill in any department, such as music, oratory, &c., consult the remarks of Fischer, in the *Index to Theophrastus*, s. v.—τὴν νῆτην ἐπίσφιγξον, “tighten the lower string:” ἐπίσφιγξον refers literally to a grasping, and consequent tightening, of the string. In the Greek musical scale, the two extremes were the νῆτη and the ὑπάτη, or lowest and highest strings, the former

yielding the sharpest, the latter the gravest tone. We must bear in mind, however, that, in the musical nomenclature of the Greeks, the terms "highest" and "lowest," as applied to the strings of an instrument, had reference merely to their *position*, not to their *tone*, being thus directly opposed to the modern way of speaking in musical matters. (*Plut., Plat. Quæst.*, p. 1008.)—*μὴ γένοιτό σοι*, &c., "may it never turn out so badly for thee, oh king, as to know these things more accurately than I do," i. e., never may so great a misfortune befall thee, as that thou shouldst become a more skilful musician than I am, for thou canst only become such by laying aside the crown and descending to the walks of private life.

20-26. *τῶν ἅλλων*, "of all."—*ἐν συνόδῳ*, "in company," i. e., while mixing in society.—*ἡ Πυθαγορικὴ φιλόσοφος*, "the female Pythagorean."—*φαίλακρὰ οὔσα*, "although bald."—*προὔθηκε*, contracted for *προέθηκε*.—*ἄμεινον*, "better (than the rest)."

NATURAL HISTORY.

28-30. *τὸ πλάτος*, "of the breadth." Accusative of nearer definition.—*πήχεως*. The sheep here referred to belong to the class *ovis laticaudata* of naturalists, having the tail long, and swelled out at the sides by an accumulation of fat in the cellular tissue. This singular modification is the result, according to Buffon, of a great abundance of nourishment. Travellers inform us that, in some parts of Eastern Africa, the tails of the sheep are so long as to prove actually burdensome to the animal, and to require to be supported on a kind of moveable framework, or small carriage. (*Dict. d'Hist. Nat.*, vol. xi., p. 268.)—*σπιθαμῆς καὶ παλαιστής*, "of a span and four fingers' length." The unit of linear measure adopted by the Greeks, was the foot (*πούς*), of which the *δάκτυλος*, or finger's breadth, was one sixteenth, and the *παλαιστή*, or palm, one fourth. The *σπιθαμή*, or span, equalled twelve *δάκτυλοι*, and is defined by Hesychius to be the distance from the extremity of the thumb to that of the little finger, when the hand is opened with the view of grasping or measuring any object. (*Wurm, de Pond.*, &c., p. 90.)—*καὶ ἐνίαι συμβάλλονσι*, &c., "and some strike their ears, as they hang down, against one another," i. e., and in some, the ears, as they hang down, are brought into contact by the movements of the animal. Long ears, hanging laterally, are one of the types of the *capra agagrus*, or wild goat, that inhabits the mountains of Caucasus, and the large chain which traverses Persia and Candahar, and joins the Himalayan range. The *capra agagrus* is the parent source of the domestic goat, and, among these, of the species described in the text.

LINE 1-4. *κεράστην κρὸν*. The elephant's antipathy to the ram 49 rests on the authority of no other writer but Ælian, from whose History of Animals the extract in the text is made (1, 38. Compare Schneider, *ad loc.*)—*χοῖρον βοήν*, "the cry of the hog." Seneca (*de Ira*, 2, 12) corroborates the remark of Ælian: "*elephantes porcina vox terret.*" (Compare *Plut., de Sol. Am.*, p. 981.)—*φασὶ*, "they say." Supply *ἄνθρωποι*.—*σὺν Πύρρῳ τῷ Ἠπειρώτῃ*, "with Pyrrhus the Epirot," i. e., in the army of Pyrrhus, king of Epirus. This monarch was invited over by the Tarentines to aid them against the Romans.—*ἡ νίκη*, &c. The story here told is false, for two reasons. I. There were only two battles between the

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49 Romans and Pyrrhus, in both of which, according to Plutarch, the former were defeated (*Vit. Pyrrh.*, c. 17, 21): and, II. The Romans only saw elephants for the first time, in the army of Pyrrhus, in Lucania, and were so ignorant of their true nature and character, as actually to call them "*Lucanian oxen*," the ox being the largest animal with which they had up to this time been acquainted. (*Plin.*, 8, 6.) It would certainly require some previous knowledge of the habits of the elephant to enable one to understand its peculiar antipathies.

5-11. λαμβάνει γὰρ, &c. The order is, *μόνον γὰρ τῶν ζώων λαμβάνει*, &c., "*for it alone of animals takes*," &c.—καὶ εἰς τὸ στόμα, &c. Hence the Greek name often applied to the trunk, namely, *προβοσκίς* (*proboscis*), or "*fore-feeder*," from *πρό* and *βόσκω*.—*θαυμαστὸν ὅσον*, "*to a surprising degree*." Literally, "*it is surprising how much*." Supply *ἐστὶ* after *θαυμαστὸν*, and compare the Latin *immane quantum*.

12-13. ἔτη πλείω τῶν διακοσίων, "*more than two hundred years*." Literally, "*more years than two hundred*." The genitive is required here by the comparative *πλείω*, and the article *τῶν* marks the sum, but is not translated. Other accounts, still more marvellous, are given by some of the ancient writers respecting the age of the elephant. Onesicritus, for example, as quoted by Strabo (15, p. 705, *Cas.*), makes this animal live three hundred years. Some few, according to him, even reach five hundred years. He also informs us, that the elephant is strongest in its two hundredth year!—Aristotle makes the period of gestation, in the case of the elephant, to be two years; which is very near the truth, the correct time being twenty months. (*G. Cuvier, ad Plin.*, 8, 10.)—*τῶν Λιβυκῶν*, the genitive again, with the comparative.

15-17. *διανιστάμενοι*, "*standing upright*." The force of *διά* cannot well be expressed here in a translation, except in one bordering on paraphrase. It implies a distending of the legs, and, consequently, an enlargement of the base, in order to gain more strength, and it shows, at the same time, the instinct of the animal.—*καὶ νεῖν*. Strabo, from whom this is taken, has *νεῖν τε κάλλιστα*. Pliny (8, 10) denies that the elephant can swim; but this, of course, is erroneous. (Compare *Cuvier, ad loc.*)

18-20. *πολλῶν ἐλεφάντων προδιδασκομένων*, &c., "*when a large number of elephants were getting drilled to place themselves in certain bold postures, and to go again and again through complicated movements*." Literally, "*many elephants getting taught beforehand*," &c., i. e., before exhibiting in public.—*ἀνακυκλεῖν*. Reiske is wrong in making *ἀνακυκλεῖν κινήσεις* refer to circular movements ("*gyros*"). The verb is merely used here by Plutarch in its secondary meaning of "*to repeat*," or "*to go over the same thing again and again*." (Compare *Plut., Consol., ad Ap.*, p. 106, and *Lucian, Nigrin.*, 6.)

21-22. *ἀκούων κακῶς ἐκάστοτε*, "*being scolded on every occasion*," i. e., at every drilling. More literally, "*being called hard names*," i. e., block-head, dunce, &c. The primitive meaning of the phrase would be, "*hearing himself spoken ill of*."—*ὥφθη νυκτός*, &c., "*was seen at night practising his lessons alone, of his own accord, by the light of the moon*." The pronoun *αὐτός* is here equivalent to *μόνος*. Compare *Heyne, ad Il.*, 8, 99, and *Valckenaer, ad Eurip., Phæn.*, 1245. On many occasions *αὐτός* and *μόνος* both appear, and Homer (*Od.*, 14, 450) joins *αὐτός* and *οἷος*.

23-24. *ὑπὸ τῶν παιδαρίων*, "*by the boys*," i. e., the schoolboys in the streets.—*τοῖς γραφεῖσι*, "*with their styles*." The style (*stylus*) was

of iron, and was used for writing on waxen tablets, plates of brass or lead, leaves of trees, &c. It was, in fact, a kind of iron pencil, sharp at one end and round or flat at the other. The round or flat end was used for smoothing over the wax anew, previous to writing; or, in other words, for obliterating what had been previously written.

26-28. ἐπίδοξος ἦν ἀποτυμπαίνειν, "was thought to be about to destroy him." The literal meaning of ἀποτυμπαίνω is "to kill, or injure severely, by beating." In the present case it has reference to a dashing on the ground, which it was thought the boy would experience from the elephant. This same verb is sometimes employed with the general signification of "to kill in any way." Compare the remarks of Casaubon, *ad Athen.*, 4, p. 154, c.—ἀτρέμα πρὸς τὴν γῆν, &c., "he quietly placed him down again on the ground," i. e., he put him down again on his feet, the verb indicating a placing down firmly or securely.—ἀρκοῦσαν ἡγούμενος δίκην, &c., "thinking it a sufficient punishment for one of such an age to be frightened," i. e., for a boy. A grown up person would have been handled more severely.

30-34. ἄλλα τε θαυμάσια, &c., "they relate both many other wonderful things, and (especially) those which concern their crossing of rivers."—ἐπιδούς ἑαυτὸν, "having intrusted himself to the stream." Supply τῷ ποταμῷ.—οἱ δὲ ἐστῶτες ἀποθεωροῦσιν, "while the rest, standing on the bank, observe his movements from it." The compound ἀποθεωροῦσιν is equivalent here to ἀπὸ τῆς γῆς θεωροῦσιν.—ὥς, ἂν ἐκείνος ὑπεράλῃ, &c., "(thinking) that if he, by his large size, overtop the stream, there is a great abundance of security unto the larger ones, as regards their confiding in the river," i. e., the larger ones may confide securely in their ability to cross. We have here the particle ὥς with the accusative absolute, and, in order to seize the full sense of this concise mode of expression, we must in translating insert some word or words.

LINE 1-8. ἀναβάντες, "the hunters having mounted." Supply 50
θηράται.—καὶ ἀνδρείων, "and courageous ones."—διώκονσι, "pursue the wild elephants." Supply τοὺς ἄγρίους.—τύπτειν, "to keep striking them," i. e., the wild elephants. Supply αὐτοὺς.—τούτοις, referring to the tame elephants, and governed by προστάττονσι.—ἐκπιπθῆσας, "having leaped on (the back of one of the wild ones)." Supply ἄγριον.—ἐπιβεβηκότος, from ἐπιβαίνω.—οἱ μὲν, οἱ δ' οὐ, "some are gentle, others are not." The full sentence would be, οἱ μὲν πραεῖς εἰσιν, οἱ δ' οὐ πραεῖς εἰσιν.—τῶν ἐξαγριονύμενων, "of the very fierce ones."

10-17. ἀπὸ τοῦ συμβεβηκότος, "from its peculiarity." Literally, "from what has occurred to it," i. e., in its peculiar formation. So also, τὰ συμβεβηκότα signify "the attributes" of a thing.—τὴν δὲ χροάν πυξοειδῆ. Strabo, on the contrary (16, p. 774, *ed. Cas.*), asserts that their colour resembles that of the elephant. He refers evidently to the Indian rhinoceros. (*Cuvier, ad Plin.*, 8, 29.)—φέρει κέρασ. There are two grand classes of the rhinoceros; those, namely, with two horns, and those with but one. The two-horned rhinoceros is a native of Africa and also of Sumatra; the single-horned one is found in India and Java.—τῷ προειρημένῳ θηρίῳ, referring to the elephant.

23-26. ὁ καλούμενος ἵππος, "what is called the river-horse." Supply ποτάμιος after ἵππος. The ancient writers are very inaccurate in their description of the hippopotamus, and, what is very little to their credit, appear to have taken no pains to correct the errors in question, even when the means for so doing were afforded them. It is surprising, in particular,

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that Pliny's account should be so inaccurate, as several of these animals had been exhibited at Rome.—*δίχηνος, παραπλησίως τοῖς βοῦσι*. This is incorrect. Abdollatiff describes the animal as having its foot divided, like that of a camel, into four parts, each furnished with a hoof, and the drawing given by Wilkinson (vol. iii., p. 71) from an Egyptian painting confirms this. Compare also *Cuvier, ad Plin.*, 8, 39, who thinks that the ancient naturalists, in some parts of their description, confounded the hippopotamus with the gnou.—*τῶν ἀγρίων ὄντων*, "*than those of wild boars*."—*τρεῖς ἐξ ἀμφοτέρων*, &c. This is incorrect. The hippopotamus has four cutting-teeth in each jaw, those in the lower jaw straight, and pointing forward nearly horizontally, the two middle ones being the longest. The canine teeth, or tusks, are four in number, those in the upper jaw short, those in the lower jaw very long and obliquely truncated.—*ὦτα*. The ears of the animal are small, pointed, and lined with fine short hairs.—*κέρκον*. The tail of the animal is *not* like that of the horse, but is, on the contrary, short, slightly compressed, and almost bare.—*φωνήν*. Some modern travellers, also, compare the cry of the animal to the neighing of a horse. Others, however, more correctly represent it as a very loud noise, between the bellowing of an ox and the roaring of an elephant.—*ἵππῳ παρεμπερῇ*, "*somewhat like those of a horse*."

26-32. *τὸ δ' ὅλον κύτος τοῦ σώματος*, "*while the whole cavity of the body*."—*ἐλέφαντι*, "*to that of an elephant*." In figure, the hippopotamus more closely resembles an unwieldy ox than any other animal.—*ισχυρότατον*. The natives of Africa, at the present day, convert the hide, which is very thick, into shields. Pliny (8, 39) states, that it was employed for a similar purpose by the ancient inhabitants of the country, and also for helmets, being quite impenetrable after having been steeped in water.—*κατανέμεται τὸν τε σίτον*, &c. Although the hippopotamus is an inhabitant of the waters, his food is entirely of a vegetable character, and in searching for this he commits wide devastation through all the adjoining country. On the banks of the Nile, he often defeats the hopes of the husbandman; whole fields of grain and sugarcane being destroyed, not only to satisfy his appetite, but also trampled down by his great weight.

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LINE 1-5. *ἴδιον ἔχουσι*, &c., "*have, as peculiar to themselves, beyond all other animals, what is called*," &c.—*διαφέρουσι δὲ*, &c. The distinction here mentioned is perfectly correct. The single-hump camel is commonly called the dromedary.—*δέκα μῆνας*. The correct time is twelve months.—*ἐν μόνον*, "*one at a birth*." Modern naturalists coincide in the truth of this remark.—*πεντήκοντα ἔτη*. The camel attains the full exercise of its functions within four or five years, and the duration of its life is from forty to fifty.

7-10. *Κυνοκέφαλοι*. The Cynocephali of the ancients were a species of large baboon, with elongated, dog-like head, flat and compressed cheeks, projecting and strong teeth, and a forehead depressed below the level of the superior margins of the orbits. Notwithstanding this close approximation to the shape of the dog's head, the form and position of the eyes, combined with the similarity of the arms and hands, give to these creatures a resemblance to humanity as striking as it is disgusting.—*ταῖς δὲ φωναῖς*, &c., "*while, in their cries, they emit human mutterings*." The words *ταῖς φωναῖς* are merely inserted in order to make an antithesis with *ταῖς σώμασιν*.—*ἀγριώτατα δὲ ταῦτα*, &c. The whole aspect of the animal, answering to the ancient cynocephalus, impresses the beholder with an idea of great physical strength, united with a temper at once incorrigibly vicious

and brutally ferocious. The baboon is capable of being ruled only by the severest treatment. Page
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11-15. *κροκόττας*. Artemidorus (*Strab.*, 16, p. 774, *Cas.*), Diodorus Siculus (3, 35), and Agatharchides (*ap. Phot. cod.*, 250, c. 39), agree in making the *crocottas* to be produced from the wolf and dog, and in representing it as more ferocious than either of these animals. But the coupling of the wolf and dog, though easy, and often effected in menageries, at the present day, produces no durable species. It is more probable, therefore, that the *crocottas* answers to the hyena, since the latter has very strong teeth, and breaks bones with the greatest ease. The earliest passage respecting the *crocottas* is found in Ctesias (*Indic.*, c. 32), and the description there given is almost the same with that by which the Oriental writers designate the hyena. (*Cuvier, ad Plin.*, 8, 30.)—13. *πάντων*, "all animals." Supply *ζώων*.—*πᾶν ὀστέων μέγεθος*, "all the largest bones." Literally, "every large size of bones." Equivalent to *πάντα καὶ τὰ μέγιστα ὀστά*.—*τὸ καταποθὲν*, "what is swallowed," from *καταπίνω*, 1st aor. part. pass.

16-22. *παγέντα*, 2d aor. part. pass. of *πήγνυμι*.—*ὑπάγουσα*. Supply *ἡ ἄλωπηξ*.—*παραβάλλει*, "applies."—*κὰν μὲν αἰσθῆται*, &c., "and if she perceive, by the sound, the stream flowing near under the ice:" *αἰσθῆται* is the 2d aor. subj. mid. of *αἰσθάνομαι*. Observe also the force of *ὑπό* in the compound verb *ὑποφέρω*.—*μὴ γεγονέναι*, &c., "that the ice is not thick." More literally, "that the freezing has not been through any depth."—*κὰν ἔᾶ τις*, "and if one permit her," i. e., if no one prevent.—*τῷ δὲ μὴ ψοφεῖν*, &c., "while, on the other hand, taking courage from the stream's not making any noise, she crosses over." More freely, "while, on the other hand, if the stream make no noise under the ice, she crosses over boldly."—*διῆλθεν*. Observe the force of the aorist, as referring to what is usual or habitual, and requiring to be rendered, therefore, by the English present.

25-27. *ὅταν αἰσθωνται βαρεῖς ὄντες*, "whenever they perceive themselves to be incommoded." More literally, "to be heavy," i. e., in their movements. Observe the nominative after *αἰσθωνται*, as referring to the same person that is implied by the verb.—*τῷ λανθάνειν*, "by concealment." Literally, "by the lying concealed."—*τῷ φεύγειν*, "in flight," i. e., in their means of escape.

LINE 1-10. *χερσαίων*. This epithet is added for distinction' 52
sake, the marine echini being what naturalists call the sea-egg. Hence, *χερσαῖος ἐχίνος* means, literally, "a land echinus," i. e., "a hedge hog."—*πάνν γλαφύρά ἐστι*, "is very pretty."—*μετοπώρον*, genitive of time.—*περικυλισθεὶς*, "having rolled himself into a ball." Passive for the middle.—*ἀναλαμβάνει*, "he takes them up," i. e., the grapes. Supply *αὐτὰς*, as referring back to *ῥάγας*.—*καὶ λαμβάνειν*, &c., "and to take them from him, dividing them among one another." More freely, "in order to divide them," &c. Observe the force of the middle voice in *ταμιευομένοις*. The whole story here related is untrue. Equally untrue is the account, that they ascend fruit-trees, and come down with apples, pears, &c., stuck upon their bristles.—*τὸ δὲ κοιταῖον*, &c. This is also untrue.—*τὴν κατ' ἄνεμον*, "the one that faces the wind." Supply *οὖσαν ὀπὴν*.

12-14. *πεφονευμένον*, "of a murdered person." Literally, "of one who had been murdered:" pluperf. part. pass. of *φονεύω*.—*ἡμέραν ἐκείνην*, &c., "that he (the dog) was remaining for this the third day without food, by the side (of the corpse), and had not left it for an instant." Observe the continued action indicated by the imperfect infinitive, *παραμένειν*, the force

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52 of παρά in composition, and the force of the aorist in ἀπολιπεῖν.—ἐκέλευσε θάψαι, “he gave orders to inter.”—μεθ’ αὐτοῦ, “along with him,” i. e., in charge of one of his attendants.

15-22. ἐξέτασις, “an inspection.”—καὶ πάροδος, &c., “and a passing in review, the king being seated at the time,” i. e., a marching-review before the king, who was seated.—καθημένον, genitive absolute.—παρίοντας, “passing by,” i. e., marching by in review.—ἐξέδραμε, “he rushed forth.” Observe the quickness of action indicated by the aorist: 2d aor. indic. act. of ἐκτρέχω.—καθυλάκτει, “kept barking at them.” Observe the continued action indicated by the imperfect, and the force, likewise, of κατὰ in composition.—ὥστε μὴ μόνον, &c. The order of construction is, ὥστε τοὺς ἀνθρώπους γενέσθαι δι’ ὑποφίας μὴ μόνον ἐκείνῳ, ἀλλὰ καὶ πᾶσι τοῖς παροῦσι, “so that the men straightway became suspected, not only by him,” i. e., not only by Pyrrhus, &c. The preposition διὰ forms various periphrases with εἶναι, γίνεσθαι, ἔχειν, &c. Thus, διὰ φόβου εἶναι, “to be afraid;” δι’ ὑποφίας γίνεσθαι, “to be suspected,” &c. These all arise from the primitive meaning “through.”—μικρῶν τινῶν, &c., “some slight circumstantial proofs having been added.” More literally, “some slight proofs having reference to appearance (merely),” i. e., looking like guilt, but not actually fixing the charge on them.

24-33. Ἀνσίμαχος, one of the successors of Alexander, who lost his life in the battle with Seleucus.—αὐτὸς αὐτὸν ἐπέβριψε, “he, of his own accord, threw himself on the pile.” Supply τῇ πυρᾷ after ἐπέβριψε.—τὰ δ’ αὐτὰ καὶ τὸν Ἀστὸν, &c., “they say that the (dog) Astus also did the same thing.”—καὶ περὶ τὸ κλινίδιον, &c., “and moving anxiously around the bier, as the body was getting carried forth,” i. e., on the way from the house to the funeral pile. Supply τοῦ νεκροῦ after ἐκφερομένον.—συγκατέκανσε, from συγκατακαίω.—τὸν πρωτεύοντα κύνα τῶν Ἰνδικῶν, “that the best of the Indian dogs.” Literally, “that the best dog of the Indian ones.”—καὶ περιόρᾳ, “and took no notice of them.” Literally, “looked around (at other objects).”

53 LINE 1-7. καὶ φανερόν εἶναι, &c., “and evidently regarded it as a fit antagonist for himself.” Literally, “and was evident as making it an antagonist of his own.” Observe the force of the middle in ποιούμενον, the idea conveyed by which is more fully implied in αὐτοῦ. The adjective φανερόν is masculine here, agreeing with τὸν κύνα understood, and not neuter.—ὁ ἤδη γέρων, “that is now old,” i. e., when now old. Supply ὢν after γέρων.—τὴν γένεσιν λαβεῖν, “took its origin.”—κακοῦ κόρακος κακὸν ὄν. Equivalent to our own saying, “evil child of an evil parent.” (Consult the remarks of Erasmus on this adage, *Chil.*, 1, c. 9, col. 295.)

10-14. κατεσθίειν. The pelican first stores up its prey in its gular pouch, from which it is gradually transferred into the œsophagus, as the process of digestion goes on. This gular pouch is a kind of sac, fitted to the lower mandible, and formed of the dilated skin of the throat.—στρουθοκάμηλοι. The latter part of the Greek name for the ostrich (—κάμηλος) refers to the striking resemblance, in many parts of external form, which this bird bears to the camel. (Consult *Kirby*, vol. ii., p. 458.)—πεφρικυίας θριξὶ λεπταῖς, “all rough with small hairs.” This is incorrect. The head of the ostrich has only a few scattered hairs.

16-22. ὑπάρχον, agreeing with ζῶον understood.—ρύγχος ἔχει, &c., “it has a beak of very small size, and gathered to a point:” συνηγμένον is

the perf. part. pass. of *συνάγω*. The account here given is not very accurate. The beak of the ostrich is small, straight, and depressed towards the end, which is rounded off.—*ἐπτέρωνται δὲ ταρσοῖς*, &c., “it is furnished, moreover, with soft and downy pinions.” More literally, “it is winged, moreover, with,” &c.—*διχήλοις*, “two-toed.”—*διὰ δὲ τὸ βάρος*, &c. The difficulty lies in the shortness of its wings, which unfit it for flying.—*κατὰ τῆς γῆς*, &c., “it moves swiftly on tip-toe along the ground.” The true force of *ἀρροβατεῖ*, in this passage, has been mistaken by some of the commentators. Diodorus Siculus, from whom the present extract is taken, explains the meaning of the verb very clearly in another part of his work (3, 27): *μικρὸν ἄκροις ποσὶ τῆς γῆς ἐπιπαύειν*.—*τοῖς ποσὶ τοὺς ὑποπίπτοντας*, &c., “it hurls against its pursuers, by means of its feet, as if from a sling, the stones that lie beneath it (in its course), with so good an aim.” Observe here the peculiar meaning of *ὑποπίπτοντας*, and compare the following passage of Strabo (6, 2, 5), where it is similarly used: *τῇ γὰρ Καρχηδονίᾳ τούτων μάλιστα ὑποπίπτόντων τῶν μερῶν, μακροὶ καὶ συνεχεῖς οἱ πόλεμοι γενόμενοι, τὰ πολλὰ κατέφθειραν*.

25-29. *πρὸ τοῦ τέμενους*, &c., “fronting on the public place, which they call the forum of the Greeks:” *τέμενος* is most commonly employed to indicate a spot of ground set apart for some religious purpose, and consecrated to some divinity. Here, however, the allusion is a general one.—*Ἑλλήνων ἀγορὰν*. The allusion, in all probability, is to what was termed the Græcostasis, a public structure at Rome, in the forum, not far from the Curia Hostilia. It was the place where the Grecian and other ambassadors took their station, if coming from friendly states, while waiting for an audience with the senate, or for an answer to their applications, after they had been admitted to an audience. It appears to have been a kind of portico, or arcade, richly adorned, and having public walks connected with it. (Compare the remarks of Minutoli, in Sallengre's *Nov. Thes. Antiq. Rom.*, vol. i., col. 167, &c.)—*θαυμαστόν τι χρῆμα*, &c., “a wonderful thing of a talkative magpie.” The literal translation, as here given, is much more playful and striking than a free one would be. The Greek in the text is a periphrasis for *κίτταν θαυμασίως πολύφωνον*, “a wonderfully talkative magpie.”—*αὐτὴν ἐθίζουσα*, “accustoming itself to do this.”

LINE 2-6. *ἐκεῖ*, “in that neighbourhood.”—*ἐτυχὲ ἐκκομιζόμενος*, 54 “happened to be carried out for interment,” i. e., in order to be burned on the funeral pile, &c.—*ὑπὸ σάλπιγξι πολλαῖς*, “to the sound of many trumpets.” At the funerals of the wealthier and nobler Romans both trumpeters and pipers (*tibicines*) were employed. The instruments used on these occasions were larger than ordinary, and emitted a grave and mournful sound. (Consult *Rosini, Antiq. Rom.*, p. 441.)—*ὥσπερ εἶωθε*. It was customary for funeral processions to halt from time to time in the public places through which their route lay, especially in the fora.—*ἐνδιέτριψαν*, “remained there.” Observe the force of *ἐν* in composition.—*ἄφθογγος καὶ ἀναυδός*, “without a note, and completely silent.” Literally, “noteless and voiceless.”

8-14. *ὑποψίαι δὲ φαρμάκων*, &c., “there were suspicions, moreover, of magic arts against those in the same line of business,” i. e., some suspected that the rival barbers had bewitched the magpie.—*ἐκπληῆσαι τὴν ἀκοὴν*, “had deafened it.” Literally, “had struck out its hearing.”—*συγκαταεσβέσθαι*, pluperf. infin. pass. of *συγκατασβέννυμι*.—*αὐθις ἀφῆκεν*, &c., “it again sent forth, no one of those its accustomed and former imitations, but the

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54 notes of the trumpets, uttering them together with the very turns (in the music), and going over all the variations of tune," i. e., observing all the modulations and all the changes.—περιόδοις. A period, in musical language, is any melodious portion of a tune which ends with a cadence, and carries with it a complete musical sense. Hence, in popular language, it may be designated "a turn."

15-17. ὥς ἂν ὠά, &c., "since the animal lays eggs similar to those of a goose, and since the young one, when born, increases," &c. Literally, "and since the one that is born." Observe here the construction of ὥς with the genitive absolute, to which we have already more than once referred; and also the use of the particle ἂν with reference to a thing that is certain. According to Hermann, this usage, of which he cites several examples, arose from a negligent way of speaking in ordinary life: "*nescio an ὥς ἂν, quadam negligentia in vitæ communis usu, etiam de re certa dictum sit, in qua omittendum erat ἂν.*" (*Opusc.*, vol. iv., p. 185.)

18-21. τὸ μὲν γὰρ δέρμα, &c. The body of the crocodile, above and below, and the entire length of the tail, are covered with square scales or plates; most of those on the back having ridges or spines of various lengths: the flanks are only protected by small round scales.—καὶ τῇ σκληρότητι διαφέρον, "and surpassing in hardness," i. e., of surpassing hardness.—ἐξ ἀμφοτέρων τῶν μερῶν, "in either jaw." Literally, "from either part (of the head)," i. e., in the upper and under jaw.—δύο δὲ οἱ χαυλιόδοντες, "and two of these projecting," i. e., like those of the elephant or hog. (*Larcher, ad Herod.*, 2, 68). Herodotus, in his description of the crocodile (given in the extract immediately after this, § 25), makes all the teeth to be "projecting," a remark that would apply with more correctness to the greater part of the teeth in the upper jaw, since, when the two jaws are closed, these are actually seen to project downward. (Compare *Baehr, ad Herod.*, l. c.)

24-26. πληθος δ' αὐτῶν, &c. The crocodile of Egypt is no longer found, except in the upper parts of that country, where the heat is greatest, and the population least numerous.—ὥς ἂν πολυγόνων, &c., "since they are both prolific animals," &c. Compare the remarks respecting ὥς ἂν, in the note on line 15.

30-34. ἀλλ' ὅμως, &c., "but yet (numerous though they are) nature has furnished a great source of aid against this number's increasing to the injury of man." Literally, "growing against men."—ἰχνεύμων. The ichneumon is called in Egypt and the adjacent countries, at the present day, by the name of *Pharaoh's rat*.—παραπλήσιος ὢν μικρῷ κυνί. The Egyptian ichneumon is larger than a cat, but formed like the weasel. It is of a gray colour, and has a long tail, terminated by a black tuft. It is very common in the northern parts of Egypt, between the Mediterranean and Siout.—συντρίβων. The ichneumon digs the crocodile-eggs out of the sand, and sucks them.—ὁ κροκόδειλος. We come now to the description given by Herodotus. The previous one was by Diodorus Siculus.

55 LINE 1-2. ὀφθαλμοὺς μὲν ὄσ. The eyes of the crocodile are small compared with the size of the body, although they are more like those of a cat than of a hog. (*Baehr, ad Herod.*, 2, 68).—καὶ χαυλιόδοντας. Compare the note on line 19, page 54.—κατὰ λόγον τοῦ σώματος, "in proportion to its body," i. e., proportioned in size to that of the body.—γλῶσσαν δὲ μόνον, &c., "and it alone of animals has not a tongue from nature." Literally, "it alone of animals does not cause a tongue to

grow." This is an error on the part of the ancient writers, and the error is still perpetuated in popular belief. The crocodile has a tongue like the rest of animals, but it is connected by a rough skin with the lower jaw; and not being extensible, nor easily seen at first view, since it completely fills the cavity of the jaw, between the two rows of teeth, it has been supposed to have no actual existence.

3-6. οὐδὲ τὴν κάτω κινεῖ γνάθον, "neither does it move its lower jaw." This is another and very common error. The truth is, the lower jaw alone is moved, and not the upper. The lower jaw extends farther back than the skull, so that the neck must be somewhat bent when it is opened. The appearance thus produced has led to the very common error of believing that the crocodile moves its upper jaw, which is incapable of motion, except with the rest of the body.—τυφλὸν δὲ ἐν ὕδατι. This is not correct; unless Herodotus mean by τυφλός here, "dim-sighted," or "comparatively weak of sight," i. e., when compared with its keenness of vision on the land.

7-12. τὸν περὶ Βόσπορον, &c., "which is in the vicinity of the Cimmerian Bosphorus." There were two rivers named Hypanis by the ancients. The one here meant is the modern *Kuban*, which rises in the chain of Caucasus, and falls into the *Sea of Azof*, a little distance above the Cimmerian Bosphorus, or *Strait of Jenicali*. The other Hypanis is the modern *Bog*.—καὶ ἅμα δομένῳ, "and just as it goes down." Supply ἡλίῳ. Literally, "and together with (the sun) going down." The dative here depends on ἅμα.—Ἐφήμερον. The term is recognised also in modern zoology. The name *Ephemera* is now given to a genus of insects, which live but a few hours after becoming perfect. They appear generally a short time before sunset, flying about in the most singular manner, and descending like gnats in immense swarms. They are found in the greatest numbers in Carniola, and are used there for manure, the country-people thinking they have been unsuccessful if each does not procure twenty cart-loads of them for that purpose. In America they are rarely seen in such quantities as in Europe, and in no part of our country, indeed, are they so abundant as to be remarkable.

13-20. τὰ, "are the doings," i. e., is the practice. Supply πράγματα ἐστί.—καὶ τὰ, "as well as those."—ἐκεῖναι μὲν γὰρ, "for the former."—ὑπὲρ τοῦ μὴ παραφέρεισθαι, "in order not to be carried out of their course." More literally, "carried away from (their route)."—δεδοικότες, from δέιδω.—ὅταν ὑπερβάλλωσι τὸν Ταῦρον, "whenever they pass over the (range of) Mount Taurus," i. e., in their migratory flights.—οἷον ἐπιστομίζοντες, &c., "muzzling, as it were, and curbing (by these means) their chattering, and loquacious propensity."—ὅπως λάθωσι, "in order that they may escape observation," i. e., the observation of the eagles.—Both the stories here given are gravely repeated in substance by Ælian, *Hist. An.*, 5, 13, and 29.

21-23. τῆς νάρκης. The account here given relates to the torpedo, a genus of fishes belonging to the family of the rays. The electrical apparatus, which has rendered this fish so remarkable, consists of small membranous tubes, disposed like honeycomb, and divided by horizontal partitions into small cells, which are filled with a mucous substance. This conformation is analogous, in many respects, to the galvanic pile. The electrical eel (*gymnotus electricus*) of the fresh waters of South America possesses the same power with the torpedo, but in a still more extraordinary degree.—θιγόντας, 2d aor. part. act. of θιγγάνω.—βαρύτητα ναρκώδη, "a numbing heaviness," i. e., a numb and heavy feeling.

55 24-27. *πεῖραν αὐτῆς ἐπιπλέον λαμβανόντες*, "obtaining an acquaintance with it, from trial, in a more extensive degree (than others)." Literally, "obtaining a trial of it," &c., i. e., an experimental acquaintance with it.—*ἂν ἐκπέσῃ ζῶσα*, "that if it be brought alive from the water (unto the land)." Supply τοῦ ὕδατος after ἐκπέσῃ. Literally, "that if it fall out (from the water) alive."—*κατασκεδανύντες ὕδωρ ἄνωθεν*, &c., "on their pouring water down upon it from above, they feel the (torpid) affection running up along the hand," &c. Observe the nominative with the infinitive, the reference being to the same persons.—*διὰ τοῦ ὕδατος τροπομένον*, &c., "through the agency of the water, changed in its nature and previously acted upon itself," i. e., and itself previously acted upon by the numbing power of the fish. The explanation of this phenomenon is perfectly easy for modern science: the water acts as a conductor of the electric power.

28-31. ὁ *πιννοτήρας*, "the *pinnotēras*." This is a minute species of crab, found in the shell of the *πίννα*, or *pearl-muscle*, and supposed by the ancients to act as a watch or guard for the latter. Hence its Greek name, from *πίννα*, and *τηρέω*, "to preserve," or "keep," and hence also its other Greek appellation of *πιννοφύλαξ*, from *πίννα*, and *φύλαξ*, "a guard," or "watch."—*καρκινῶδες*, "of the crab species." Literally, "crab-like."—*καὶ τῇ πίννῃ σύνεστι*, "and associates with the pinna." The *πίννα* is a species of bivalved shellfish, of the muscle kind, and is the same with our pearl-muscle. Cuvier, in a dissertation on the crabs, &c., mentioned by the ancients, has examined all the passages relative to the pinnoteras, and its watching for the safety of the pinna, and regards the whole story as a pure invention. He informs us, also, that several other crustaceous animals have the same habit as the pinnoteras, of lodging in the shells of bivalved shellfish. (*Guerin, Dict. d'Hist. Nat., s. v. Pinnothère*, vol. xiii., p. 606.)—It will be observed, that we have adopted in the text the forms *πιννοτήρας* and *πίννα*, as more correct than *πινότηρας* and *πίνα*. Jacobs inadvertently gives the erroneous forms from the text of Reiske.

πυλωρεῖ τὴν κόγχην, "acts as gatekeeper to the shellfish, sitting down in front of it," i. e., keeps watch over the muscle, taking up its post in front.—*ἔῶν ἀνεωγμένην καὶ διακεχρηνῦιαν*, "allowing it to remain open and gaping." Supply αὐτὴν εἶναι after ἔῶν.—*ἀνεωγμένην*, perf. part. pass. of *ἀνοίγω*.—*διακεχρηνῦιαν*, perf. part. mid. of *διαχαίνω*.—*προσπέσῃ*, "may come in contact with them."

56 LINE 1-2. *παρεισῆλθεν*, "passes to the side and enters." The aorist here denotes what is habitually the case, and is therefore translated by the English present. Observe also the force of the prepositions in composition, especially *παρά*.—*συνέκλεισε*, "closes." The aorist again refers to what is habitual.—*ἐντὸς ἔρκους*, "within the enclosure (of the shell)."

4-10. *σύνεστιν*, "keeps company with."—*ὅπως οὐκ ἐνσχεθήσεται*, &c., 3d sing. 1st fut. indic. pass. of *ἐνέχω*. The conjunction *ὅπως*, like *ἵνα*, *ὥς*, &c., is joined either with the future indicative or with the subjunctive. In such constructions the future expresses, as in the present instance, a state that continues, or else something that will occur at an indefinite future time. On the contrary, the subjunctive indicates a transient state, occurring in particular cases, and then completely concluded.—*ἐπεται γὰρ αὐτῷ*, &c. The whole account is purely fabulous.—*παραγόμενον*, "being led along." Equivalent in effect to *καὶ παράγεται*.—*τῷ χάσματι*, "with his distended jaws."—*διέφθαρται*, from *διαφθείρω*.—*πᾶν ἐμβεβητισμένον*, "being completely ingulfed."

11-16. *ἐκεῖνο δὲ γιγνώσκον, &c.*, "but, knowing that other one, it takes it up in its mouth, just as (a vessel takes up) an anchor (and stows it away) within." With *ἐκεῖνο* supply, for a literal translation, *ζῶον*. The reference is to the pilot-fish.—*ἐγκαθεύδει γὰρ αὐτῷ*, "for the pilot-fish sleeps within him," i. e., in the mouth of the whale.—*καὶ τὸ κῆτος ἔστηκεν, &c.*, "and the whale, while the pilot-fish is reposing, remains stationary, and lies (as it were) at anchor." With *ἀναπανομένον* supply *ἡγεμόνος*.—*ἢ, "or else."*—*καὶ πολλὰ διεφθάρη*, "and many whales are (in this way) destroyed." The aorist again refers to what is accustomed to happen.—*καθάπερ ἀκυβέρνητα*, "like vessels without a pilot." Supply *πλοῖα*.—*ἐξενεχθέντα*, from *ἐκφέρω*.

18-29. *τῶν γεννωμένων*, "of its offspring." Literally, "of those produced (by it)."—*πλησίον*, "near it." The turtles always, at a certain season, visit the shore, for the purpose of depositing their eggs in the sand.—*τὸ λειότατον καὶ μαλακώτατον*. Supply *μέρος*.—*ὅταν δὲ καταχώσῃ, &c.*, "and whenever it has buried them up and hidden them securely from view."—*τὴν θήλειαν*. Supply *χελώνην*.—*τρεπομένην*, "being turned over."—*ἐναπολείπειν*, "leaves on the spot."—*ἐν τσαύταις*. Supply *ἡμέραις*.—*γνωρίσασα*, "having recognised."—*ὥς οὐδεὶς χρυσίον, &c.*, "as no one does a deposit of gold," i. e., each turtle recognises the spot where its eggs are buried, with even more accuracy than one does a sum of gold buried in the earth.

LINE 1-2. *ἡ λίθος*. The grammarians lay down the rule, that *ὁ λίθος* refers to any ordinary stone, whereas *ἡ λίθος* indicates a precious stone, and also any of the higher class of stones used for polishing, or for special architectural purposes. This, however, admits of so many exceptions, that the better distinction would appear to be as follows: namely, *ἡ λίθος* is the more poetic form, whereas *ὁ λίθος* is the more common Attic prose form. (Compare *Jacobs, Anth. Pal.*, p. 137.)—*Εὐριπίδης*. In a fragment of his *Cæneus*, given by *Suidas* (s. v. *Ἡρακλεία λίθος*).—*μαγνήτιν*. We must not confound this with the *μαγνήτις*, or *λίθος μαγνήτης*, mentioned by the Greek physicians. This last appears to have been a kind of talc or steatite, containing in large proportion the earth called magnesia; a name of which we may thus trace the origin, since both the loadstone and the mineral used in medicine were called "magnetic stone," from their being both found in a country named Magnesia. (Consult *Moore's Anc. Mineralogy*, p. 114, *seqq.*)—*Ἡρακλείαν*, "the Heracleian (stone)." This is mistranslated by Bembo, Dutens, and others, "the stone of Hercules," or "the Herculean stone," as if it were so termed from its power over iron. It derives its true name, however, from the city of Heraclea, in Lydia, where probably it was found in greater abundance than elsewhere. (*Salmas., Ex. Plin.*, 2, 1102.—*Sydenham, ad Plat. Ion.*, § 5.)

3-10. *ἄγει*, "attracts." Literally, "draws (unto itself)."—*ὥστε δύνασθαι, &c.*, "so that they are able to do the very same thing as the stone." Literally, "so as to be able to do," &c.—*ταὐτόν*, for *τὸ αὐτόν*, and this for *τὸ αὐτό*.—*ἡ λίθος*. Supply *ποιεῖ*.—*ἄγειν*, "namely, to attract."—*ἐξ ἀλλήλων ἥρτηται*, "hangs connected one with another." More literally, "is connected from one another." Observe the continued force implied by the perfect, *ἥρτηται* being the perfect passive of *ἄρτῶ*.—*ἀνῆρτηται*, "is imparted by this suspension." More literally, "is connected throughout."—*οὕτω νιτρῶδες ἔστι*, "is so saturated with nitre." The "nitre" (*νίτρον*, *nitrum*) of the ancients is our nitrate of potass. (Compare *Andréossy, Mem. sur la Vallée des lacs de Natron*.—*Décade Egyptienne*, vol.

NOTES ON PAGES 57 AND 58.

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57 ii., p. 93, *seqq.*)—*κᾶν πλείω χρόνον, &c.*, “and if one allow them (to remain) in the water a longer time than ordinary, they fall to pieces.” *κᾶν* is for *καὶ ἐν*.—*ἑάσῃ*. Supply *αὐτὰ εἶναι*.—*διαπίπτει*. Supply *αὐτὰ* in the nominative. A neuter plural with a singular verb.

MYTHOLOGY.

11-12. *τὰ ἔξω, “without.”* Literally, “as to the parts that are without.” Complete the clause as follows: *κατὰ τὰ μέρη ὄντα ἔξω.—ὑπερβάντι δὲ καὶ ἐπὶ, &c.*, “to one, however, having passed over, and come upon its opposite side.” Literally, “upon its back,” i. e., upon the convex part, the concave portion facing us being regarded as the front. The literal reference in *ὑπερβάντι* is to a passing around the edge of this concave part, and thus entering heaven, or, in other words, ascending the convex portion of the sky. All this shows, of course, the rude notions of an early age.

14-19. *εἰσίουσι δὲ, &c.*, “moreover, for him, on entering, the Hours first have their habitations,” i. e., immediately, on one’s entrance into the skies, he meets with the dwelling-place of the Hours. The idea is borrowed from Homer (*Il.*, 5, 749, and 8, 393). In the Homeric mythology, the Hours presided over the changes of time, seasons, days, years, &c., and hence, with peculiar propriety, are called the keepers of the portals of heaven.—*ἀπάσης τέχνης, “of every work of art,”* i. e., of works of art of all kinds.—*μετὰ δὲ, “and after this.”*—*πάντως περικαλλῇ, “altogether very beautiful (of their kind).”*

20-27. *οἱ δὲ θεοὶ, &c.* The order is, *οἱ δὲ θεοὶ εὐχοῦνται, καθήμενοι παρὰ Ζηνί*. These words are borrowed from Homer (*Il.*, 4, 1), and hence we have the poetic form *Ζηνί*, instead of *Διί*.—*ὑβρισταὶ καὶ λάλοι, “insolent and loquacious.”* The first of these terms applies to Ixion, the second to Tantalus. Ixion was punished for forgetting the respect that was due to Juno; and Tantalus for divulging to mortals the secrets of the gods.—*ἀλλὰ τὴν ἀμβροσίαν παρατίθενται, “but cause ambrosia to be served up before them.”* Literally, “to be placed by their side,” referring to the ancient mode of reclining at table, and having the food in this way by one’s side. Observe the use of the article with *ἀμβροσίαν* and *νέκταρος*, as implying renewed mention.—*καὶ τοῦ νέκταρος μεθύσκονται, “and inebriate themselves with nectar.”* The genitive is here employed as referring to a part.

58 LINE 1-6. *αὐτῇ κνίσσῃ ἀνηνεγμένον, “carried up along with the savour.”* The expression *αὐτῇ κνίσσῃ* is equivalent here to *σὺν τῇ κνίσσῃ*.—*ἀνηνεγμένον*, perf. part. pass. of *ἀναφέρω*.—*θυσίας ἄλλοι ἄλλας, &c.*, “some bring one kind of sacrifice, others another, unto the gods.”—*βοῦν*, governed by *προσάγει* understood.—*ὁ δέ τις, “and some other.”* Equivalent to *alius quis*. (*Dindorf, ad Aristoph. Av.*, 1444.)—*ἰλάσκεται, “seeks to propitiate.”*—*φιλήσας, &c.* Hence the Latin verb *adoro*, “to adore,” applying the hand to the lips literally (*ad* and *os*). This appears to have been a very ancient form of showing respect to the Deity. Mention is made of it in *Job*, 31, 27, with reference to the sun and moon. (Consult *Böttiger, Kunst-Mythol.*, p. 52.)

7-18. *οἱ πλάσται, “artists.”*—*αἰγίδα ἀνεζωσμένην, “girt with a breast-*

plate:" αἰγίδα is the accusative of nearer definition: ἀνεξωσμένην is from ἀναδύννυμι.—βασιλικήν, "of queen-like mien."—διαβεβή-
κότα τοῖς ποσὶν, "stepping forth with his feet," i. e., with distended feet: perf. part. act. of διαβαίνω.—τέχνην τινά, "some vocation."—ἄλλοι δὲ ἄλλα, &c., "and others attend to other callings of a like nature."

21-31. καὶ τὰς προσαγορευόμενας ὥρας, "and the so-called Hours." Consult note on line 14, page 57.—τῶν εὑρεθέντων ὑπ' αὐτοῦ, &c., "the full knowledge of the things invented and perfected by him, and the honours attendant upon the invention." Observe the force of the plural in ἐπιστή-
μας.—καὶ τὴν ἄλλην ἐπιμέλειαν, &c., "and the other care that is still even at the present day exercised at marriages, in conjunction with the sacrifices," &c., i. e., and all those other matters that are carefully attended to at marriages, in relation to the sacrifices, &c.

33-36. καὶ τὸ κατάρχειν εὐεργεσίας, "and to be the first to do an act of kindness." Literally, "and the beginning an act of kindness."—ἀμείβεσ-
θαι ταῖς προσηκούσαις χάρισι, "to requite with suitable thanks."—Εἰλεί-
θνιαν δὲ λαβεῖν. Supply μυθολογοῦσι.—τὰς τικτούσας, agreeing with
γυναικάς understood.—κακοπαθουσῶν, agreeing with γυναικῶν understood.

LINE 1-10. διὸ καὶ. Supply μυθολογοῦσιν.—ἐν τοῖς τοιούτοις, 59
"in such cases."—τροφάς τινας, "certain kinds of sustenance."—
τὴν ἐπώνυμον τάξιν, &c., "an employment, as well as a regulation of life,
corresponding to her name." The names of the Hours, given immediately
after, explain what is here meant. These names are Εὐνομία, Δίκη, and
Εἰρήνη, or Wisdom of Legislation, Right, and Peace.

11-19. τὴν τε τῶν ἐλαίων, &c., "the having imparted unto men the
domesticating and planting of olives, and the mode of operating upon this
same fruit," i. e., and the manner of extracting oil from it.—ἐτι δὲ πολλὰ
τῶν, &c., "and, moreover, the having taught unto men many of the things
connected with the other branches of (human) knowledge."—τὴν κατασκευήν,
"the forming."—τὴν συντελουμένην μουσικὴν, "the melody that is pro-
duced."—τῶν φιλοτέχνων ἔργων, "of the labours that favour the advance-
ment of the arts."—ἀφ' ὧν, "from all which."—προσαγορεύεσθαι, governed
by μυθολογοῦσι understood.

20-27. δοθῆναι, governed by μυθολογοῦσι understood.—τοῦ πατρὸς, re-
ferring to Jupiter.—καὶ τὴν τῶν ἐπῶν σύνθεσιν, &c., "and the arrangement
of words that is called poetry."—περὶ, "relating to," i. e., accustomed to
be bestowed upon.—καὶ τῶν ἄλλων ὅσα, &c., "and of as many other
things as admit of being worked through the agency of fire." Literally,
"as receive their working through the fire." Supply as follows: καὶ
εὐρετὴν γενέσθαι τόσων τῶν ἄλλων ὅσα, &c.—τὴν ἐν ταῖς μάχαις, &c.,
"the energetic striving of battles." Literally, "in battles."

31-35. κατ' αὐτὴν, "belonging to it."—διὰ τῆς μαντικῆς τέχνης γινομέ-
νην, "that is exercised by means of divination." The reference is to those
internal maladies, which were regarded as the effect of the anger of the gods,
and the remedies for which could only be obtained, as was thought, by con-
sulting the gods through the medium of oracles.—συνέβαινε θεραπείας,
&c., "it happened that the sick obtained a cure."—τὰ περὶ τὴν τοξείαν,
"the things that related to archery." A periphrasis for τὴν τοξείαν.

LINE 1-4. εἰς ἱατρικὴν, "appertaining to the healing art." Sup- 60
ply τέχνην.—προβιάσαι τὴν τέχνην ἐπὶ τοσοῦτον, "advanced the
healing art to such a degree."

5-9. τὰς γινομένας, "which take place."—ἐκ τῆς ἐμπορίας, "arising

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60 from traffic."—καὶ τὸ λάθρα, &c., "and the appropriating secretly to one's self the property of others." Mercury, besides his other varied attributes, was regarded as the god of theft.

10-13. καὶ τὴν ἀπὸ τῆς χελώνης, &c., "and that he devised the lyre from the shell of the tortoise." Mercury is said to have caught the idea of, and to have formed, the first lyre from the shell of a tortoise. Hence the terms χέλυς and testudo denote both the shell of a tortoise and a lyre, a usage introduced also into English poetry.—καὶ τοῦ πολλοῦς, &c., "and of the treasuring up many of the productions of autumn:" πολλοὺς τῶν καρπῶν is here equivalent to πολλοὺς καρποὺς.

15-26. Ἡσιόδος. The quotation in the text is from Hesiod's Theogony, v. 77, seqq.—σφῶν, poetic form for σφῶν, from σφεῖς, and equivalent here to αὐτῶν. In scanning this hexameter line, σφέων and ἀπασέων must be pronounced as if written σφῶν and ἀπασῶν.—ὁ πολλὸς ὄμιλος, "the numerous throng."—ἰδιώτας, "the unlearned." Compare the scholium cited by Cognatus (ad Lucian., de Luct., 2): Ἰδιώτης, ὁ ἀπολίτευτος, καὶ ὁ ἀμαθής, ἡ ἀγράμματος.—τόπον τινα ὑπὸ τῇ γῇ, &c., "have imagined a kind of place beneath the earth, of very great depth, as Hades."—ὑπειλήφασι, from ὑπολαμβάνω.—καὶ ζοφερόν καὶ ἀνήλιον. This is, in fact, an explanation of the term Hades.—βασιλεύειν τοῦ χάσματος, "reigns over the yawning abyss." The verb βασιλεύω here governs the genitive, because equivalent, in fact, to βασιλεὺς εἰμι.—περιβρέεισθαι δὲ, &c., "and that his territory is flowed around," &c., i. e., his dominions in the lower world.—καὶ ἐκ μόνων τῶν ὀνομάτων, "even in their mere names." Literally, "even from," i. e., by reason of.

27-34. τὸ δὲ μέγιστον, "but above all." Literally, "but what is greatest."—πρόκειται, "lies stretched in front," i. e., as you enter the lower world.—οὐκ ἐνι, "it is not possible." ἐνι for ἐνεστί.—τοῦ πορθμέως. Charon.—ἀδελφίδους. Æacus was the son of Jupiter, Pluto's brother.—τὴν φρουρὰν ἐπιτετραμμένος, "being intrusted with the guard of it." Equivalent to ᾧ ἡ φρουρὰ ἐπιτέτραπται, perf. pass. of ἐπιτρέπω.—κῶν τρικέφαλος. Cerberus.—πραιωνθέντας δὲ τὴν λίμνην, &c., "and then a spacious mead receives them after having been ferried across the lake, and a draught awaits them there, hostile to remembrance." A Zeugma operates in ὑποδέχεται, the verb having one meaning in connexion with λειμῶν, and another with ποτὸν.—Λήθης. Supply τὸ ποτὸν.

61 LINE 2-11. Ἑρμῆς. Mercury, as the conductor of departed spirits to the world below, is subject to the orders of Pluto and Proserpina.—τὸν τῆς κολάσεως χώρον. Tartarus.—εἶχε. The past tense is here employed, as the passage forms part of a narrative respecting the labours of Hercules, where past tenses are used throughout.—κατὰ δὲ τοῦ νώτον, &c. The serpents on the animal's back were in place of hairs.—ἐν ᾄδου. "In Hades." Supply τῇ χώρᾳ, "the region," or something equivalent.

MYTHOLOGICAL NARRATIONS.

16-21. τὰ περὶ θήραν ἀσκήσασα, "having pursued the chase and whatever pertains to it." Literally, "having pursued the things appertaining to the chase."—χρησμοδούσης, "delivering oracles there."—ἐκώλυνε

αὐτὸν, &c., "tried to prevent him from approaching unto the (sacred) vent." Literally, "from passing by (the guard) and coming unto."—τὸ χάσμα. This was the sacred vent from which the gas or effluvia proceeded, that was regarded by the ancients as the breath of inspiration. Over this opening in the earth was placed the tripod on which the priestess sat.—*παραλαμβάνει*. The use of the present tense here imparts more animation to the narrative than *παρέλαβε* would have done.

23-28. *ἐθήτευσε*. Apollo had been banished for a season from the skies, and been compelled to serve with a mortal, as a punishment for having slain the Cyclopes.—*ἤτησας*, "asked." The middle voice here implies, that the request was made in order to gratify his own friendly feelings towards Admetus.—*θελόντων*, referring to both *πατρός* and *μητρός*, and therefore put in the plural, although the disjunctive precedes.—*ὑπεραπέθανε*, from *ὑπεραποθνήσκω*.—*πάλιν ἀνέπεμψεν*, "sent back again (to life)."—*ἡ Κόρη*, "*Proserpina*."

LINE 2-3. *εἰκασθέντες*, "having likened themselves." Passive for the middle.—*ὑπέσχοντο*, 2d aor. mid. of *ὑπισχνέομαι*.—*τειχειῖν τὸ Πέργαμον*, "that they will enclose the (citadel) Pergamus with a wall." *τειχειῖν* is the Attic contracted future of the infinitive, for *τειχίσειν*, from *τειχίζω*. The citadel of Troy was called Pergamus.

8-14. *προῦθηκε*, contracted for *προέθηκε*.—*λήψεται*, from *λαμβάνω*.—*ποινὴν τῆς Γανυμήδους ἀρπαγῆς*, "as a satisfaction for the carrying off of Ganymede." Ganymede was carried off, in early youth, by an eagle, to officiate as cup-bearer in the skies.—*μὴ βουλομένον δὲ*. Supply *αὐτοῦ*.

17-24. *κατ' ὧκει τῆς Ἀσίας*, &c., "he dwelt in that part of Asia which is now named Paphlagonia." The order for a literal translation is as follows: *κατ' ὧκει περὶ τὴν νῦν ὀνομαζομένην Παφλαγονίαν τῆς Ἀσίας*, "he dwelt in what is now called Paphlagonia, (a province) of Asia." Observe the use of *περὶ* in this construction, as pointing out a country or place in merely general language. (*Matth., G. G.*, § 589.)—*ἐπὶ πλείον*, "to a greater degree (than other mortals)."—*οὐ φέρων*, "being unable to bear with moderation."—*καὶ μετασχὼν κοινῆς τραπέζης*, &c., "and having shared a common table with them, and full liberty of speech," i. e., having banqueted along with the gods, and conversed as freely with them as if he had been one of their number.—*τὰ παρὰ τοῖς ἀθανάτοις ἀπόρρητα*, "the secrets of the immortals." Literally, "the things that were secret with the immortals."—*καταχθεῖς εἰς τοὺς ἀσεβεῖς*, "having been led down unto the impious," i. e., having been driven down to Tartarus, the abode of the impious.

25-37. *καὶ θυγατέρας τὰς ἴσας*, "and daughters that were equal to them in number," i. e., and seven daughters. The husband of Niobe was the Theban Amphion.—*καὶ τῆς Λητοῦς*, &c., "and declared herself more favoured, in point of offspring, than Latona."—*συνέβη αὐτὴν ὑφ' ἓνα καιρὸν*, &c., "it came to pass that she was at one and the same instant both favoured in, and deprived of, her offspring." Literally, "it came to pass that she was quickly, at one and the same time," &c.—*Σίπυλον*. Sipylus was a mountain in Lydia near the northern confines.—*χεῖται δάκρυα*, &c. There is a beautiful allusion to this in the *Antigone* of Sophocles, v. 817, *seqq.*, ed. *Herm.*

LINE 2-9. *κυνηγὸς ἐδιδάχθη*, "was taught to be a hunter," i. e., was brought up a hunter. The plain Greek would have been, *ἐδιδάχθη τὴν κυνηγετικὴν*, "was taught the art of hunting."—*κατεβρόνθη*,

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63 from καταβιβρώσκω.—Κιθαιρώνι. Cithæron was a mountain nearly midway between Thebes and Corinth.—λουομένην, “bathing.” Middle voice.—εἰς ἑλάφον, “into that of a stag.” Equivalent to εἰς ἑλάφον μορφήν. Literally, “into a stag.”—κατωρόντο, “kept howling.” Observe the force of the imperfect.

13-23. τῆς αὐτοῦ μητέρος ἀποθανούσης. She was put to death by Apollo.—ἐπὶ πολὺν, “very zealously.”—τοὺς ἀποθανόντας. The last person whom he raised was Hippolytus, son of Theseus.—μὴ λαβόντες οἱ ἄνθρωποι, &c., “lest the human race, having obtained from him the means of healing,” i. e., the secrets of his art.—βοηθῶσιν ἀλλήλοις. Jove feared, lest mankind might aid one another, instead of applying for assistance to the gods, through the medium of prayers, oracles, and divination.—ἐμέλλησε ῥίπτειν αὐτὸν, “was about to hurl him.”—ἐνιαυτὸν, “for a year.” Erroneously rendered by some, “yearly.”

33-34. μεμηνῶς, from μαίνομαι.—νομίζων κόπτειν, “thinking that he was cutting.”

64 LINE 1-4. εὐατὸν. Heyne reads αὐτὸν, as referring, not to the father, but to the son.—ὁ θεός. Apollo, at Delphi.—Παγγαῖον ὄρος. Mount Pangæum, apparently connected with the central chain of Rhodope and Hæmus, branched off in a southeasterly direction, and closed upon the coast of Thrace, at the defile of Acontisma. It was famed for its mines. The modern name is *Pundhar Dag*.

6-10. καὶ τὴν Ἰνδικήν, &c. From this to στήσας appears to be a later addition which has crept into the text of Apollodorus (from whom the extract is taken), after having been written by some on the margin of the MS. It is evidently out of place.—εἰληφῶς, from λαμβάνω.—διεκώλυε ταῦτα γίνεσθαι, “endeavoured to prevent these things from taking place.”

15-20. Τυρρηνῶν ληστρικὴν, &c., “he hired a pirate-galley navigated by Tyrrhenians.” The Tyrrhenians of antiquity were notorious for their piratical habits.—ἀπεμπωλήσοντες, “intending to sell him there.” Supply αὐτὸν.—οἱ δὲ, “while they,” referring to the mariners.—κατὰ τῆς θαλάσσης ἐφύγον, “fled beneath the sea,” i. e., plunged into the sea.

23-27. τὰ περὶ τὴν οἶνοποιΐαν, “the making of wine, and all that pertained to it.” Literally, “the things appertaining to the making of wine.”—τὰς τοῦ θεοῦ χάριτας, “the favours of the god,” i. e., the gifts and benefits received by him from Bacchus.—τοῦ ποτοῦ. The genitive, as referring to part. The draught of which they tasted was the newly-made wine.—δι’ ἡδονὴν, “through delight (at its palatable taste).”—πεφαρμάχθαι, from φαρμάσσω.—μεθ’ ἡμέραν δὲ νοήσαντες, “the next day, however, having become aware of what they had done.” Literally, “but after a day,” i. e., after they had slept off the fumes of the liquor.—With νοήσαντες supply τὸ πεπραγμένον.

30-34. κάκεινῃ, for καὶ ἐκείνῃ.—ἐκδύς, “having got out (of his cradle).” In the text of Apollodorus, whence this extract is taken, the words ἐπὶ τοῦ λίκνου κείμενος immediately precede ἐκδύς. These show at once the reference in the latter term.—ὑπὸ τῶν ἰχνῶν, “by their tracks.” Observe the use of ὑπὸ here, in place of διὰ.

65 LINE 1-8. τοῖς ποσὶ. Supply τῶν βοῶν. Jacobs and Heyne are directly at issue here, the latter making ποσὶ refer to the feet of Mercury, not to those of the oxen. (Heyne, *ad Apollod.*, 3, 10, 2.) He refers, in support of his opinion, to the Homeric hymn to Mercury; but Ja-
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cobs is undoubtedly right.—*χελώνην*. The reference, of course, is to a land-animal of the kind.—*ἐκκαθάρας*, from *ἐκκαθαίρω*.—*εἰς τὸ κῦτος*, “within the hollow of the shell.”—*καὶ τοὺς κατοικοῦντας*, &c., “and inquired of those who dwelt there (whether they had seen his cattle).” We may suppose the words *εἰ τοὺς βόας ἴδοιεν* to be here understood.—*οὐκ ἔχειν δὲ εἰπεῖν*, “that they could not tell, however.”—*ποῖ ποτε*, “whither then.” *ποτε* is here equivalent to the Latin *tandem*.—*ἡλάθησαν*, from *ἐλαύνω*.—*διὰ τὸ μὴ εὐρεῖν*, &c. The order of construction is, *διὰ τὸ μὴ δύνασθαι εὐρεῖν ἵχνος*.

9-20. *τὸν κεκλοφῶτα*, “the one who had stolen them,” pluperf. part. act. of *κλέπτω*.—*Κυλλήνην*. Cyllēne, the birthplace of Mercury, was a mountain in the northern part of Arcadia, near the borders of the country. It was the loftiest and most celebrated of the Arcadian mountains.—*καὶ τὸν Ἑρμῆν ἡτιῶτο*, “and complained of Mercury,” imperf. of *αἰτιάομαι*.—*ἀπῆρει*, “demanded back,” from *ἀπαιτέω*.—*ἥρνειτο*, “denied that he had them.” Supply *ἔχειν αὐτάς*.—*ἀντιδίδωσι τὰς βόας*, “gives him the cattle in exchange for it.”—*πηξάμενος*, from *πήγνυμι*.—*ἐσύριζεν*, “began to play upon it.”—*τὴν χρυσὴν ῥάβδον*. Referring to the *caduceus*, called by some of the Latin poets *aurea virga*.—*ἦν ἐκέκτητο βουκολῶν*, “which he possessed while tending his herd,” i. e., which he had used while tending, &c., 3d sing. pluperf. indic. of *κτάομαι*.—*καὶ τῶν θεῶν ὑποχθονίων*, “and of the deities beneath the earth.” Referring to Pluto and Proserpina.

21-28. *Κέκρωψ*, a more accurate form than *Κέκρωψ*. Compare the analogous forms, *Πέλοψ*, *Δόλοψ*, *Δρύοψ*.—*συνμυνὲς σῶμα*, “a blended body.” Literally, “a body of, &c., growing together.”—*ἐπὶ τούτῳ*, “in the reign of this monarch.”—*καταλαβέσθαι*, “to select.” Literally, “to take unto themselves.” Observe the force of the middle.—*ἔμελλον ἔχειν*, &c., “they intended to enjoy each peculiar honours.”—*κατὰ μέσσην τὴν ἀκρόπολιν*, &c., “he caused a sea to appear in the middle of the Acropolis.” What is here called a sea was in reality a salt spring, or well. It is sometimes called the well of the Erechthēum. The popular belief was, that, whenever the south wind blew, this well emitted a noise like the roaring of waves. (*Pausan.*, 1, 26.)—*Ἐρεχθίδα*, “*Erechthēis*,” i. e., the spring or well of the Erechthēum.

29-33. *ἐλαίαν*. This was the sacred olive-tree, to which the Attic writers so often refer. It is said to have been in existence as late as the second century of our era.—*Πανδροσίω*. The Pandrosium was a small chapel on the Acropolis, forming part of the double temple called Erechtheum. The following account will serve to remove every difficulty on this subject. “The Erechtheum was a double building, of which the eastern division was consecrated to the worship of *Minerva Polias*, the protectress of the city; and the western, including the northern and southern porticoes, was called the *Pandrosium*, and was sacred to *Pandrosos*, the deified daughter of Cecrops. On the same site had formerly stood the temple of *Erechtheus*; and from this circumstance, as well as from the fact that his altar still remained, the entire building retained the name of *Erechthēum*.” (*Stuart and Revett's Athens*, abridged, p. 37, seqq., Lond., 1837).—*Ἀθηνᾶν καὶ Ποσειδῶνα διαλύσας*. Evidently a mere interpolation; certainly not needed.—*ἡ χώρα τῆς Ἀθηνᾶς ἐκρίθη*, “the country was adjudged to be *Minerva's*.” The genitive of possession, where we may supply *εἶναι*.

LINE 1-2. *θυμῷ ὀργισθεὶς*, “incensed in soul.”—*Θριάσιον πεδῖον*. The Thriasian plain, in Attica, took its name from the

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borough of Thria. It was famed for its fertility, which Aristotle (*Prob.*, 26, 17) ascribed to the effect of the south wind that blew from the sea. The inundation referred to in the text is mentioned also by Varro, as cited by St. Augustine (*Civ. Dei.*, 18, 9).

5-8. τυφλὸς τοὺς ὀφθαλμούς, "blind as to his eyes." The accusative of nearer definition.—ἤθελον. Supply οἱ θεοί.

12-15. ἀποκαταστήσαι. Supply αὐτῷ.—τὰς ἀκοὰς, referring to Tiresias, where we may supply τοῦ Τειρεσίου.—πᾶσαν ὀρνίθων φωνήν, "every note of birds," i. e., the notes of all kinds of birds.—σκῆπτρον, "a staff."—ὁμοίως τοῖς βλέπονσιν, "equally as well as those who see." Literally, "equally with those that see."

16-17. πρῶτα μὲν, &c. The first labour of Hercules was the slaying of the Nemean lion, which ravaged the country around Nemea in Argolis. The hero choked it to death, and wore the skin as a trophy.—Δεύτερον ἐν Λέρνῃ, &c. The second labour was the destroying of an immense hydra or water-snake, in the marshes of Lerna, in Argolis. Alcæus, the ancient poet, gave it nine heads; and Apollodorus the same number as Alcæus, making eight of them to have been mortal, and the middle one immortal. Others assign it a hundred heads, &c. (*Heyne, ad Apollod.*, 2, 5, 2.)

18-20. τὸ τρίτον αὐτ' ἐπὶ τοῖς, "thirdly, again, in addition to these labours." τοῖς is by poetic usage for τοῦτοις.—Ερυμάνθιον κάπρον. The Erymanthian boar, rushing forth from the mountain and forest of Erymanthus, in Arcadia, ravaged the country around Psophis.—χρυσόκερων ἔλαφον, &c. This was the stag, with golden horns, that frequented Mount Cerynæa, on the confines of Arcadia and Achaia. (*Pausan.*, 7, 25.)—πέμπτον δ', "fifthly thereupon."—ὀρνίθας Στυμφαλίδας, "the Stymphalian birds," so called from their infesting the woods around the Lake Stymphālis, in the northeastern angle of Arcadia.—ἐξεδίωξεν, "he chased away." Hercules drove away the birds by the noise of a brazen rattle (χάλκεα κρόταλα) which he had received from Minerva.

21-23. Ἀμαζονίδος. This was the Amazonian Hippolyte. The seat of her rule was the country around the river Thermōdon, in Pontus.—ζωστήρα φαεινόν, "the bright girdle." The ζωστήρ of the Amazons, as delineated in ancient sculpture, passed around the hips, exactly like the one worn by the Homeric heroes. It was not, as some suppose, immediately below the bosom. (*Winckelmann, Gesch. der Kunst des Alt.*, vol. iii., p. 23.)—Αὐγείου πολλὴν κόπρον ἐξεκάθηνεν, "he cleansed away the abundant dung of Augēas," i. e., of the stables of Augēas. Hercules cleansed the stables of Augeas, king of Elis, by causing the collected waters of the Alphēus and Elian Penēus to pass through them. These stables, containing immense herds of cattle, had never before been cleansed.—ἐκ Κρήτηθι, an old poetic form of expression, tinged with pleonasm, for the later ἐκ Κρήτης. The ordinary termination is -θεν, but here the final ν is omitted in order to keep the preceding vowel short, which would otherwise be long by position. This is very frequently done.—ἤλασε, from ἐλαύνω.—ταῦρον. According to the ancient mythologists, this bull, after having been brought to Eurystheus by Hercules, was set at liberty, and, passing over the immediate country to the Marathonian plain, became known as the Marathonian bull, subdued by Theseus. (*Apollod.*, 2, 5, 7.)

24-27. Διομήδεος ἵππους. The horses of Diomedes, king of the Bistōnes in Thrace. They were fabled to have fed on human flesh.—ἤγαγεν, "he brought (to Mycenæ)."—Γηρνόνου. According to Apollodorus (2, 5,

10), Geryon had a triple body, appearing as one down to the stomach, but branching off into three from the flanks and thighs.—'Ερυνθείας. Erythea, according to Apollodorus, was an island on the coast of Spain, and identical with Gadeira (Gades, or Cadiz). This, however, is all fable.—'Αἶδαο, an old poetic form for ἄδον.—ἤνεγκεν, from φέρω.—χρύσεα μήλα, "the golden apples (of the Hesperides)."

29-30. διενέγκας, from διαφέρω.—τὴν οἰκουμένην, "the habitable world." Supply γῆν.

LINE 3-4. 'Αλκμήνης. Alcmena, the mother of Hercules.— 67
'Αμφιτρύωνα. Amphitryon, the reputed father of the hero.

9-13. ὥς δὲ ἔμαθεν ἄρρωτον ὄντα, "but when he perceived that he was invulnerable." He observed that the arrows did not penetrate.—τὴν ἑτέραν εἰσοδόν, "the one entrance:" ἑτερος, like alter in Latin, refers to one of two.—κατέσχευεν ἄγχων, "he kept squeezing it." Literally, "he held on, squeezing it."

15-24. ἐπέταξεν. Supply Εὐρυσθεὺς.—ῥυγίς. Pausanias (8, 22) calls them ἀνδροφάγοι. According to some of the poets, they had iron wings, and shot forth their plumes from them like so many arrows.—χάλκεα κρόταλα, "a brazen rattle." Apollonius Rhodius (2, 1055) calls the instrument in question, χαλκείην πλατάγην.—ἐτόξευσεν αὐτάς. According to others, he merely drove them away. Compare the poetic extract just given.

28-34. ψάβοντα γὰρ γῆς, &c., "for it happened that he became very strong, whenever he touched the earth." Literally, "when touching."—διεξήει, from διέξιμι.—ἔθυνεν, "used to sacrifice."—τὴν ἐπιστήμην, "in his knowledge." Accusative of nearer definition.

LINE 2-12. προσεφέρετο, "was in the act of being brought 68
near."—καθεσθέντες, from καθέζω, and used in a middle sense.—τὸν Ἑλέον βωμόν. The altar of Mercy stood in the middle of the ἀγορά or forum. (Pausan., 1, 17.)—λέγοντος, "bidding them," put for κελεύοντος.—οἱ Ἀθηναῖοι, &c., instead of οἱ Ἀθηναῖοι οὐκ ἐξέδοσαν, ἀλλὰ πόλεμον ὑπέστησαν.—Υἱός, one of the sons of Hercules.—κερκίσι. Heyne prefers κερκίδι in the singular.

14-20. διὰ τὰς ἀπὸ τῆς, "in consequence of the plots of their mother-in-law," i. e., of Juno. Literally, "in consequence of the plots proceeding from their mother-in-law." The preposition ἀπό imparts additional strength to the meaning, as is apparent from the literal translation.—αὐτῶν, referring to Phryxus and Helle.—κατὰ τινὰ θεῶν πρόνοιαν, "in accordance with a certain providential admonition on the part of the gods."—ἀποπεσεῖν, from ἀποπίπτω.—ἦν, for καὶ ταύτην. The plainer Greek for the whole clause would be, ἡ ἂν ἐκείνης Ἑλλήσποντος ὀνομασθῆναι λέγεται.—κατενεχθῆναι, from καταφέρω.

24-29. ἐκπεσεῖν, depending on μυθολογοῦσι understood.—ἀπενέγκωσι, from ἀποφέρω.—καταδείξαι θύειν τοὺς ξένους, "he introduced the custom of sacrificing strangers." More literally, "he pointed out, or indicated, the sacrificing of strangers."—τολμήσαι, optative mood, and the final syllable being long, the acute stands, of course, on the penult. On the other hand, in τολμήσαι of the infinitive, the final syllable is considered short in accentuation, and hence the circumflex accent is placed on the penult, the first aorist infin. act. being always accented on the penultimate syllable.

31-32. φυλάξασθαι, "to beware of." Literally, "to guard himself

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68 against." Observe the force of the middle.—*ἡγνόμεναι*, "he understood not."—*ἔγνω*, "he discovered its meaning."

69 LINE 1-7. *ἐν τοῖς χωρίοις*, "in the country." More literally, "in the fields."—*καὶ τὸν χρησμὸν συμβαλὼν*, "and having compared the oracle," i. e., with the condition in which he saw Jason; namely, *μονοσάνδαλος*.—*τί ἂν ἐποίησεν*, "what he would do."—*ἐξουσίαν ἔχων*, "in case he had the power." *ἐξουσίαν ἔχων* is here equivalent to *εἰ ἐξουσίαν ἔχοι*.—*πρὸς τινος τῶν πολιτῶν*, "by one of his own countrymen." More literally, "by one of the citizens."—*προσέτατον ἂν αὐτῷ*, "I would order him."

12-17. *Ἀθηνᾶς ὑποθεμένης*, "*Minerva having suggested the idea*," i. e., at the suggestion of Minerva.—*φωνήεν ξύλον*, "a vocal beam." Literally, "a speaking piece of timber."—*χρωμένῳ ὁ θεὸς*, &c., "the god directed Jason, on his consulting the oracle." Supply *ἰάσονται* after *χρωμένῳ*.—*ὁ θεὸς*, referring to the deity, whose oracle was consulted, probably Apollo at Delphi.—*συναθροίσαντι*, "after he had collected together."

18-29. *ἀναχθέντες*, "having weighed anchor." Passive for the middle.—*προῦλεγε*, for *προέλεγε*.—*τὰ μέλλοντα*, "the future." Literally, "the things about to happen." Supply *γίγνεσθαι*.—*μητρὶα*. *Ἰδᾶα*. (*Apollod.*, 3, 15, 3).—*τοὺς ἰδίους παῖδας*, referring to his two sons Plexippus and Pandion, whom he had by his previous wife Cleopatra. (*Apollod.*, l. c.)—*ἐπεμψαν δὲ αὐτῷ οἱ θεοί*, "thereupon the gods sent against him."—*ὀλίγα ὕσα*, "only a few."—*προσενέγκασθαι*, "to carry them to his lips," from *προσφέρω*. Observe the force of the middle.

30-35. *τὰ περὶ τοῦ πλοῦ*, "the things relating to their voyage."—*τράπεζαν ἐδεσμάτων*. Supply *ἀνάπλεων*, as agreeing with *τράπεζαν*.—*καταπᾶσαι*, from *καθίπταμαι*.—*ἦν δὲ χρεὼν*, "now it was fated."

70 LINE 1-3. *ὅτε ἂν*, equivalent to *ὅταν*.—*μὴ καταλάβωσι*. Supply *τὸ διωκόμενον*.—*Ἐχινάδων*. Apollodorus, from whom this is taken, makes a singular error here in geography. The islands called Echinades were at the mouth of the river Achelous, which separated Acarnania from Ætolia, whereas the Strophades were far to the south, off the coast of the lower part of Elis. It cannot be said in his defence, that the earlier name of the Strophades was probably Echinades, and that there were thus two clusters of the same name; for the first name of the Strophades was *Πλωταί*, the Plotæ. (*Heyne, ad loc.*)

5-8. *γενομένη κατὰ τὴν ἥδονα*, "having reached the shore."—*πίπτει*, "she falls and dies."—*Ἀπολλώνιος*. Apollonius, the author of a poem on the Argonautic expedition.—*δούσας*, accus. plur. fem. 2d aor. part. act. of *δίδωμι*.

12-13. *τῶν κατὰ τὴν*, &c., "that are at the entrance of the Euxine." The Symplegades were at the upper extremity of the Thracian Bosphorus, where it opened into the Euxine Sea.—*συγκρονόμεναι δὲ ἀλλήλαις*. Hence their name, from *σύν*, "together," and *πλήσσω*, "to strike," or "dash." They were also called *Cyanæ* (*Κυανέαι*), from their dark colour.

19-27. *καταφρονοῦντας*, "despising them," i. e., caring nothing for their threatening movements.—*ἐὰν δὲ ἀπολομένην*. Supply *ἴδωσιν αὐτήν*.—*μὴ πλεῖν βιάζεσθαι*, "not to force a passage." Literally, "not to force a sailing (through)."—*ἡ σύμπτωσις*, "the collision."—*συλλαβομένης Ἥρας*, "*Juno having aided*."—*τὰ ἄκρα τῶν ἀφλάστων*, &c., "the ship having the extremity of her stern ornaments shorn away."—*ἔστησαν*, "stood still."—*στῆναν παντελῶς*, "to stop completely."

28-36. Θερμώδοντα καὶ Καύκασον. The Thermodon was a river of Pontus. Of course a considerable intervening space of coast must be imagined between this and what the writer calls Caucasus.—ἐπιταγέντα, from ἐπιτάσσω.—ὑπέσχετο, from ὑπισχνέομαι.—ἐφύσων, from φύσώ.—τούτους, &c. The order is, ἐπετάσσετο αὐτῷ ζεύξαντι τούτους, σπείρειν ὀδόντας δράκοντος.—ζεύξαντι, "after he had yoked."

LINE 1-2. εἶχε γὰρ, λαβὼν, &c., "for he had in his possession, 71 having received them from Minerva, the one half of those which Cadmus had sown at Thebes." The expression εἶχε λαβὼν is more definite than εἰλήφει would have been, and is analogous, moreover, to the Latin habebat acceptos.—ὦν, by attraction for οὗς. The full clause would be τοὺς ἡμίσεις τούτων ὀδόντων οὗς, &c.—ἔσπειρεν, the aorist.

4-8. αὐτοῦ ἔρωτα ἴσχει, "conceives a passion for him."—τῆς Ὠκεανοῦ, "the daughter of Oceanus," i. e., one of the Oceanides.—ἐγχειριεῖν, Attic contracted future for ἐγχειρίσειν, from ἐγχειρίζω.—ὁμόση, from ὁμνῶμι.

10-11. φάρμακον, "an unguent," i. e., a magic preparation.—καταξενγνύναι μέλλοντα, "when about to yoke." The whole clause, being arranged at the same time in the order of construction, is equivalent to καὶ ἐκέλευσεν αὐτὸν, μέλλοντα καταξενγνύναι τοὺς ταύρους, χρίσαι τούτῳ τὴν τε ἄσπίδα, &c.

14-17. ἐδήλωσε δὲ αὐτῷ, "she pointed out to him, moreover," i. e., she warned him.—μέλλειν ἀναδύεσθαι, "will arise." More literally, "are going to arise."—καθωπλισμένους, "in full armour."—οὗς ἐπειδὴν, &c., equivalent to καὶ ἐπειδὴν θεάσεται αὐτοὺς ἀθρόους.—ὑπὲρ τούτου, "by reason of this," i. e., by reason of the stones being cast among them.

19-25. χρισάμενος, "having anointed himself," i. e., his person and his arms. Observe the force of the middle.—ὁρμήσαντας, "having rushed upon him."—ἀνέτελλον. The imperfect here is very graphic. The armed men kept rising from the ground as fast as he sowed the teeth.—ὅπου πλείονας ἑώρα, "where he saw a number (collected together)." Literally, "more (than one or two)." The imperfect ἑώρα shows that the reference here is to detached parties.—μαχομένους πρὸς ἀλλήλους. They fell into a dispute with one another about the stones, imagining that some one of their own number had thrown them.

28-36. νυκτὸς, "by night." Part of time is put in the genitive.—φνλάσσουντα. Supply αὐτὸ.—τοῖς φαρμάκοις, "by her magic preparations," i. e., by throwing it something to eat, which lulled it to sleep.—ἀπογνοῦς, "having given up all idea of," from ἀπογιγνώσκω.—ταύρον αἷμα σπασάμενος, "having drunk bull's blood." This was a very common mode of self-destruction among the ancients.

LINE 4-8. περὶ ὧν ἠδικήθη, "for the things in which he had 72 been wronged," i. e., for the injuries he had received at the hands of Pelias: ὧν is by attraction for ἧ, and the clause is equivalent to περὶ τῶν ἀδικημάτων ἃ ἠδικήθη ὑπὸ τοῦ Πελίου.—καιρὸν ἐξεδέχετο, "he waited for an opportunity."—αὐτῷ δίκας ὑποσχῆ, "may render him full atonement." ὑποσχῆ from ὑπέχω. Observe the force of the plural in δίκας.

10-12. διὰ φαρμάκων, "by means of drugs."—νεόν, "young again."—τοῦ πιστεῦσαι χάριν, "for the sake of inspiring them with confidence." Literally, "for the sake of their trusting (in her)."—πιστεύσασαι, "having confided."

16-22. ᾄδων, "by singing," i. e., by the power of song.—δηχθείσης,

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72 from δάκνω.—εἰς ἥδου, “to Hades.” Supply δῶμα or οἶκον.—
ὑπέσχετο, from ὑπισχνέομαι.—πορευόμενος, “as he goes along,”
i. e., on his way back to the upper world.—ἀπιστῶν, “disobeying,” equiv-
alent here to ἀπειθῶν.

25-34. τὴν ἡλικίαν, “in years.” Accusative of nearer definition.—
παραχωρῆσαι τοῦ τεθρίππου, “to yield up to him his four-horse car.”
Literally, “to retire from his four-horse car (for him).”—κρατεῖν τῶν ἡνιῶν,
“to manage the reins.” Literally, “to control the reins.” The verb
κρατεῖν here governs the genitive, as being equivalent, in fact, to κράτος
ἔχειν.—ἐξενεχθῆναι, from ἐκφέρω.—πλανωμένους, “wandering.” Middle
voice.—καὶ ποιῆσαι τὸν νῦν, &c., “and formed the circular path which is
now called the milky way,” i. e., the arched or curved path.—ἐπὶ τοῖς γεγ-
ενημένοις, “at what had taken place.”

73 LINE 2-8. τὰς ἐκβολὰς. The ancients gave the Po seven mouths.
—τοῦ νῦν καλουμένου, “of what is now called.”—τὸ δὲ παλαιὸν
προσαγορευομένου, “but was anciently styled.”—κατ’ ἐνιαυτὸν, “yearly.”
—ἀποτελεῖν, “makes.”

10-16. καὶ πῦρ, “fire also.”—ἐν νάρθηκι, “in a stalk of the ferula.”
The νάρθηξ of the Greeks is our ferula, or giant fennel. It is a large
plant, growing to the height of six or eight feet. The stalk is thick, and
full of a fungous pitch, fit for tinder, and used for that purpose even at the
present day in Sicily. Hence the fable, that Prometheus stole the celestial
fire, and brought it to earth in a stalk of the ferula. (Consult *Martyn, ad*
Virg., Eclog., 10, 25.)—ῥσθετο, from αἰσθάνομαι.—προσηλωθεῖς, follow-
ing διετέλεσε in construction.—ἀριθμὸν, “for a period.” Literally, “for
a number.”—αὐξανόμενον, “which grew again.” Literally, “increasing.”
—κλαπέντος, 2d aor. part. pass. of κλέπτω.

19-23. βασιλεύων, governing the genitive, as being equivalent to βασι-
λεὺς ὤν.—πρώτην γυναῖκα, “as the first female.”—τὸ χαλκοῦν γένος,
“the brazen race,” i. e., the race of the brazen age.—ὑποθέμενον, “having
suggested the idea.”—ἐνθήμενος. Observe the force of the middle, as im-
plying that this was done for his own benefit.

26-35. εἰς τὰ πηλίσιον, &c., “to the lofty mountains that were near.”
Supply ὄντα after πηλίσιον.—νύκτας ἴσας, “an equal number of nights.”
—κάκει, for καὶ ἐκεῖ.—Διὶ Φυξίῳ, “to Jove, the god of escape,” i. e., who
affords the means of escape, or who facilitates escape.—οὓς μὲν, &c., “as
many as,” &c. Literally, “what ones.”—ὅθεν καὶ λαοὶ, &c., “whence also
they, who were thus produced, were figuratively called λαοὶ from the word
λάας, ‘a stone.’” With ὠνομάσθησαν supply οἱ οὕτως γεγεννημένοι. The
etymology given in the text is, of course, good for nothing.

74 LINE 1-3. ἐαυτὸν εἶναι Δία, “that he himself was Jove.” As
emphasis is here required, the pronoun is not only expressed, but
also put in the accusative.—ἐκείνον, “from that deity.”—ἐξηραμμένας, from
ξηραίνω.—λεβήτων χαλκῶν. The dried hides would produce a rattling,
the brazen caldrons a hollow, rumbling sound. Salverte sees, in the
legend of Salmoneus, an account of one who understood, even in that dis-
tant age, the art of drawing down the electric fluid from the clouds, and
producing, in this way, the most fearful explosions. (*Des Sciences Oc-
cultes*, vol. ii., p. 160.)

14-19. καὶ αὐτοὶ, “themselves also,” i. e., in like manner.—παύσασθαι,
“to cease from.” Literally, “to cause himself to cease from.”—ἅμα μὲν,
“both.”—ἅμα δὲ καὶ, “and at the same time also.”—μνησικακῶν, “enter-

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taining secret resentment against them." More plainly and literally, "harbouring a grudge against them."—ὡμολόγει, "agreed to."
—ὡς δὲ ἐκκληρώσαντο τοὺς γάμους, "and when they had arranged by lot their respective nuptials," i. e., had drawn lots for their respective brides.

23-28. ἐν τῇ Λέρνῃ, "in the marsh of Lerna." Supply λίμνη.—ἐκάθηναν. They are said to have been purified with the water of the Lernean marsh or lake, a circumstance that gave rise subsequently to certain mystic rites called Lernæa.—εἰς γυμνικὸν ἀγῶνα τοῖς νικῶσιν ἔδωκεν, "he gave as prizes, in a gymnastic contest, to those who conquered." More literally, "he gave, for a gymnastic contest, to those who conquered." Danaus appointed games, in which his daughters were assigned as prizes to the victors.

31-34. ἔχοντι γὰρ αὐτῷ, "for he having." To be rendered as if it were the dative absolute. In strictness, however, the dative αὐτῷ is connected in construction with κοιμωμένῳ. Hence the literal translation will be, "for unto him having," or "since for him having."—κοιμωμένῳ, "as he slept."

LINE 2-7. τῷ δυναμένῳ λῦσαι, "to him that was able to solve it," 75
i. e., to whosoever was able, &c.—δι' ἀπορίαν, "through an utter inability (to explain it)."—ἦν δὲ τὸ προτεθέν, &c., "now what was proposed by the sphinx was this."—τί ἐστὶ τὸ αὐτὸ, &c., "what animal is at the same time a biped," &c. Literally, "what same animal is a biped," &c.—ἀλλ' ὁπόταν, &c. This and the succeeding line are not in the text of Diodorus Siculus, from whom the remainder of the extract is taken, but are part of a poetical version of the enigma of the sphinx.—πλείστοισι πόδεσσι, poetic forms for πλείστοις ποσί.—ἐνθα, equivalent here to τότε. The order of construction is, ἐνθα μένος πέλει (i. e., ἐστὶν) ἀφανρότατον γνῖοισιν (for γνῖοις) αὐτοῦ.

8-14. ἀπορουνένῳ, "being completely at a loss."—ἀπεφάνετο, "explained it." Literally "showed forth (its meaning for himself)," i. e., from his own resources of mind.—ἀνθρώπον εἶναι τὸ προβληθέν, "that the thing proposed for consideration was man." προβληθέν, from προβάλω.—τὴν μητέρα, "his mother," referring to Jocasta.—τῷ λύσαντι, &c., "who was proposed as a prize to him that solved the enigma," i. e., to whosoever should solve it.

17-20. ἐπὶ τὸν αὐτῆς γάμον, "in quest of her hand." More literally, "on account of a union with her," or "for her marriage."—ἐδεδοίκει, "was afraid." As δέδοικα has the force of a present ("I am afraid"), so the pluperfect here is to be rendered as an imperfect.—κρινέντος, "having been selected."—προκριθεὶς, "selected in preference to the rest." Observe the force of πρό.

24-36. Ἡ Θέτις, "the goddess Thetis." Observe the force of the article.—ἐγκρυβοῦσα, 2d aor. part. act. of ἐκρύπτω.—ὃ ἦν αὐτῷ, &c., "what was mortal in him being derived from his father."—μεθ' ἡμέραν, "by day." Literally, "after day (was come)."—ἐπιτηρήσας, "having watched her."—πρὸς Νηρείδας. She was one of the Nereids, or sea-nymphs.—ὑπερέβαλεν, "surpassed (all human efforts)." More freely, "was excessive." We may supply πᾶσαν ἀνθρωπίνην δύναμιν, or something equivalent.

1-10. οἱ προεστῶτες τῶν πόλεων, "the rulers of the (different) 76
cities" More literally, "they who stood at the head of," &c.—τάχιστ' ἂν εὑρεῖσθαι, "that they would very speedily find." Observe the force of the middle, literally, "that they would find for themselves."—

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76 *τυχόντες*, "having obtained." Literally, "having met with."—*τῶν Ἑλλήνων*, "in behalf of all the Greeks." Literally, "a common altar of the Greeks."—*ὧν διετέλεσεν*, "he continued to live."—*Κόρη, Proserpina*.—*παρεδρεῦεν ἐκείνους*, "to sit as a judge with those deities," i. e., to be an associate judge (or what the Romans called an *assessor*, who sat by the side of the *prætor*, and aided him with his counsel in deciding). In the same way *Æacus* became a *πάρεδρος* to *Pluto* and *Proserpina*.

12-16. *τῶν ἀριστείων*. The "prize of valour," on this occasion, was *Hesione*, daughter of *Laomedon*.—*Θέτιδι τῇ Νηρέως*, &c., "united himself with *Thetis*, the daughter of *Nereus*, a mortal with an immortal."—*καὶ μόνου τούτου*, &c., "and they say, that, at the nuptials of this individual alone, of all that ever existed, was a marriage song sung by the gods."—*τῶν προγεγενημένων*. Literally, "of those that had previously been."

18-28. *Οἱ*, equivalent here, as standing at the head of a clause, to *καὶ οὗτοι*. A similar usage occurs in the case of *qui*, in Latin.—*ἐπὶ τοὺς Βαρβάρους*. The allusion here is to the Trojan war.—*ἐκατέρωθεν*, "on either side," i. e., on the side of the Greeks and that of the Trojans.—*ἀπολειφθέντος*, "having been left behind." More literally, "having been left out."—*τῶν ἄλλων οὐδενός*, "to no one of the other (Grecian) warriors."—*ἐπειδὴ Τροίαν συνεξέιλεν*, "when he had aided in taking Troy."—*συνεξέιλεν*, from *συνεξαίρω*. Observe the force of *σύν* in composition.—*ἀφικόμενος εἰς Κύπρον*. He was banished from *Salamis* by his father, for not having avenged the death of his brother *Ajax*.

30-35. *τοὺς διφυνεῖς*, "the race of twofold nature," i. e., man and horse.—*ἔπανσεν*, "quelled." Literally, "caused to cease."—*τὸ γένος*, "the entire race," referring to the Centaurs.—*δασμόν*, "as a tribute."—*οὓς ἰδὼν*, "having seen whom." More freely, "and when he saw these." Equivalent to *καὶ ὥς εἶδε τούτους*.

77 LINE 3-5. *τῆς φύσεως*, "the creature."—*τοὺς μὲν παῖδας*, "the youths and maidens." Analogous here to our common English expression, "the young people."—*οὕτως δεινοῦ προστάγματος*, "from so dreadful a tribute imposed upon it."

DIALOGUES.

7-11. *οἶσθα*, "dost thou know?" by syncope for *οἶδασθα*, and this, with what grammarians call the *Æolic* paragoge, for *οἶδας*.—*τὴν καλὴν*, "that beautiful girl." Supply *παῖδα*.—*τὴν Ἰὼ λέγεις*, "thou meanest *Io*." The article here becomes very graphic in a literal translation: "thou art talking of the *Io*," i. e., the far-famed *Io*.—*ἐκείνη*, "that *Io*."—*τῷ τρόπῳ δ' ἐνηλλάγη*; "but in what way was she changed?" *τῷ* is here the Attic form for the interrogative *τίνι*.—*ἐνηλλάγη*, from *ἐναλλάσσω*.

12-15. *ἀλλὰ καὶ*, &c., "nor this alone, but she has also contrived," &c. The particles *ἀλλὰ καὶ* are here elliptical. Supply as follows: *οὐ μόνον δὲ τοῦτο ἐποίησε ἀλλὰ καὶ*, &c.—*τῇ κακοδαίμονι*, "against the unhappy girl." Supply *παῖδι*.—*Ἄργον τοῦνομα*, "*Argus*, by name." Literally, "as to his name." *τοῦνομα* for *τὸ ὄνομα*.—*ἐπέστησεν*, "she has placed over her," from *ἐπίστημι*.—*ἄϋπνος ὢν*, "being sleepless himself."

17-22. καταπτάμενος, "having flown down," from καταπέτομαι. —ἐκεῖ πον, "somewhere there." —Ἰσιν ποιήσων, "make her Isis." Isis was a celebrated Egyptian deity, and both she and Io were, in fact, types of agriculture and fertility. Hence the identity here alluded to.—τὸ λοιπὸν, "for the time to come." Neuter accusative of the adjective taken as an adverb. It is, in fact, however, an elliptical expression, and the same as τὸ λοιπὸν μέρος τοῦ χρόνου.—τοῖς ἐκεῖ, "to those who are there," i. e., to the Egyptians. Supply, for a literal translation, τοῖς ἀνθρώποις οὓσιν ἐκεῖ.—καὶ τὸν Νεῖλον ἀναγέτω, "and let her raise the Nile," i. e., let her preside over the inundations of the Nile. As the fertility of Egypt depended on the overflowings of the Nile, Isis, the great type of fertility, would, of course, be supposed to preside over and regulate these.—ἀνέμουσιν. Isis, as the great parent of fertility, sends genial winds.—σωζέτω τοὺς πλεόντας. Isis, as the sender of mild and genial winds, would also be invoked by mariners in tempests. Hence the custom of dedicating votive tablets to this goddess after escapes from shipwreck. (Schol. ad Juv. Sat., 12, 17.)

23-28. ἤκω γὰρ, "for I am come." —ἔχων τὸν πέλεκυν ὀξύτατον, "having here my sharpest axe." Jacobs thinks that the article might better be away. It appears to us, however, purposely introduced to indicate something of gesture. Vulcan holds out the axe before Jupiter, while he describes its good qualities.—εἰ καὶ, &c., "sharp enough, even if it should be necessary," &c. The clause begins elliptically, and we must supply ἄλλος ὅστις ὄντα, as implied in ὀξύτατον, that goes before.—ἀλλὰ δῖελε, "divide, then." The particle ἀλλὰ is here elliptical. We may supply as follows, giving ἀλλὰ, at the same time, its literal meaning, "Make no delay, therefore, but divide." δῖελε is from διαίρω.—κατενεγκὼν, "having brought it down." Supply αὐτόν, i. e., τὸν πέλεκυν.—πειρᾶ μόν, εἰ μέμνη; "art thou making trial of me, if I be mad?" i. e., art thou trying whether I am mad or not! πειρᾶ, from πειράομαι, the middle voice implying that Jove does it from some motive best known to himself.—μέμνη, from μαίνομαι.—πρόσταττε δ' οὖν τάληθές, "command then in real earnest." The particle οὖν implies here some such train of thought as this on Vulcan's part: "This surely cannot be thy intention, command then," &c.—τάληθές, for τὸ ἀληθές, the neuter accusative of the adjective taken adverbially.

LINE 1-4. διαιρεθῆναι, supply θέλω, or else προστάτω from 78 the previous sentence.—οὐ νῦν πρῶτον, &c. Jupiter alludes to Vulcan's unceremonious expulsion from the skies, on a previous occasion, when he alighted, after his fall, on the island of Lemnos.—ἀλλὰ χρὴ κατικνεῖσθαι, &c., "thou must come down, then, with thy whole soul, and not delay," i. e., must come down with thy axe; must fetch a blow.—αἶ μοι τὸν ἐγκέφαλον ἀναστρέφουσιν, "which confuse my brain." Literally, "which turn my brain topsyturvy."

5-8. ὄρα, "take care." More literally, "look out." —θαρρῶν, "being of good courage." More freely, "and be not afraid of the consequences." —τὸ συμφέρον, "what is good for me."

9-10. κατοίσω, from καταφέρω. Supply αὐτόν.—τί γὰρ χρὴ ποιεῖν, &c., "for what is one to do when thou orderest?" i. e., what else can one do when thou orderest, but obey thy orders? On the absence of the negative from the expression τί χρὴ ποιεῖν, where one at first view might think it ought to be inserted, consult the remarks of Hemsterhuis, ad Luc., D. D., 8.—Some editions have, immediately after this, in the text, the words

"Ἡφαιστος διατέμνει τοῦ Διὸς κρανίον, enclosed in brackets. These, however, form no part of the dialogue, and are merely a gloss that has crept into the text.

10-13. τί τοῦτο; After the words σοῦ κελεύοντος, Vulcan is supposed to bring down his axe upon Jupiter's head, when Minerva immediately springs forth in full armour, and Vulcan, starting back in surprise, exclaims, "What's this?"—εἰκότως γοῦν, "with good reason then."—τηλικαύτην ὑπὸ τῇ μήνιγγι, &c., "nourishing alive beneath the membrane of thy brain a virgin of such a size, and that, too, in full armour."—ἤ ποὺ στρατόπεδον, &c., "thou hadst indeed, it would seem, without knowing it, a camp, not a head (upon thy shoulders)." The particle ἤ is affirmative and ποὺ conjectural, and hence, when combined, they denote something as very probable, though not demonstrable. They may be rendered, therefore, by "it would seem indeed," "doubtless," "in all probability," &c.—ἐλελήθεις ἔχων, literally, "thou wast escaping thy own observation in having," the pluperfect being rendered as an imperfect: ἐλελήθεις, from λανθάνω.

14-17. πυρρήχιζει, "dances the Pyrrhic dance." This was danced in full armour, and was accompanied with a brandishing and clashing of arms on the part of the performer.—καὶ ἐνθουσιᾷ, "and is full of martial fury."—καὶ τὸ μέγιστον, "and above all." Literally, "and what is greatest."—γλαυκῶπις μὲν, "she has, to be sure, eyes of a bluish-green."—κοσμεῖ, "sets off to advantage." The meaning of the whole sentence is this: Minerva's eyes are, like those of the lion, &c., of a bluish-green; and have, therefore, a kind of threatening and fear-inspiring expression; the polished helm, however, serves to remedy this defect, and makes, in fact, the peculiar expression of her eye suit very well with her warlike attire.

In this dialogue, as in so many others, Lucian seeks to ridicule the popular mythology of Greece. The true meaning, however, of the legend which he here derides, is extremely beautiful. Minerva typifies the thought of Jove, and this thought springs forth from the head of the deity, pure, fully-formed, and resistless.

19-26. ὥσπερ ἄνθρωποι, "like mere mortals."—ἀλλὰ ἐθέλεις, &c., "why? dost thou wish, oh Jupiter, that this drug-dealer here recline above me?" i. e., have a higher seat than myself at table. The reference is to a higher place on the same couch: τουτονὶ, Attic for τοῦτον, denotes contempt here, and is indicative of gesture.—καὶ γάρ εἰμι, "for I am even."—ὦ ἐμβρόντητε, "thou thunder-stricken wretch!" The term ἐμβρόντητος carries with it a double meaning, and implies injury done not only to the physical, but also to the mental, powers, producing stupidity, partial or total idiocy, &c.; and this combined idea must be kept in view in the present passage. Compare the Latin *attonitus*.—ἢ διότι, "is it because."—ἂ μὴ θέμις ποιοῦντα, "for doing things which are not lawful." He was struck with lightning for restoring mortals to life. The last one so restored was Hippolytus, son of Theseus.—μετείληφας, from μεταλαμβάνω, Attic for μεταλέληφας.

27-30. ἐπιλέλησαι γὰρ καὶ σὺ, &c., "what? hast thou, oh Hercules, on thy part, forgotten that thou wast burned on Mount Ceta, in that," &c. Observe the force of καὶ, literally, "also." The particle γὰρ refers here to something understood, and hence we may supply, and translate more literally, as follows: "(why talk in this way?) for hast thou, oh Hercules," &c.—Οἷτη, the funeral pile of Hercules was erected on Mount Ceta, in the lower part of Thessaly, near the sea.—οὐκ οὐν ἴσα καὶ ὁμοία, &c., "we

have by no means lived on an equal footing, and in the same way," i. e., thou and I have by no means, &c. The student will distinguish between *οὐκουν* with the acute accent, as here, and *οὐκοῦν* with the circumflex on the last syllable. This last has the meaning of "therefore," whereas the former is a negative particle. The adjectives *ἴσα* and *ὅμοια* are used as adverbs here, and *βεβίωται* is taken impersonally.—*ὅς εἰμι*, "I who am."—*τοσαῦτα δὲ πεπόνηκα*, "and have gone through so great labours."

33-34. *τῶν φαρμάκων*, "some of your drugs." The genitive here refers to a part, and is also expressive of great contempt.—*ἐπιδεδειγμένος*, from *ἐπιδείκνυμι*.

LINE 1-3. *εὖ λέγεις*, "thou sayest well," i. e., thou art right in what thou sayest about my being useful to the sick.—*ὅτι*, "seeing that."—*ὅπ' ἄμφοιν διεφθαρμένος τὸ σῶμα*, "having thy body all marred by both causes." More literally, "spoilt as to thy body."—*τοῦ χιτῶνος*. The words *χιτῶνος* and *πυρός* are put in apposition with *ἄμφοιν*. The reference in *χιτῶνος* is to the garment sent by Deianira to Hercules, and which had been poisoned with the venom of the Lernean hydra. The term *πυρός*, on the other hand, alludes to the funeral pile on Mount Ceta.

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4-6. *εἰ καὶ μηδὲν ἄλλο*, "even if I did nothing else." Supply *ἐποίησα*.—*οὔτε ἐδούλενσα*. Hercules served Omphale, queen of Lydia, for three years.—*οὔτε ἔξαινον ἔρια*, "nor did I card wool." Hercules carded wool among the female attendants of the Lydian queen, while she arrayed herself in his lion-skin, and bore his club.—*πορφυρίδα ἐνδεδυκώς*, "having put on a purple garment."—*παιόμενος ὑπὸ τῆς Ὀμφάλης*, "chastised by that Omphale." The article here denotes contempt.—*ἀλλ' οὐδὲ μελαγχολήσας*, &c., "no, nor did I, in a fit of madness, slay," &c. Literally, supplying at the same time the initial ellipsis, "I not only did not do this, but I neither, having become insane," &c. The allusion here is to the murder of his wife Megara, and her children.

8-15. *εἰ μὴ παύσῃ*, &c., "if thou cease not reviling me." The reference to instantaneous action, here implied by the aorist, is rendered still more apparent by *αὐτίκα μάλα* that follows after.—*αὐτίκα μάλα*, "this very instant."—*εἴσει*, 2d sing. fut. mid. of *εἶδω*, with the Attic termination.—*ὥστε μὴδὲ τὸν Παιήονα*, &c., "so that not even Pæon shall heal thee, all fractured as to thy skull." Pæon, the god of medicine, different here from Apollo. (Compare Heyne, *ad Il.*, 5, 401.)—*ἔτε καὶ ἀποθανόντα*, "inasmuch as he even died."

16-18. *καλὰ μὲν γὰρ*, &c. An elliptical sentence, where we must understand before *γὰρ*, in construction, the words *εἰκότως ὑπερήφανος εἶ*, or something equivalent. "With good reason art thou proud, Latona, for the children also are handsome, whom thou didst bear unto Jove," i. e., for not only thou thyself art handsome, but the children are so likewise, whom, &c. The expression *τὰ τέκνα ἔτεκες* is equivalent here to *τὰ τέκνα ἃ ἔτεκες*. The whole remark is bitterly ironical, and the dialogue opens as a continuation of some previous conversation.—*οὐ πᾶσαι*, &c., "we goddesses are not all able to bear such children, Juno, as that Vulcan of thine is." A remark still more ironical than the observation of Juno. Equivalent to, "yes, my two children are handsome, to be sure, but thy Vulcan is far handsomer." Observe the force of the article with *Ἡφαιστος*.

20-22. *ἀλλ' οὗτος μὲν ὁ χωλὸς*, &c., "and yet this same cripple is nevertheless useful for his part."—*οἱ δὲ σοὶ παῖδες*, &c., "whereas those chil-

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dren of thine, the female one of them is," &c. The nominative absolute often stands thus before clauses marking distribution, where we would expect to find the genitive. Thus the plain Greek would be, *τῶν δὲ σὼν παιδῶν, ἥ μὲν ἀρρενικὴ πέρα*, &c. We must imagine, in such cases, a slight pause after the nominative, indicative of feelings of some kind or other, which pause has the effect of interrupting the continuity of the sentence, and therefore a new clause begins immediately after it. Juno pauses here with a bitter feeling, as she contrasts in thought the deformity of Vulcan with the symmetry of Apollo and Diana.

24. πάντες ἴσασιν ὅλα ἐσθίει, "all know what she eats." The allusion is to the Tauric Diana, or Diana worshipped in the Tauric Chersonese, the modern *Crimea*. Human sacrifices were offered to her, and sacrifices were regarded as the food of the gods. Juno purposely avoids, with well-feigned horror, to use the words ἐσθίει κρέα ἀνθρώπινα, but employs a species of circumlocution.—*ξενοκτονούσα*. All strangers that came to the Tauric Chersonese, in earlier times, were sacrificed to Diana.

28-34. ἐργαστήρια τῆς μαντικῆς, "oracle-factories." Ironical. Literally, "workshops of divination."—τοὺς χρωμένους αὐτῷ, "those who consult him."—*λοῦᾷ*. Hence the epithet of *Δοξίας*, "the Loxian god," applied to Apollo, on account of the studied ambiguity of his answers.—ὥς ἀκίνδοννον εἶναι τὸ σφάλμα, "in order that a failure may be attended with no risk (to his credit)." Literally, "so as for the failure to be unattended by risk." Observe the peculiar construction here of ὥς with the accusative and infinitive, and consult the remarks of *Matthiæ*, *G. G.*, § 545.—ἀπὸ τοιούτου, "from such a line of business as this."—πολλοὶ γὰρ. Supply εἰσί.—πλὴν οὐκ ἀγνοεῖται, &c., "the more intelligent, however, are not ignorant, that he is for the most part a mere wonder-worker," i. e., a mere juggler. Literally, "he is not, however, unknown to the more intelligent, as for the most part working wonders."—αὐτὸς γοῦν ὁ μάντις, &c., "accordingly, he himself, the god of prophecy, did not know," &c.

80 LINE 1-5. τὸν ἐρώμενον. Hyacinthus.—οὐ προεμαντεύσατο δὲ, "he foretold not moreover unto himself."—καὶ ταῦτα, "although." Literally, "and that too."—τῆς Νιόβης, "than that poor Niobe," i. e., whose offspring your children so cruelly and unjustly slew. Observe the force of the article.—μέντοι, "and yet."—ἡ ξενοκτόνος, "she that kills strangers."

9-12. ἐγέλασα, "I have to laugh." The aorist here refers to a rapid action, commenced but a moment before in past time, but the effect of which, and the idea connected with it, run on into the present. Several examples of this peculiar usage are given by *Bernhardy*, *Wiss. Synt.*, &c., p. 381.—ἀπέδειρεν ἄν, "would have flayed." Marsyas contended with Apollo respecting skill in music, and was defeated, and flayed alive. Juno asserts, that, had the muses decided this contest fairly, they would have given the victory to Marsyas, and Apollo would have been the sufferer.—ἀθλίως, taken here as an adverb, ἀθλίως.—ἀλούς, "having been conquered." Equivalent here to *νικηθεῖς*. The perfect act. and 2d aor. act. of ἀλίσκω have a passive signification.

13-19. ἐπεὶ ἑμάνθεν ὀφθείσα, "when she perceived that she was seen.—ἐξαγορεύσῃ, from ἐξαγορεύω.—ἐπαφῆκεν, from ἐπαφίημι.—τοὺς κύνας. The story of Actæon is given at page 63 of this volume.—ταῦρος ἢ κύκνος. Alluding to the fables of Europa and Leda.

20-24. ἐγὼ μὲν, &c., "*I for my part would feel ashamed.*" This implies, of course, that Jupiter, on the other hand, feels no shame.—διεφθαρμένος ὑπὸ τῆς μέθης, "*quite spoiled by his habits of intoxication.*" Observe the force of the article.—μίτρα, "*with a head-band.*" The μίτρα was only worn among the Greeks by women, and was deemed effeminate for men. Bacchus is frequently represented with one in ancient sculpture, passing around the brow and confining the locks. Sometimes there are lappets hanging down at the side.—μαινομέναις γυναιξί, referring to the Bacchantes.—παντί, "*everything else.*"

26-34. καὶ μὲν, "*and yet.*"—θηλυμίτρης, "*effeminate wearer of the head-band.*"—τῶν γυναικῶν, "*than the women in his train.*"—ὑπηγάγετο, "*subjected.*" Literally, "*brought under his power.*" Observe the force of the middle.—τοὺς ἐλέφαντας, "*their elephants.*"—πρὸς ὀλίγον, "*only in a small degree.*" Equivalent to the Latin *paullulum*.—ὀρχούμενος καὶ χορεύων, "*dancing and leading choruses.*"—ἐνθεάζων, "*raving.*"

LINE 1-6. ὑβρίσας ἐς τὴν τελετὴν, "*having treated his rites with contumely.*"—κλήμασιν, alluding to the story of Lycurgus, king of Thrace.—τῆς μητρὸς, alluding to the story of Pentheus, king of Thebes.—παιδιὰ, "*sportive trifling.*"—οὐδεὶς φθόνος, "*this must not be grudged him.*" Supply ἔστω. Literally, "*let there be no grudging (on this account).*"—οἷος ἂν νήφων οὗτος ᾦν, "*what kind of a person this one would be when sober,*" i. e., how brave and manly.

8-18. ἔστι γάρ. The particle γάρ here refers to a part of the conversation that had immediately preceded, and to some remark made by Maia, which calls forth the following reply from her son. "Why talk in this way? *for is there.*" Maia probably had been recommending obedience and resignation to her son.—μὴ λέγε, ὦ Ἑρμῆ, &c., "*my dear Mercury, don't say any such thing.*"—τί μὴ λέγω; "*why am I not to say it?*" λέγω is here the subjunctive.—ὅς τοσαῦτα πράγματα ἔχω, "*who have duties, so burdensome, to attend to.*"—καὶ πρὸς τοσαύτας ὑπηρεσίας, &c., "*and being distracted by so many offices.*"—διαστρώσαντα τὴν κλισίαν, "*having smoothed down each couch.*" Literally, "*the couch.*" διαστρώσαντα is from διαστρώννυμι. Hemsterhuis and others read ἐκκλησίαν for κλισίαν, as referring to the "*place of assembly.*" The meaning will then be, "*having arranged the place of assembly.*" This lection, however, though sanctioned by great names, appears to us to make an awkward pleonasm with ἐνθετήσαντα ἕκαστα.—καὶ διαφέρειν τὰς ἀγγελίας, &c., "*and to carry about the messages which I may receive from him, running up and down the whole day.*" Mercury means, by this, that he is no better off than a mere ἡμεροδόμος, or day-runner.—ἔτι κεκοιμημένον, "*while yet covered with dust,*" i. e., before I have had time to brush the dust off: perf. part. pass. of κοινῶ.—πρὶν δὲ τὸν νεώνητον, &c., "*before, too, this newly purchased cup-bearer came, I also used to pour out nectar.*" The allusion is to Ganymede, who was carried off from earth by the eagle of Jove, for the purpose of officiating as cup-bearer in the skies. The term νεώνητον appears to have reference to the legend of Jupiter's having given the famous steeds to Laomedon, as a recompense for the loss of his son.—ἐνέχεον, from ἐγχέω, and referring literally to the *pouring* of the nectar into the cups of the gods.

19-27. δεινότατον. Supply ἐστί.—μόνος τῶν ἄλλων, "*I alone of all.*"—τῷ δικαστηρίῳ. Referring to the tribunal in the lower world.—ἐν παλαίστραις εἶναι. Mercury presided over all the exercises of the palæstra.—κὼν ἐκκλησίαις κηρύττειν, "*and to make proclamation in public assem-*

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81 *blies*," i. e., and to officiate as crier in public assemblies upon earth. Mercury was regarded also as the god of criers, heralds, &c.—*καὶ ῥήτορας ἐκδιδάσκειν*. As the inventor of language, Mercury became the god of oratory.—*ἀλλ' ἐτι νεκρικῶν*, &c., "*but I must, distracted as I am, take part, beside this, in the affairs of the dead*:" *μεμερισμένον* is from *μερίζω*.—*καίτοι τὰ μὲν τῆς Ἀῆδας*, &c., "*although the (two) sons of Leda are each (in turn) every other day in heaven or in hades*." The reference is to Castor and Pollux. According to the old legend, Castor having been slain in an encounter (he being the mortal one of the two brothers), Pollux was inconsolable for his loss. Jove thereupon gave the latter his choice, of being taken up himself to Olympus and enjoying the honours of immortality, or of dividing them with his brother, and for the two to live day and day about in heaven and in the shades. Pollux chose the latter, and divided his immortality with Castor.—*καὶ ταῦτα καὶ κεῖνα*, "*both these things as well as those*:" *ταῦτα* applies to his duties in heaven, and *κεῖνα* (literally, "*those things yonder*") to his offices on earth and in the shades.

28-33. *καὶ οἱ μὲν Ἀλκμήνης καὶ Σεμέλης*, "*the sons of Alcmena and Semele also*," i. e., Hercules and Bacchus. Hercules was the son of Jupiter and Alcmena; Bacchus the son of Jupiter and Semele the daughter of Cadmus. Supply *νιοί*.—*γενόμενοι*, "*although produced*."—*ὁ δὲ Μαίας*, &c., "*whereas I, the son of Maia, (who is) the daughter of Atlas*." The full clause would be, *ἐγὼ δὲ, ὃν ὁ νιὸς Μαίας*. Mercury here prides himself on his descent, his mother being a goddess, and the daughter, too, of one of the earliest deities, whereas Hercules and Bacchus are the sons of mortal women.—*ἄρτι ἤκοντα*, "*having just come*."—*Ἀγήνορος θυγατρὸς*. Alluding to Europa.—*πέπομφε*. The perfect appears to be used here for the aorist *ἔπεμφε*. Compare *Matthiæ, G. G.*, § 502.—*ὀψόμενον*, "*to see*." Literally, "*for the purpose of seeing*."—*ἐπισκεψόμενον*, "*to take a look at*," i. e., to look, and see if all be well.

82 LINE 1-5. *ιδέ*, "*give a glance at*."—*ὄλως ἀπηγόρευκα*, "*I am completely tired out*."—*ἂν ἤξιωσα πεπραῶσθαι*, "*I would this very instant claim the privilege of being sold*." Observe the force of the aorist, as indicating instantaneous action: *πεπραῶσθαι*, perf. infin. pass. of *πιπράσκω*. Observe the continuance of action here indicated by the perfect. Mercury does not wish to be sold merely for a season, but, as we would express it in common parlance, for good and all.—*ὥσπερ οἱ ἐν γῇ κακῶς δουλεύοντες*, "*as those (slaves) on earth do, who lead too burdensome a servitude*." The allusion here is to one of the Athenian laws, by which any slave, who was treated in too harsh and burdensome a manner, might claim the right of being sold to some gentler master.—*ἔα ταῦτα, ὧ τέκνον*, "*don't mind these things, my child*." Literally, "*let these things (be so)*." In this usage of *ἔαω*, some understand a verb in the infinitive, such as *ἐκπίπτειν*, or *εἶναι*.—*πάντα*, "*in all things*."—*ὄντα*, "*since thou art*."—*σόβει*, "*hie*."

9-12. *ἀφ' οὗ γε*, &c., "*from the time that I for my part exist and blow*." In a literal translation the particle *γε*, which we have here applied to the person, imparts emphasis to *ἀφ' οὗ*. With *οὗ* supply *χρόνον*. The whole clause, with the ellipsis supplied, will be, *ἀπὸ τούτου τοῦ χρόνου ἀφ' οὗ γε χρόνον*.—*τίνα ταύτην λέγεις*, &c., "*what is this procession of which thou art speaking, Zephyrus?*" Literally, "*what this procession art thou speaking of?*" i. e., of what procession art thou making mention in this? Observe the peculiar idiom, which appears to have a species of attraction

for its basis. The plain Greek would be, *τίς ἐστὶν αὐτὴ ἡ πομπή, ἣν λέγεις*; or, *περὶ τίνος πομπῆς λέγεις*;—*ἢ τίνες οἱ πέμποντες ἦσαν*; “or who were they that made it?” Literally, “that sent it on its way.”

13-17. *ἀπελείφθης*, “thou wast away from.” More literally, “thou wast left behind by.”—*οἷον οὐκ ἂν ἄλλο, &c.*, “such a one as thou, in all likelihood, wilt never hereafter see.” Observe the force of *ἂν* with the optative, as denoting uncertainty. The literal meaning of the clause is, “such a one as thou, in all likelihood, wilt never hereafter see another (to be).”—*γάρ*. The particle is here elliptical, and we may supply some such phrase as *οὐκ ἐδυνάμην ἰδεῖν αὐτό*, “I couldn’t help it, for,” &c.—*ἐπέπνευσα δέ τι, &c.*, “I had just blown, too, on a part of the Indian Ocean, as much as lies along the shores of that land.” Observe the peculiar reference to time indicated by the aorist. The full clause, from *ὅσα παράλια, &c.*, is as follows: *ὅσα μέρη αὐτῆς ἐστὶ παράλια μέρη ἐκείνης τῆς χώρας*. With *Ἰνδικῆς* supply *θαλάσσης*.—*ὦν*, by attraction for *ἄ*.

18-22. *ἀλλὰ*, “well then.”—*τί μὴν*, “why don’t I?” i. e., I know him very well. The particles *τί μὴν* are here equivalent to the Latin *quidni?* and the more literal meaning of the clause, supplying at the same time the ellipsis, will be, “what indeed prevents my knowing him?” or, as Hoogeveen expresses it, “*quid impedit, quo minus hoc sit ita?*”—*περὶ αὐτῆς ἐκείνης, &c.*, “I am going to tell thee about that same *Europa*.”—*μῶν, ὅτι ὁ Ζεὺς, &c.*, “what? that Jupiter has been for a long time,” &c. Literally, “whether is it that Jupiter,” &c. With *πολλοῦ* supply *χρόνου*.—*γάρ*. The particle is again elliptical. Supply as follows: “thou hast no need to tell me this, for,” &c.

23-34. *οὐκοῦν τὸν μὲν, &c.*, “thou knowest, then, about his attachment for her.”—*τὴν ἡίονα*, the shore near Sidon.—*τὰ κέρατα εὐκαμπῆς*, “having his horns gracefully curved.”—*ἐσκίρτα οὖν καὶ αὐτὸς, &c.*, “he, of his own accord, thereupon, both began to leap about sportively on the shore.”—*δρομαῖος, “on a run,”* i. e., at full speed.—*ἐμπεσὼν, “having rushed in.”*—*ἐκπληγείσα, from ἐκπλήσσω. —εἶχετο τοῦ κέρατος, “kept clinging to his horn.”* Literally, “to the horn (nearest her).” The genitive is here employed, as referring to a part.—*ἡνεμωμένον τὸν πέπλον συνεῖχεν, “she kept holding in her outer robe swelled forth by the wind.”* The *πέπλος* was an outer robe, or mantle, passing over the left shoulder and under the right arm, leaving the right shoulder and arm uncovered and free. According to Eustathius (*ad Il.*, 5, 599), it was secured in front by a clasp. (Compare Winckelmann, *Gesch. der Kunst des Alt.*, vol. iii., p. 26.)

LINE 1-6. *ἡδὺ τοῦτο θέαμα, &c.*, “thou didst see in this, oh Zephyrus, a pleasing sight.” Literally, “thou didst see this as a pleasing sight.”—*καὶ μὴν, “yes, indeed, and.”*—*ἡδίω, syncopated and contracted from ἡδίονα. —ἀκύμων, “without a wave.”*—*Ἐρωτες δὲ παραπετώμενοι, &c.* In this, and what follows, Lucian appears to be describing, in fact, some ancient painting of the story of *Europa*.—*ἡμμένας, from ἡπτω.*

9-18. *καὶ εἴ τι ἄλλο, &c.*, “and if there was any other (race) of marine creatures, not fearful to behold,” i. e., and whatever other marine creatures there were, not fearful to gaze upon. With *ἄλλο* supply *γένος*.—*παροχουμένην, “riding by his side.”* Literally, “conveyed along by his side.”—*τὴν Ἀμφιτρίτην, “his Amphitrite,”* i. e., his spouse *Amphitrite*.—*τῷ ἀδελφῷ. Jupiter, under the guise of the bull. —τὴν Ἀφροδίτην, “the goddess Venus.”* The article is here emphatic.—*οὐκέτι ἐφαίνετο, “was no longer*

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83 *visible.*" Literally, "no longer appeared."—*ἐμπεσόντες*, "having plunged (again) into (the deep)."—*ἄλλος ἄλλο τοῦ πελάγους*, &c., "began to cleave, one one part, another another, of the deep."

19-20. *ὦ μακάριε*, &c., "ah, fortunate Zephyrus! on account of the sight which thou savest," i. e., how fortunate wast thou in beholding so charming a sight!—*ἐγὼ δὲ*, &c., "I, however, was all the while beholding griffons," &c. The griffons were among the number of fabulous animals supposed to exist in India and the remote east.

21-25. *ὦ πάτερ*. Polyphemus was the fabled son of Neptune and Thoosa daughter of Phorcys.—*οἷα πέπονθα*, &c., "what things I have suffered from that accursed stranger!" perf. mid. of *πάσχω*.—*κοιμωμένῳ ἐπιχειρήσας*, "having attacked me as I was sleeping." Supply *μοι*.—*τὸ μὲν πρῶτον*, &c., "at first, he called himself Outis, by a wrong name." Literally, "he called himself Outis, away from his true name." Observe the force of *ἀπό* in composition. The narrative of Lucian is based on that given by Homer in the *Odyssey* (9, 305, *seqq.*).—*καὶ ἔξω ἦν βέλους*, "and was beyond the reach of any missile."—*ὀνομάζεσθαι ἔφη*, "he said he was called." The reference being to the same person implied in the previous verb *ἔφη*, the verb *ὀνομάζεσθαι*, which follows in construction, has the pronoun understood before it in the nominative, as will plainly appear from *Ὀδυσσεὺς*.

26-34. *οἶδα ὃν λέγεις*, "I know whom thou meanest." Literally, "I know the one of whom thou art speaking."—*κατέλαβον ἐν τῷ ἄντρῳ*, "I caught in my cave." The verb *καταλαμβάνω*, like *deprehendo* in Latin, often denotes a coming suddenly upon another. So here the literal meaning would be, "I came suddenly upon."—*πολλοὺς τινας*, "a number of fellows." *τινας* denotes contempt here.—*τῇ θύρᾳ*, "at the opening."—*ἔστι μοι*, "I have (for this purpose)."—*ἀνέκανσα*, from *ἀνακαίω*.—*ὃ ἔφερον δένδρον*, "the tree which I was carrying." The full clause would be, *τὸ δένδρον, ὃ δένδρον ἔφερον*.—*ὥσπερ εἰκὸς ἦν*, "as was fair enough."

84 LINE 1-8. *δίδωσί μοι*, &c., "having poured it into a cup, gives me to drink a kind of poison," &c. Polyphemus, having been till then unacquainted with wine, and judging of it by its effects, calls it very appropriately *φάρμακόν τι*. If we render these words, as some do, "a kind of drugged (or medicated) drink," all their force evaporates.—*καὶ τὸ σπήλαιον*, &c., "and the cave itself to be turned upside down."—*ἤμην*, equivalent here to *ἦν*.—*κατεσπάσθην*, "I was dragged down." A very graphic term to express the overpowering effects of liquor.—*Ὁ δὲ*, "the fellow thereupon."—*τὸν μοχλὸν*, "the stake (employed by him for the purpose)." Jacobs makes this refer to the trunk of the tree which the Cyclops had placed upon the fire. This, however, is not correct. As Lucian's dialogue is a kind of parody on the narrative of Homer, it is better to take the old bard for our guide. Homer states, that Ulysses cut off a portion of a large club, or walking-staff, and made use of this for blinding Polyphemus. As he afterward calls this instrument *ὁ μοχλὸς ἐλαϊνός*, "the olive-stake," it is evident that Lucian, by his *τὸν μοχλὸν*, means the same thing with Homer. The error in question has arisen, very probably, from not perceiving the peculiar force of the article. (Compare *Hom., Od., 9, 319, seqq.*)—*ἂπ' ἐκείνου*. Supply *χρόνον*.—*τυφλὸς εἰμί σοι*, "am I blind for thee." The pronoun *σοι* is often employed thus, in familiar discourse, when the thing referred to is supposed to exert more or less influence upon the feelings of the party to whom the remark is addressed.

9-12. ὡς βαθὺν ἐκοιμήθης, "how soundly thou didst sleep." With βαθὺν supply ὕπνον. The literal translation is, "in how deep a slumber hadst thou lulled thyself to rest." ἐκοιμήθης is the passive in a middle sense, and ὕπνον the accusative of nearer definition.—μεταξὺ τυφλούμενος, "in the midst of being blinded," i. e., while the blinding was going on.—οὐ γὰρ ἂν, εὐ οἶδ' ὅτι, &c., "for he would not have been able, I know well, to remove," &c. The clause εὐ οἶδ' ὅτι is inserted parenthetically. It is wrong, therefore, to make the order of construction here, εὐ οἶδ' ὅτι οὐκ ἂν ἐδυνήθη, &c. On the contrary, εὐ οἶδ' ὅτι is a clause by itself, and its full form is εὐ οἶδ' ὅτι τοῦτο ἀληθές ἐστι.

13-16. ἀλλ' ἐγὼ ἀφείλον, "why, I myself took it away." Literally, "(he did not take it away) but I took it away." Observe the force of ἐγὼ. The personal pronouns are only expressed when emphasis or opposition is to be indicated.—μᾶλλον, "the more easily."—καθίσας. In a middle sense, where we may supply ἐμαυτὸν.—ἐθῆρων, "I kept hunting for him."—ἐντειλάμενος τῷ κριῶ, "having enjoined upon the ram."

17-19. μανθάνω, ὑπ' ἐκείνοις, &c., "I understand; he escaped thy search, namely, by having gone out (of the cave) under these." The order of construction is, μανθάνω, ὅτι ἔλαθεν, &c., but ὅτι is to be rendered as equivalent merely to the Latin *nempe* or *scilicet*.—ἐκείνοις, referring to the sheep. Homer makes the companions of Ulysses to have escaped by means of the sheep, and Ulysses himself by the aid of the ram.

20-22. συνεκάλεσα, ὦ πάτερ, καὶ ἦκον, "I did call them together, my father, and they did come."—ἤροντο, from ἔρομαι.—κἀγὼ ἔφην, &c., "and I said, 'tis Outis." He tells them the name as a mere appellative, but they understand it in its original sense of "nobody," and hence conclude that he has lost his wits.—οἰηθέντες, from οἶομαι.—ᾤχοντο ἀπίόντες, "they straightway departed." The verb οἶχομαι with a participle is used to indicate quickness, &c., of movement.

23-28. καὶ ὁ μάλιστα, &c., "and yet what grieved me most was this, that," &c. Supply ἦν τοῦτο before ὅτι.—θάρσει, "never mind." Literally, "be of good cheer."—ἀμνησῶμαι γὰρ αὐτὸν, "for I will take vengeance upon him."—τὰ γοῦν τῶν πλεόντων, &c., "at least, then, the fate of those who sail depends upon me," i. e., the fate of navigators, of whom Ulysses at the moment was one.

29-34. ἡ Ἐρις, "the (goddess of) Discord."—τὸ δεῖπνον, referring to the banquet given at the nuptials of Peleus and Thetis, to which all the deities, except Discord, were invited.—διότι μὴ καὶ αὐτῇ, &c., "because, as is supposed, she too was not invited to the entertainment." The particle οὐ in Greek is employed where anything is immediately and directly denied; but μὴ, where that which is denied is a mere matter of supposition or conjecture. We have endeavoured, therefore, to express the force of the latter particle, on the present occasion, by the words "as is supposed."—ἐν τοσούτῳ, "meanwhile." Supply χρόνῳ. Literally, "during so much time," i. e., as the entertainment might last, and he himself be away from his watery realms.—μὴ παροῦσα, "since she was not present," i. e., not having been invited.

LINE 1-6. ἀπεληλύθεσαν, Attic for ἀπεληλύθεισαν, from ἀπέρχομαι.—λαθοῦσα πάντα, "having escaped the notice of all," i. e., unseen by any one.—τῶν μὲν πινόντων, &c., "since some were carousing and some applauding, directing their attention either to Apollo as he played upon the lyre, or to the muses as they sang." The applauding divinities

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85 are here distributed into two classes, those who listen to Apollo, and those who form the auditors of the muses. The words of the text, therefore, from ἡ τῷ Ἀπόλλωνι down to τὸν νοῦν inclusive, are merely an enlarged definition of ἐνίων κροτούντων. Gesner's Latin version, appended to several of the editions of Lucian, erroneously refers κροτούντων to dancing.—τὸ συμπόσιον, "*the banqueting hall*."—ἐνεγέγραπτο δέ, &c., "*and there was inscribed upon it, 'LET HER THAT IS BEAUTIFUL TAKE ME.'*" Literally, "*let the beautiful one take me,*" i. e., the fairest among you.

8-15. κατεκλίνοντο, "*were reclining*." Alluding to the ancient custom of reclining at meals.—κάπειδῃ, for καὶ ἐπειδῇ.—τί γὰρ ἔδει ποιεῖν, &c., "*for what did it behoove us to do when those goddesses were present?*" i. e., what had we, humble Nereids, to do with the matter, or how could we presume to contest the prize of beauty when, &c.—αἱ δὲ ἀντεποιοῦντο ἐκάστη, &c., "*they, however, each laid claim to it, and insisted,*" &c.—καὶ ἄχρι χειρῶν, &c., "*the affair would have advanced even to personal violence,*" i. e., they would have assailed each other with their hands. Literally, "*the affair would have advanced even unto hands*."—αὐτὸς μὲν οὐ κρινῶ, "*I will not decide myself*." The circumflex on the final syllable shows κρινῶ to be the future, whereas the acute on the penult would convert it into the present. Moreover, the penult of κρινῶ is short; of κρίνω, on the other hand, long.—αὐτὸν δικάσαι ἤξιον, "*desired him to settle the point*." More literally, "*they deemed it right for him to act as judge*."

16-22. τὸν Πριάμον παῖδα. Paris.—ὅς, "*for he,*" equivalent to οὗτος γὰρ, as beginning a clause.—τὸ καλλίον, "*what is the more beautiful,*" i. e., whatever surpasses other things in beauty.—τί οὖν αἱ θεαὶ. Supply ἐποίησαν.—πρὸς τὴν Ἰδην, where Paris was then residing as a shepherd.—μετὰ μικρὸν. Supply χρόνον.—ἥδη σοι φημι, "*I tell thee now (beforehand)*." Literally, "*I tell thee already*."—ἢν μή τι, &c., "*unless the umpire be in some way or other very dull of vision*."

23-27. δέξαι με, &c., "*receive me, oh Sea, having suffered dreadful things*." πεπονθότα, from πάσχω.—κατάσβεσον, from κατασβέννυμι.—τί τοῦτο; "*what is this?*" i. e., what is this that I see in thy appearance?—κατέκασεν, from κατακαίω.—ἀλλ' ἀπηνθράκωμαι ὧλως, &c., "*but I am quite reduced to a cinder, unfortunate one that I am, and I boil*." Literally, "*but I, the unfortunate one, am quite reduced,*" &c. : ἀπηνθράκωμαι, perf. indic. pass. of ἀπανθρακῶ.

29-30. διὰ τὸν ταύτης, &c., "*on account of the son of Thetis here*." The allusion is to Achilles, and the dialogue turns upon the narrative of Homer as given in the Iliad (21, 214, seqq.). Observe the force of ταύτης in the text. As Thetis was a deity of the sea, she is supposed, of course, to be somewhere near. The pronouns οὗτος and ὅδε frequently obtain, in this way, the force of adverbs in English.—ἐπεὶ γὰρ φονεύοντα, &c., "*for when I implored him as he was slaughtering,*" &c., i. e., implored him to desist. Supply αὐτὸν as agreeing with φονεύοντα and governed by ἰκέτευσα.

31-34. ἀλλ' ὑπὸ τῶν νεκρῶν, &c., "*but kept damming up my current with the (bodies of the) dead,*" i. e., with the corpses of those whom he was slaughtering. Observe the force of the imperfect ἀπέφραττε, from ἀποφράττω.—τοὺς ἀθλίους, "*the wretched ones*."—ἐπῆλθον, "*I went against him*."—ἐπικλύσαι, governing αὐτὸν understood.—ἀπόσχοιτο τῶν ἀνδρῶν, "*he might refrain from the men*." Literally, "*might hold himself from the men*." Observe the force of the middle.—ἔνυχε γὰρ, &c., "*for he*

chanced to be somewhere in the vicinity." This is a common construction of *τυγχάνω* with a participle, and is analogous to the Latin *forte* with a verb.—*πᾶν, οἶμαι, ὅσον ἐν, &c.*, "came upon me, bringing (with him) all his fire, I think, as much as he had in Lemnos, and as much as he had in Ætna, and if (he had any more) anywhere else," i. e., and as much as he had in any other quarter. Lemnos and Ætna were the two fabled seats of Vulcan's labours, and where his forges were said to be placed.

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LINE 4-5. *αὐτὸν δὲ ἐμὲ, &c.*, "and having caused me myself to boil over, he has almost made me entirely dry." Whenever the Attics wish to make the reflective pronouns *ἐμῶν, σεαυτοῦ, &c.*, emphatic, they separate the component parts and invert them as in the present instance.—*ὑπερκαχλάσαι*. This verb has a particular reference, not expressed, however, in the translation, to the noise made by water in a boiling state.—*μικροῦ δεῖν, "almost."* An idiomatic form of expression, where *ὥστε* seems to have been originally understood, "so as to want little." To the same effect is *ὀλίγον δεῖν*. Directly opposite to these is the phrase *πολλοῦ δεῖν*. Thus, *ὁ, πολλοῦ δεῖν, εἶποι τις ἄν,* "which any one would be far enough from saying."—*ὅπως διάκειμαι,* "in what state I am." Literally, "how I am affected."

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7-8. *Θολερὸς*. Supply *εἰς*.—*Ξάνθε*. The Xanthus and Simois were the two famous rivers of the plain of Troy. Another name for the Xanthus was the Scamander. According to Homer, the river was called Xanthus by the gods, and Scamander by men.—*ὥς εἰκός, "as is but natural."* Erroneously rendered here by some, "as it seems."—*τὸ αἶμα μὲν, &c.*, "tis the blood from the corpses; and the heat, as thou sayest, from the fire." This is a much simpler way of rendering, with an ellipsis merely of *ἐστὶ*, than to understand, with some, *τοῦτο ἐποίησαν*.

9-11. *καὶ εἰκότως, "and rightly art thou in this condition."* Supply *οὕτω διάκεισαι*.—*ὅς ὥρμησας, "since thou didst make an onset."*—*νιωνὸν*. The Sea was the mother of Thetis.—*οὐκ αἰδεσθεῖς, &c.*, "having shown him no respect for being the son of a Nereid." Literally, "because he was." Equivalent to *οὐκ αἰδεσθεῖς αὐτὸν Νηρηίδος υἱὸν ὄντα*.—*οὐκ ἔδει οὖν*. Supply *ἐμὲ*.—*γείτονας ὄντας, "who were my neighbours."*

15-17. *τί ἄγχεις, &c.*, "why, oh Protesilaus, having made an attack upon Helen, art thou trying to strangle her?"—*ἡμιτελῇ μὲν, &c.*, "having left my dwelling only half completed and my newly-married wife a widow." The female referred to is Laodamia. Much difference of opinion exists among the commentators on Lucian, with regard to the expression *ἡμιτελῇ δόμον* in the text. Hemsterhuis and others refer it to the want of offspring, &c., and think that Lucian means to explain it by what follows immediately after, namely, *χῆραν δὲ τὴν νεόγαμον γυναῖκα*. As, however, the expression is an Homeric one (for it occurs at *Il.*, 2, 701, where the allusion is also to Protesilaus), it will be best to render it in accordance with Homeric simplicity, and the manners of an early age. The *δόμος ἡμιτελής*, then, of Protesilaus is merely the half-finished mansion, to which, when completed, he intended to remove his young bride Laodamia from her father's home; a plan frustrated, however, by the summons to join the Grecian army for Troy.

19-22. *αἰτιῶ τοίνυν, &c.*, "blame, then, this Menelaus here:" *αἰτιῶ* is the 2d sing. pres. imperat. contracted for *αἰτιάου*, from *αἰτιάομαι*. Observe the force of the article here, which indicates a pointing towards Menelaus.

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86 —ὕπὲρ τοιαύτης γυναίκος, “on account of such a woman.” Expressive of contempt, and referring to Helen.—ἐκείνόν μοι αἰτιατέον, “him must I blame.” Supply ἐστί. Verbals in -τέον denote necessity, and govern the dative of the person together with the case of their own verb.—οὐκ ἐμὲ, ὦ βέλτιστε, “not me, my very good sir.” οὐκ ἐμὲ is here elliptical, for οὐκ ἐμὲ αἰτιατέον σοι ἐστί, “thou must not blame me.”

23-28. ὃς ἐμοῦ τοῦ ξένου, &c., “who ran off with the wife of me his host, contrary to everything that was just.” Literally, “who departed, having carried off the wife of me his host, contrary to all just things.” Paris was hospitably entertained by Menelaus at the time of the abduction of Helen.—ἐμοῦ, the more emphatic form of the personal pronoun.—ἔμεινον οὕτω, “’tis better so,” i. e., ’tis better for me to act as thou hast just recommended. The full clause is, ἔμεινόν ἐστί μοι οὕτω ποιεῖν.—οὐ τοιγαροῦν, ὦ Δύσπαρι, &c., “thee, therefore, ill-fated Paris, I will never, depend upon it, let escape from my hands.” The appellation Δύσπαρις is of Homeric origin (*Il.*, 3, 39). Observe the force of τοιγαροῦν, “on this account, depend upon it,” or “on this very account truly,” where four particles (τοι, γε, ἄρα, and οὖν) are combined.

29-32. ἄδिका ποιῶν, &c., “acting unjustly towards me (all the while), oh Protesilaus, and that, too, when I am of the same calling with thyself.” Supply ἐμὲ with ἄδिका ποιῶν, the participle governing a double accusative. The words ἄδिका ποιῶν must be taken in connexion with what immediately precedes. The full expression will be as follows: καὶ ἐμὲ οὐκ ἀφήσεις ποτὲ ἀπὸ τῶν χειρῶν, ἄδिका ποιῶν, “and thou wilt never (as thou sayest) let me escape from thy hands, acting unjustly towards me (all the while),” i. e., and if thou doest so thou wilt be acting an unjust part. Some very awkwardly make ποιῶν here equivalent to ποιεῖς, and, what is very surprising, Jacobs himself is among the number.—ἐρωτικὸς γὰρ καὶ αὐτός, &c., “for I myself, too, am a lover, and am held down (in subjugation) by the same god,” i. e., by the god of love, or Ἔρως, as implied in ἐρωτικὸς.—ὥς ἀκούσιόν τι ἐστί, “what an involuntary thing it is.” Referring to the passion of love. For a literal translation, say “what an involuntary thing the loving is,” and supply τὸ ἐρᾶν.—ὁ δαίμων, “this divinity,” referring again to Eros.

87 LINE 1-9. εἶθε οὖν μοι, &c., “would, then, it were possible for me to catch that Love here!”—τὰ δίκαια, “what is just.”—φήσει γὰρ αὐτός, &c., “for he will say, that he himself was perhaps the cause of love to Paris.” Literally, “the cause of his loving,” τοῦ ἐρᾶν being equivalent to a verbal noun. Observe the nominative with the infinitive, as referring to the same person implied in φήσει.—τοῦ θανάτου δὲ, &c., “but that no one else was the cause of death to thee, save thine own self.” Supply γεγενῆσθαι αἷτιον, and observe the change to the accusative with the infinitive, the reference being no longer to the same person that is implied in φήσει.—ἐκλανθόμενος, “having completely forgotten,” from ἐκλανθάνω.—προεπήδησας τῶν ἄλλων, “didst leap forth before the rest.” The genitive ἄλλων is governed by πρό in composition.—δόξης ἐρασθεῖς, “enamoured of glory.”—πρῶτος ἐν τῇ ἀποβάσει, &c. Compare Homer, *Il.*, 2, 701.

10-13. ἀποκρινοῦμαι δικαιοτέρα, “I will give a still more just reply,” i. e., still more just than that which thou hast just given for Eros.—καὶ τὸ οὕτως ἐπικεκλῶσθαι, “and its having been so decreed,” i. e., by fate: perf. infin. pass. of ἐπικλῶθω—τί οὖν τούτους αἰτιά; “why then dost thou blame these here?” 2d sing. pres. indic. of αἰτιάομαι.

14-15. τὸ κῆτος ὑμῶν, “that sea-monster of yours.” The Greeks use
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the personal for the possessive pronoun (as here, *ὑμῶν* for *ὑμέτερον*) where an emphasis is required.—*ὁ ἐπέμψατε*. The sea-monster was sent to ravage the coast of Æthiopia, because Cassiope, the mother of Andromeda, had boasted that she was fairer than Juno and the Nereids. The oracle of Ammon, on being consulted by Cepheus, monarch of the country, declared, that the only way of escaping from this evil was to expose Andromeda to the monster, which was accordingly done. This is what Lucian means by the words *ὁ ἐπὶ τὴν τοῦ Κηφέως θυγατέρα τὴν Ἀνδρομέδαν ἐπέμψατε*.

18-23. *ἀπέκτεινεν*. Supply *αὐτὸ*.—*μετὰ πολλῆς δυνάμεως*, “with a large force.”—*οὐκ*, “no.”—*ὁ μετὰ τῆς μητρὸς*, &c., “whom, together with his mother, in the coffer, when cast upon the sea by his maternal grandfather, you saved from destruction.” Acrisius, king of Argos, exposed his daughter Danaë, and her offspring Perseus, in an open coffer on the sea. They were saved by the Nereids, and wafted to the island of Seriphus.—*αὐτούς*. Referring to the mother and the son.

24-32. *εἰκὸς δὲ*, “and it is a fair supposition.” Supply *ἐστὶ*.—*νεανίαν*, agreeing with *αὐτὸν* understood.—*ἰδεῖν*, “to be beheld,” i. e., to the view. *οὐ γὰρ δὴ αὐτὸν ἐχρῆν*, “for it surely did not behoove him.”—*ἐστάλη*, from *στέλλω*.—*ἄθλόν τινα τοῦτον*, &c., “to perform in this a certain task for the king (of Seriphus).” Literally, “to perform this as a certain task.” *ἐπιτελῶν* is the future participle active, Attic contracted form for *ἐπιτελέσων*.—*τῷ βασιλεῖ*. Alluding to Polydectes, king of Seriphus, to which island the coffer had been carried by the winds and waves.—*ἐνθα ἦσαν*, “where were” . . . he was going to add, “the Gorgons,” but the other interrupts him. In strictness, therefore, *ἦσαν* agrees with *αἱ Γοργόνες* unenunciated.—*συμμάχους*, “as auxiliaries.”

LINE 2-6. *ὅπου διητῶντο*, “to the quarter where they dwelt.” 88 Alluding to the Gorgons. Supply *ἐνταῦθα* (indicating motion to a place) before *ὅπου*.—*διητῶντο*, from *διατρίβομαι*.—*ῥῆχεν ἀποπτάμενος*, “flew quickly away.”—*πῶς ἰδόν*, &c., “in what way having got a view of them, for they are not lawful to be beheld,” i. e., it is not lawful to look upon them.—*ἢ ὅς ἂν ἰδῇ*, &c., “or else, whoever beholds them, will not in all likelihood, after this, behold anything else.” Observe here the peculiar force which the particle *ἂν* gives to the optative, as a softening down of the future.

7-12. *τὴν ἄσπίδα προφαίνουσα*, “displaying her shield in front of him.”—*αὐτοῦ*, referring to Perseus.—*ἡ Ἀθηνᾶ δὲ*, “Minerva, I say.” The sentence which had been broken off by the parenthesis is here renewed by means of the particle *δὲ*, or rather a new sentence is made to begin.—*παρέσχεεν αὐτῷ ἰδεῖν*, “enabled him to see.”—*λαβόμενος τῆς κόμης*, “having seized her by the hair.” The genitive, of course, is here employed, as referring to a part of the whole, namely, the part seized.—*ἐν ὧν δὲ ἐς τὴν εἰκόνα*, “and (at the same time) looking in the shield at the image.”—*τὴν ἄρπην*, “his short sickle-shaped sword.” The *harpē* (*ἄρπη*) of Perseus often appears in antiquities. It resembles the sword with which Saturn is sometimes represented, and which he employed in mutilating his father Uranus. Mercury appears in the Stosch collection, holding this same kind of sword in one hand, and the head of Argus in the other. The Lycians and Carians, in the army of Xerxes, are said by Herodotus to have been armed with a similar weapon. (*Herod.*, 7, 92.—*Winckelmann, Gesch. der Kunst des Alt.*, vol. i., p. 184.)

13-17. *καὶ πρὶν ἀνεγρῆσθαι τὰς ἀδελφὰς*, “and before her sisters awoke :”

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88 2d aor. infin. mid. of ἀνεγείρω.—ἐπεὶ δὲ κατὰ τὴν παράλιαν, &c., “but when he was come unto this part of Æthiopia, that lies along the sea.”—προκειμένην, “lying exposed”—προσπεπαταλευμένην, “firmly riveted thereto,” from προσπαταλεῖν.—καθευμένην τὰς κόμας, “having her hair hanging down.” Literally, “hanging down as to her hair:” καθευμένην, from καθίημι. The participle here, by a concise mode of expression, is made to agree with the person instead of the thing.

19-25. τὴν τύχην αὐτῆς, “her lot.”—τῆς καταδίκης, “of her condemnation,” i. e., of her having been condemned to this state.—κατὰ μικρὸν δὲ ἀλοῦς, &c., “having become, however, gradually enamoured, he resolved to aid her.” Literally, “having, however, by little (and little) been captivated by love.” ἀλοῦς is the 2d aor. part. act. of ἀλίσκω, with a passive meaning. The 2d aor. and perfect act. of this verb have a passive force.—ὥς καταπιόμενον, “in order to devour,” fut. part. mid. of καταπίνω. The participle ὥς is often joined with the future participle to indicate intention or design.—τῇ μὲν. Supply χειρὶ, as referring to the hand armed with the sword.—τῇ δὲ, προδεικνύς, &c., “while, displaying in front of him with the other the Gorgon-head.” Supply χειρὶ again.—αὐτὸ, referring to the monster.—τὴν Γοργόνα, equivalent here to τὴν Γοργόνης κεφαλὴν.—τὸ δὲ τέθνηκεν ὁμοῦ, &c., “it thereupon, at one and the same moment, died, and the greater part of it, as much as had seen Medusa, became stiffened (and petrified).” Literally, “and most parts of it, as many as,” &c. With πολλὰ supply μέρη.

26-30. ὑποσχὼν τὴν χεῖρα, “having held his hand under,” i. e., as a support.—ὀλισθηρᾶς οὔσης, “which was smooth and slippery.”—ἐν τοῦ Κηφέως, “in the mansion of Cepheus.” Supply οἶκῳ.—καὶ ἀπάξει αὐτήν, “and he intends to lead her away.”—γάμον οὐ τὸν τυχόντα, “no ordinary match,” i. e., a husband of no ordinary rank. The participle of τυγχάνω is often used in this sense. Thus, ὁ τυχών, “an ordinary person” (i. e., a person whom one meets with at any time or place); τὰ τυχόντα, “common” or “ordinary things.” Hence γάμον οὐ τὸν τυχόντα would mean literally, “a match not such as one meets with every day,” i. e., not an every-day match.

31-36. τί γὰρ ἡ παῖς, &c., “for what harm did the girl do us?” Literally, “in what did the girl wrong us?”—τότε, “on that occasion,” referring to the time, now gone by, when the offence was first given.—καὶ ἡξίου καλλίων εἶναι, “and claimed to be fairer than we.” Supply ἡμῶν, as governed by the comparative.—ὅτι οὕτως ἂν, &c. (“The girl ought to have perished notwithstanding), because in this way Cassiope would have grieved for her daughter, if she had at least a mother’s feelings.” Hemsterhuis correctly remarks, that these words are not meant as a direct answer to what immediately precedes, but that something must be supplied in order to connect them with what goes before.—μήτηρ γε οὔσα. More literally, “if, at least, she were a mother.”—εἰ τι βάρβαρος γυνή, &c., “if a barbarian female has asserted anything beyond her merits,” i. e., beyond what she had a right to assert. The expression εἰ τι takes here the place of ἅτινα (“whatsoever things a barbarian female has uttered,” &c.). So, in Latin, we have often *si quid* for *quæ*.

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LINE 5. τῆς ἀοικήτου, "*which is incapable of being inhabited.*" Supply οὐσης after τῆς.—τοῖς Ἀμαξοίοις, "*the wagon-inhabiting (Scythians).*" i. e., the Scythians who live in wagons. These tribes had no towns or villages, and no fixed places of residence. Their wagons served them for dwellings, and they roamed about with their families and herds to any quarter where they could find good pasturage. Hence they are also called by the Greek writers Ἀμαξόβιοι (*Hamazobii*). We have adopted in the text the reading Ἀμαξοίοις, as far preferable to the common lection Ἀμαξικοῖς. Besides Ἀμαξοίοις occurs elsewhere in Strabo, from whom the present extract is made, but Ἀμαξικοί not at all. (Compare *Tzschucke, ad Strab.*, 11, p. 492, *Cas.*) Jacobs speaks of Ἀμαξοίοις as a suggestion of Oertel's. Coray, on the other hand, appears to regard it as an emendation of his own, and it is assigned to him as such by Friedemann (*ad Strab.*, 2, p. 126, *Cas.*). The alteration is, in fact, a very obvious one, and might have suggested itself to many at the same time.—τοῖς περὶ τὸν Τάναϊν, &c., "*who live around the Tanais and the sea Mæotis,*" &c. Literally, "*who are.*" Supply οὔσι.

7-10. τῆς δὲ οἰκησίμου, &c., "*now, of the habitable region, the part that is very inclement, and that which is mountainous, are dwell in with great toil, by reason of their very nature; and yet even those parts, that are with difficulty inhabited, are tamed down (and made productive) on having received skilful cultivators.*" With οἰκησίμου supply χώρας, with δυσχείμερον and ὀρεινὸν supply μέρος, and μέρη with τὰ οἰκούμενα.—καθάπερ, "*as, for instance.*"—κατέχοντες, "*though possessing.*"—ῥκουν καλῶς, "*nevertheless dwell comfortably and well.*" καλῶς is here best expressed by two English adverbs.—διὰ τὴν πρόνοιαν τὴν, &c., "*on account of the prudent foresight, exercised by them in things that appertained to government, and the arts, and to the knowledge that was otherwise requisite for the management of life.*" Literally, "*on account of the foresight that was to them,*" &c. The full form is τὴν πρόνοιαν τὴν οὖσαν. So again, towards the end of the clause, the full form is τὴν ἄλλην σύνεσιν τὴν οὖσαν. When an article is repeated in this way after a noun, it has generally a participle connected with it, either expressed or understood.—καὶ τοὺς ἀγριωτέρους, &c., "*taught even those more savage than the rest to live under regular government,*" i. e., in regularly organized society.—ἀγριωτέρους, agreeing with ἀνθρώπους, as implied in ἐθνη.

15-19. καὶ ταῦτα, διότι, "*in this respect also, that . . .*"—θνώματα δὲ καὶ, &c., "*whereas they procure aromatics and precious stones from abroad, to those who are deprived of which things life is in no respect worse off than it is to those who abound in them,*" i. e., those, who have them not, live as happily as those who have them.—ὡς δ' αὖτως, "*in like manner too,*" put for ὡσαύτως δὲ.

22-25. λεπτὴν ἔχοντα γῆν, "*having only a thin covering of soil.*"—τὴν πολλήν, "*for the most part.*" Supply μερίδα, and consult *Bos, Ellips. Gr.*, s. v. μερίς.—ἡ δὲ πρόσθορος. Supply μερίς.—πρὸς τῇ τραχύτητι, "*in addition to its ruggedness,*" i. e., the rough and uneven character of the ground.—πᾶσα σχεδόν τι, "*is nearly all.*" The indefinite τι is very often joined in this way with adverbs, or neuter adjectives standing as adverbs, in order to temper the expression. Consult *Matth., G. G.*, § 487.—καὶ given

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89 διαφερόντως, "and especially the portion that lies without the Pillars (of Hercules)," i. e., without the Straits of Gibraltar. The full form of expression would be ἡ μερὶς ἡ οὐσα ἔξω σπηλῶν.

26-28. τὴν Βαιτικὴν, "*Bætica*," one of the divisions of Spain. Supply, for a literal translation, γῆν.—σοφώτατοι, "*the most intelligent*."—ἀναπλέεται, "*is navigated up stream*." Strabo, in explanation of ἀναπλέεται, adds εἰς τὴν μεσογαῖαν, &c., which Jacobs here omits.—εἰσὶ, a deviation from the common rule, which would require ἐστὶ with neuters plural.

90 LINE 2-5. οὗτοι . . . ῥιζοφαγῶντες. Observe the masculine here, although the neuter, λαγιδίων (from λαγίδιον), precedes. Such deviations from the ordinary rule of gender frequently occur, when the writer has in his mind some other word, different in form, though the same in meaning with the word which he has just written. So here Strabo has λαγωὶ in view, not λαγίδια. (Compare the remarks of Duker, *ad Thucyd.*, 2, 47.)—οὐδὲ δὴ, "*nor even indeed*."—οὐδαμοῦ τῆς γῆς, &c., "*has been found to be produced anywhere on earth, up to the present day, either in so great abundance or of so good a quality*," i. e., has been discovered to exist, &c. The verb ἐξετάζω indicates here the result of actual examination and comparison. With the phrase οὐδαμοῦ τῆς γῆς (literally, "*nowhere, in respect of earth*"), compare the Latin *nusquam terrarum*.

7-13. οὐ μεταλλεύεται μόνον, &c., "*is not obtained by mining merely, but is also washed down*." Literally, "*but is also dragged down*," i. e., by the force of the waters.—τὴν χρυσίτιν ἄμμον, "*the auriferous sand*." Sometimes expressed by a single word χρυσαμμος.—ἀλλ' ἐκεῖ, "*in the latter, however*," i. e., in the places that are free from water.—ἐπικλύστοις, "*washed by bodies of water*."—τὸ ψῆγμα, "*the fine grain*."—ὅς καλοῦσι πάλας, "*which the natives call palæ*." There appears to be some error here in the Greek text, as regards this native term. Pliny (33, 4) says that the Spaniards called the lumps of gold "*palacræ*" or "*palacranæ*," that is, making allowance for the Latin termination, "*palacr*" or "*palacran*." He also states, that they called the fine grain of gold "*balluc*." (*Hispani quod minutum est ballucem vocant*, &c., 33, 3). For πάλας, therefore, in Strabo we ought probably to read πάλακας.

16-23. διαπεπλεγμένas νεύροις, "*formed of the sinews of animals interlacing each other*."—περιττότερον, "*unusually well*." The ellipsis may be supplied by τοῦ κοινοῦ, just as περιττόν among the ancient rhetorical writers is opposed to κοινόν and δημῶδες. (*Ernesti, Lex. Techn.*, s. v.)—σαννίοις ὀλοσιδήροις ἀγκιστρῶδεσιν, "*barbed javelins all of iron*." As regards the force of ἀγκιστρῶδεσιν here, compare the expression ἡγκιστρωμένας ἀκίδας employed by Plutarch in speaking of the barbed arrows of the Parthians. (*Vil. Crass.*, c. 25).—εὐκίνητοι, "*nimble*."—ἐπιτηδεύουσι, "*they perform*."—καὶ περιέχουσιν, &c., "*and requiring great agility of limbs*."—πρὸς ῥυθμόν, "*with a regular cadence*."

25-31. κατὰ τὸ ὕψος, "*in their height*." Literally, "*as to their height*."—τῶν ἄλλων, "*from all others*." Literally, "*from the rest*."—πολλῶν δὲ ὄντων. The particle δὲ is equivalent here to γάρ.—ἀφέντων πῦρ, "*who had been careless with fire*." More literally, "*having neglected fire*." This is often erroneously rendered, "*who had set fire to it*." The source of the mistake is in the Latin version of Rhodomann.—κατακαῖναι, from κατακαίω.—συνῆδς ἡμέρας, "*for many days in succession*."—τὴν ἐπιφάνειαν, "*the surface*."—κληθῆναι Πυρρηναῖα. The meaning is, that they were called Πυρρηναῖα (ὄρη), from πῦρ, "*fire*," as we would say in English

"the fire-mountains," or "the burnt mountains." This derivation, like so many others on the part of the Greek writers, is good for nothing. The true etymology is from the Celtic *Pyren*, or *Pyrn*, meaning "a high mountain," and from this same root may be deduced the name of Mount *Brenner* in the Tyrol; that of *Pyern* in Upper Austria, and many others. (Consult *Adelung*, *Mithridates*, vol. ii., p. 67.)

33-36. τῆς δὲ τούτου, "and that, the value of this metal being unknown to the natives."—ἐμπορίαις χρωμένους, "being traders." Literally, "making use of traffickings."—ἀγοράζειν τὸν ἄργυρον, &c., "bought up the silver by a trifling exchange of other commodities," i. e., by giving in exchange for it some trifling articles of merchandise.

LINE 5-13. γυμνοὺς τῆς ἐσθῆτος, "bare of attire."—Βαλλιαρεῖς, 91 "Balleâres."—κάλλιστα, "most skilfully."—κατὰ τὰς πολεμικὰς χρείας, "for warlike purposes." Literally, "for warlike uses."—ὥστε δοκεῖν τὸ βληθὲν, &c., "that what is (thus) discharged appears to be borne onward from some catapult," i. e., from some military engine. As regards the catapult, consult the note on line 25, page 43.

15-23. ἡ Γαλατία. We must bear in mind, when reading the account of the Gallic climate in the text, that ancient Gaul extended northward to the mouths of the Rhine.—διαφερόντως, "in an especial degree."—ἀντὶ μὲν τῶν ὀμβρῶν, "instead of the showers (that fall in more southern lands)." Observe the force of the article.—χιόνι πολλῇ νίφεται, "it is snowed upon with much snow." We must be careful not to regard νίφεται here as an impersonal. Compare Herodotus (4, 31) and Xenophon (*Hist. Gr.*, 2, 4, 2), where the passive voice of νίφω is employed with the same meaning as in our text.—κατὰ δὲ τὰς αἰθρίας, "while, under clear, calm skies," i. e., in clear, calm weather.—διὰ τῆς ἰδίας φύσεως γεφυροῦνται, "are bridged over by their own nature," i. e., without the assistance of art.—οἱ τυχόντες ὁδίται, "ordinary travellers." Consult note on line 29, page 88.—κατ' ὀλίγους, "in small parties."—κατὰ τοῦ κρυστάλλου, "along the ice," i. e., over the ice.—διαβαίνουσιν. Supply τοὺς ποτάμους.—στρατοπέδων μυριάδες, "armies of ten thousand men." The definite number is here used as an indefinite. It is the same as saying, "entire armies of many thousand men."

26-35. τεμνόντων, "intersecting."—τὰς πηγὰς καὶ τὰς ἐπιρροίας, "their sources and their supplies."—ὠκεανόν. The Atlantic.—οἱ δὲ εἰς τὴν, &c., "and others into our sea." Referring to the Mediterranean. The expression is analogous to the *Mare nostrum* of the Latin writers.—εἰς τὸ καθ' ἡμᾶς πέλαγος, "into our deep." The reference is the same as in the preceding sentence.—εἰς τὴν ἔσω θάλασσαν, "to the inner sea." Again alluding to the Mediterranean. The Greek is nothing more than a translation of the well-known form *Mare Internum*.—καὶ ἔμπαλιν, "and back again."—ὀλίγων τινῶν χωρίων, "only a few places."

LINE 3-10. ὀρυχθεῖσιν, from ὀρύσσω.—ἐπὶ μικρὸν, "to (only) 92 a little depth."—πλάκες, "plates," i. e., laminæ.—ἐσθ' ὅτε, "sometimes." Contracted from ἐστι ὅτε.—τὸ δὲ λοιπὸν, &c., "the rest consists of the fine grain, and of lumps, these also requiring no great degree of labour," i. e., which in like manner require, &c.—κρίκους παχεῖς ὀλοχρύσους, "thick collars of solid gold."

14-16. καὶ τὸ κράτιστον, &c., "and these furnish the Romans with their best cavalry," i. e., the best cavalry in the Roman armies is obtained from Gaul.—τῷ δὲ ἀπλῶ καὶ θυμικῶ, &c., "but (at the same time) there is added

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92 to this simple and irascible character, on the part of the Gauls, much of thoughtlessness, and vain-boasting, and fondness for ornament." Literally, "there is added for the Gauls."—*κάθυγροι καὶ λευκοί*, "succulent and fair."—*ἀλλὰ καὶ διὰ τῆς κατασκευῆς*, &c., "but they strive also to increase the native peculiarity of its colour by artificial means." The expression *τὴν φυσικὴν τῆς χροᾶς ιδιότητα* refers to the *τὸ ξανθόν*, or ruddy colour of their hair.

23-24. *διαφανείς*, "of a clear, bright colour."—*καὶ ἀπὸ τῶν μετώπων*. &c., "they draw them back even from their foreheads to the top of the head, and (thence) to the tendons of the neck."—*ὥστε τὴν πρόσωπον*, &c., "so that their look appears like (that of) Satyrs and Pans." The *Πᾶνες* of the Greeks were the same with the *Fauni* or *Panisci* of the Latin writers. Sometimes, as we are informed by the scholiast on Theocritus (4, 62), both the Satyri and the Sileni were called Pans. (Consult *Toup, ad Schol., l. c.*) The ancient artists always represented the hair of the Satyrs and Fauns as erect, and, at the same time, curling a little over towards the upper part. The term applied to this mode of arranging the hair was *εὐθύτριξ* (*Pollux*, 2, 22), and it is alluded to by Suetonius in speaking of the personal appearance of Augustus ("*capillum leniter inflexum habuit.*" *Aug.*, 79). The god Pan was also thus represented, and hence the epithet *φριξοκόμης* given him in poetry. (*Brunck., Anal.*, 1, 197.) The object in arranging the hair thus was to make it resemble more that of the goat.—(Compare *Winckelmann, Gesch. der Kunst des Alt.*, vol. ii., p. 220.)

25-26. *παχύνονται ἀπὸ τῆς κατεργασίας*, "are rendered coarse by this treatment," i. e., by working them in this way.—*τῆς τῶν ἵππων*, &c. The coarseness thus imparted to the hair of the Gauls, and which made it resemble horse's hair, gave, of course, a more animal-appearance to the visage, and hence the comparison between it and the look of Satyrs.

28-29. *μετρίως ὑποτρέφουσιν*, "nourish a moderate beard underneath."—*τὰς δ' ὑπῆνας*, &c., "but leave the hair on the upper lip to itself," i. e., allow it to grow. More literally, "but permit the hair on the upper lip to be left to itself."

32-36. *συνωρίσιν*. Analogous to the Latin *bigæ*.—*καὶ παραβάτην*, "and a warrior by his side."—*τὰς παρατάξεις*, "their arrays of battle."—*προάγειν τῆς παρατάξεως*, "to advance in front of the line."—*ὅταν δέ τις ὑπακούσῃ*, &c., "and whenever any one lends a willing ear to them for the fight," i. e., whenever any one accepts the challenge.

93 LINE 1-10. *ἐξυμνοῦσι*, "they hymn forth."—*τὸν ἀντιπαττόμενον*, "their antagonist." Literally, "the one who stations himself over against them."—*περιάπτουσι*, "they attach all around."—*ἡμαχμένα*, from *αἰμάσσω*.—*παυανίζοντες*, "uttering pæans."—*καὶ τὰ ἀκροδίνια ταῦτα*, "and these first-fruits of their valour."—*κεδρώσαντες*, "having anointed them with oil of cedar." The oil of cedar so often mentioned, as an anti-septic, by the ancient writers, appears to have been analogous to our pyroligneous acid.

11-13. *καταντικρὺ τῶν Ἑρκυνίων*, &c., "over against the woods called Hercynian," i. e., over against what are called the Hercynian woods. The reference is to the mountains and woods of Northern Germany. The Hercynian forest was of vast extent, and traversed a large part of ancient Germany, and it will be remembered that the term *Γαλατία*, in the text, comprises more than modern France to the north.—*ὧν ἐστὶ μία καὶ μεγίστη*, "of which there is one even very large of size."

19-23. παραδίδονται, "are said." The verb literally refers to a handing down by tradition.—εὐτελείς, "of cheap construction."—τῶν νῦν ἀνθρώπων, referring to the inhabitants of more civilized countries.—τάς τε διαίτας εὐτελείς ἔχειν, &c., "that they lead, moreover, a frugal mode of life, and one far removed from the luxury engendered by wealth." More literally, "that they have, moreover, their rules of life frugal (in their character), and departing much from," &c.

29-34. Βελέριον. Called by the Latin writers *Bolerium*; now the *Land's End*, in Cornwall.—καὶ διὰ τὴν τῶν ξένων, &c., "and, by reason of the intermingling of foreign traders (with them), softened down in their habits of life." Literally, "tame as to their habits of life."—τὸν κασσίτερον κατασκευάζουσιν, "prepare the tin." The article is here employed as indicating a well-known commodity obtained from this quarter.—φιλοτέχνως ἐργαζόμενοι, "skilfully working," i. e., mining.—ἡ πλείστη. Supply μερίς.—πολλὰ. Supply μέρη.

LINE 4-12. ἐνιοι, "some of them."—διὰ τὸ ἀγνοεῖν, "out of 94 pure ignorance."—πόλεις δὲ αὐτῶν, &c., "their towns, moreover, are the forests," i. e., the forests supply the place of towns.—καταβεβλημένοις, "felled for the purpose."—καλυβοποιοῦνται, "they build their cabins." Observe the force of the middle.—οὐ πρὸς πολὺν χρόνον, "not, however, for any long period." The accumulation of animal matter, occasioned by a long stay in one spot, would produce sickness.—οἱ ἀέρες, "their climate."—κατέχει, "prevails." Literally, "holds possession of the country." Supply τὴν γῆν.—τάς περὶ τὴν, &c., "about midday." Literally, "which are about midday." Supply οὐσας.

14-18. μικρὸν ἐξαλλάττονσι, "differ a little from the Gallic nation in both their greater degree of savageness, and stature, and ruddiness of looks," i. e., are still more savage, &c., than the Gauls, though the degree by which they go beyond them in these respects is but small.—ἄλλα δὲ παραπλήσιοι, &c., "in other respects, however, they resemble them, both as regards personal appearance and customs."—δύναται δὲ τὸ ὄνομα γνήσιοι, "now the name is equivalent to men of the same race." The meaning is, that the Romans, seeing so close a resemblance between the Germans and Gauls, concluded that they were descended from the same common stock, and, therefore, called the former *Germani*, "Brothers," intending to convey the idea that the Germans were own brothers of the Gauls. This etymology, however, is altogether erroneous. The true explanation is as follows: The first Teutonic tribes that crossed the Rhine boastfully styled themselves *Wermacnner*, i. e., "War-men," from *wer*, "war," and *man*, "a man." The Romans, not having any *w* in their alphabet, converted this letter in the present case into a soft *g*, and Latinized *Wermaenner* by *Germani*, a name which became gradually extended to the whole Teutonic race.

20-24. διὰ τὸ μὴ θησαυρίζειν, "on account of their laying up no stores," i. e., on account of their not laying aside any portion of their present means for future use.—τοιούτων, "of the following nature." Attic for τοιούτου.—ταῖς γυναιξίν, depending in construction on παρηκολούθουν.—συστρατενούσαις τοῖς ἀνδράσι, "when going to war along with their husbands."—παρηκολούθουν. The imperfect is here employed as referring to a time, now past, when the Cimbri still existed as a nation, and before they were annihilated by the Roman arms.—γυναικες προμάντεις ἱέρεαι. Compare the account given of Velleda and Aminia by Tacitus (*Germ.*, 8).—καρπασίνας ἐφαπτιδας, &c., "arrayed in linen robes secured by a clasp."

26-28. διὰ τοῦ στρατοπέδου, "*throughout the camp*," i. e., in different quarters of the camp, the captives being in the hands of different individuals.—καταστέφασαι. Victims were always crowned with a garland before being led to the altar for sacrifice. We see here this same custom prevailing, among the early Germans, in these horrid immolations of human beings.—ὅσον ἀμφορέων εἴκοσιν, "*large enough to hold twenty amphoræ*." Supply the ellipsis as follows: τοσούτου μέτρον, ὅσον ἐστὶ τὸ μέτρον ἀμφορέων εἴκοσιν. The amphora was a measure containing a little over five gallons, two quarts, one pint.

29-36. ὑπερπετῆς, "*bending over*."—ἐκαστον. Supply τῶν αἰχμαλώτων.—προχεομένου, "*as it flowed forth*."—μαντείαν τινὰ ἐποιοῦντο, "*they formed a kind of divination*."—διασχίσασαι, "*having slit them up*."—ἀναφθεγγομένοι, "*announcing in this way*."—τὰς περιτεταμένας, &c., "*that were stretched over the wicker frame-work of their covered wagons*." The ἀρμάμαζαι were covered wagons for the women and children. The top and sides were formed of skins stretched over an osier frame-work. περιτεταμένας, from περιτείνω.—μετὰ τὴν ὑπώρειαν τῶν Ἀλπεων, "*after the country at the foot of the Alps*." By ὑπώρεια is here meant what may be called the roots of the mountains (*radices montium*), after leaving which we come to the level country where Italy begins.

LINE 1-12. καὶ τὰ μὲν. Supply μέρη.—μέσον πως, "*nearly in the middle*." More literally, "*in the middle, after a manner*."—ἀποδεδειγμένοι ἱστοροῦνται, "*are said to be rendered*." Literally, "*are related to be shown*."—Ἦρας Ἀργείας, &c. Juno was particularly revered in Argos, and Diana in Ætolia. Diomedes was of Ætolian descent, through his father Tydeus, but reigned in Argos by right of his wife Ægialæa.—προσιόντων δὲ τῶν ἀνθρώπων, &c., "*and that when men approach and touch them they endure this*," i. e., and that they allow men to approach and touch them.—τὰ δὲ διωκόμενα, &c., "*and that those animals (elsewhere) that are pursued by hounds*." The reference is to other animals, without the sacred precincts.—δεῦρο Equivalent to εἰς τοῦτο τὸ ἄλσος.—μηκέτι διώκεσθαι. The dogs dare not follow them within the sacred grove.

14-18. τοῖς πόνοις, &c., "*by reason of their toils, and the constant privations connected with their out-door labours*."—τὸ πλεῖον πέτρας λατομοῦσι, &c., "*are for the greater part of the time employed in breaking up the stones, on account of the excessive ruggedness of the soil*." Literally, "*on account of the excess of the ruggedness*." With τὸ πλεῖον we may supply μέρος τοῦ χρόνου. The meaning of the passage is, that the labours of the farmers here consist more in breaking up the stones than in cultivating the soil.

20-26. καὶ τοιαύτην ἔχοντες, &c., "*and yet, though they have such hardship (to contend with) in their daily labours, they by their perseverance triumph over nature*," i. e., triumph over the natural disadvantages under which their territory labours.—ἐπίσης τοῖς ἀνδράσιν, "*equally with the men*." The dative of equality.—τὴν ἐκ τῶν καρπῶν, &c., "*they remedy the scarcity resulting from the productions of the earth*."

28-33. ἀλλὰ καὶ πρὸς τὰς, &c., "*but also as regards those circumstances in life that have great dangers connected with them*."—ἐμπορευόμενοι γὰρ, "*for, being traders*." Equivalent, in fact, to ἐμπορίας γὰρ χάριν, "*for, prompted by an eager pursuit of traffic*."—πλέονσι, "*they navigate*."—τῶν σχεδιῶν εὐτελεστέροις, "*of cheaper construction than our ordinary floats*." Observe the force of the article.—ὑπομένουσι τὰς ἐκ τῶν χειμῶνων, &c.,

"they endure, in a way that strikes one with astonishment, the most fearful circumstances resulting from tempests," i. e., attendant upon tempests.

LINE 1-5. ἔχοντες, "occupying."—μέρος μέντοι, "partly in- deed." The accusative is here taken absolutely, as a species of adverb.—τὸ δ' ἐφεξῆς, "but farther on." The article is often joined thus with adverbs, the sentence being, in fact, elliptical, τὸ δὲ μέρος ὃν ἐφεξῆς.—τοὺς πρὸς τῇ Ῥώμῃ, &c., "who dwell near Rome, as far as the sea-coast," i. e., who lie immediately below Rome, and whose territory extends as far as the coast of the lower or Tyrrhenian sea. The reference is to the Latins.

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7-16. διενέγκαντες, from διαφέρω.—ἔκτισαν, from κτίζω.—πολλοὺς χρό- νους, "for many years."—τὰ δὲ κατὰ τὰς περὶκὰς, &c., "having bestowed much labour, too, upon the things that related to their land-forces."—μετ- ἤνεγκαν ἐπὶ τὴν ἰδίαν πολιτείαν, "have transferred to their own polity."—γράμματά τε καὶ, &c., "they cultivated assiduously, to a greater degree than any other people, both letters, and an acquaintance with natural phæ- nomena, and with things relating to the gods." The term γράμματα does not refer here to a national literature, which the Etrurians never had, but to the use made of written characters in compiling religious forms, rituals, &c., of which they possessed a greater number than any other nation.—φυσιολογίαν καὶ θεολογίαν. Both of these were cultivated with reference merely to omens and divinations.—καὶ τὰ περὶ τὴν κεραυνοσκοπίαν, &c., "and they, most of all men, wrought out (into a regular system) the drawing of omens from lightning." The Etrurian priesthood were remarkable for their skill in every species of augury and divination.

18-21. καὶ ταύτην ἐξεργαζόμενοι, "and cultivating this with great care."—τὴν ἐκ παλαιῶν χρόνων, &c., "they have flung away the valour emu- lously exerted among them in former times," &c., i. e., have lost, &c.

24-33. μεταξὺ κεῖται, &c., "lies between the sea-coast, which extends from Ostia as far as a city (called) Sinuessa, and the Sabine country."—ἐπὶ μῆκος, "lengthwise."—τῶν κατὰ τὴν παραλίαν. Supply κειμένων.—ὅσα, "as many as are." Supply ἐστὶ.—ἢ εἴ τινα, "or if there be any." Supply ἐστὶ again. εἴ τινα is here equivalent in effect to ἅτινα, "whatso- ever are."—καὶ ταῦτα δ', "and yet even these are."—τὸ δὲ Καίκουβον. Supply χωρίον.—τὴν δεινδρῆτιν, "trained on trees." This was a common practice in Italy, and was thought to improve the quality of the wine. Sometimes, however, juga or stages were employed. The Cæcuban wine subsequently lost its repute.

LINE 1-6 τὴν ἀρετὴν, "its excellence."—δι' ἔτους, "during the whole year." Literally, "through the year."—ὥς δ' αὐτως, "in like manner too," for ὡσαύτως δέ.—καὶ πᾶσα ἡ περὶ, &c., "and especially all the country around Venafrum, which (place) is contiguous to those plains." With πᾶσα ἡ supply χώρα.

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9-15. ἀγροῖς περιοικόμενον παγκάλους, "covered all round with very beautiful and thickly settled fields." Literally, "inhabited all round in very beautiful fields."—ἐκ τῆς ὀψεως, "to the view."—καὶ κοιλάδας φαίνει, &c., "it displays also cavities, full of holes, in rocks of a burned colour, as if eaten out by fire." Literally, "burned as to their colour."—ἐκβεβρωμένων, from ἐκβιβρώσκω.—σβεσθῆναι δ' ἐπιλιπούσης τῆς ὕλης, "but that, fuel having failed, it was subsequently extinguished." σβεσθῆναι, from σβέν- νυμι. When Strabo wrote this, Vesuvius was in a state of repose, and, from the absence of traditions, must have been so for a considerable period

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97 antecedent. Evident traces of previous volcanic action, however, presented themselves, as he himself informs us. The first eruption of Vesuvius, of which we have any account, took place after the time of Strabo, namely, in A.D. 79, during the reign of the Emperor Titus. This is the famous eruption that proved fatal to the cities of Herculaneum, Pompeii, and Stabiae, burying them under showers of volcanic sand, stones, and scorïæ.

17-20. ἐν μιᾷ γοῦν Ὀλυμπιάδι, &c., "accordingly, at one Olympic contest, all the seven men who surpassed the rest in the foot-race were Crotoniats." Observe here the use of the term Ὀλυμπιάς as referring to the games themselves, which is not very usual. It occurs in this same sense in Herodotus (*Schweigh., Lex. Herod., s. v.*)—τῶν ἄλλων. The genitive follows προτερήσαντες here, from the force of πρότερος, a comparative, implied in the verb προτερῶ.—εἰκότως, "with good reason."—διότι "that." Equivalent here to ὅτι.

22-24. διὰ τὸν φθόρον, &c. Alluding to the overthrow which the Crotoniats received at the hands of the Locrians, in a battle fought on the banks of the Sagras. As long as the people of Crotona adhered to the precepts of Pythagoras and his followers, they were peculiarly distinguished for hardihood and vigour. After the overthrow of Sybaris, however, luxury and the love of pleasure took possession of the Crotoniats in their turn, and the warlike spirit of that people became changed to such a degree, that, in the battle of the Sagras, an army of one hundred and thirty thousand Crotoniats were routed by ten thousand of the Locrians.—πλείστων τὸ πλῆθος, "who were very many in number." Supply ὄντων.

24-30. τῶν Πυθαγορείων, "of the Pythagoreans (who dwelt in it)." Observe the force of the article.—γεγονῶς, equivalent to ὦν.—διατρίψαντος, "who resided."—ἐν τῷ συσσιτίῳ, &c. The followers of Pythagoras, who had passed through a certain period of probation, gave up their possessions to the common stock, and, from this time, lived upon a footing of perfect equality, and sat down together, daily, at a common table.—πονήσαντος, "having become insecure." Literally, "having laboured." The aorist indicates that this took place on a sudden.—πεποιθότα, agreeing with αὐτὸν understood.

32-36. ἐσφηνωμένον, "wedged open."—τοσοῦτον δ' ἴσχυσε μόνον, &c., "his strength, however, availed only so far, that the wedges dropped out." Literally, "he was strong, however, only to such a degree," &c.—ἀποληφθέντα, from ἀπολαμβάνω.

98 LINE 1-10. ἐφεξῆς, "farther on."—δίηνεγκεν, "surpassed all others."—τὸ παλαιόν, "in former times."—τῶν πλησίον, "that lived in its vicinity." Supply ὄντων.—εἰστράτευσαν δὲ, "they marched forth also."—τὴν εὐδαιμονίαν, depending on ἀφῆρέθησαν, which governs two accusatives in the active.—ἐλόντες. Supply οἱ Κροτωνιάται.—ἐπήγαγον τὸν ποταμὸν, &c., "they brought the river upon the city, and inundated it." Supply τῇ πόλει after ἐπήγαγον, and αὐτὴν after κατέκλυσαν.

11-19. διαβόητοι, "notorious." Literally, "noised throughout (the world)."—ἐπιδημεῖν, "to dwell," i. e., to be exercised.—οἷον, "as, for example, those of . . ." Supply αἱ τέχναι.—ὦσιν, "may be." Subjunctive of εἰμί.—οὐκ ἔξην δ' οὐδ', &c., "it was not allowed, too, even," &c.—Τίμαιος. The author of an historical work on Italy and Sicily, which has not come down to us.—αὐτὸς ῥῆγμα λαβεῖν, "that he himself had caught a strain," i. e., from merely seeing the others work. The term ῥῆγμα is

susceptible of a still plainer translation. Observe the nominative with the infinitive, as referring to the same person implied by the previous verb.—πρὸς ὃν. Equivalent to καὶ πρὸς τοῦτον.—αὐτὸς δὲ, &c., “and I myself, while hearing thee tell this, have got a pain in my side.”

21-26. φειδίτιον, “the public meal.” The Spartans ate in common, in accordance with the institutions of Lycurgus.—ἐπὶ τῶν ξύλων, “upon the wooden benches.” Another specimen of Spartan simplicity.—μετ’ αὐτῶν, “with them,” i. e., with the Lacedæmonians, the idea of whom is implied in Λακεδαιμόνα that precedes.—πυνθανόμενος, “while he knew it merely from hearsay.”—θεασάμενος, “on having seen things with his own eyes.”—καὶ γὰρ τὸν ἀνανδρότατον, &c., “for that even the greatest coward would choose rather to die.” The aorist ἐλέσθαι implies that he would do this without a moment’s hesitation.—τοιούτον βίον. This has a special reference to the black broth, and other plain fare, of the Spartans.

26-36. μετὰ, “in conjunction with,” i. e., in addition to.—ὁ τόπος, “the situation.”—ἐκτρυφήσαι, “to indulge in luxury.”—τοῦ μὲν θέρους, “in summer.” Part of time.—ἔχει, “experiences.”—ῥηθῆναι. Governed by δοκεῖ understood, and which is repeated from δοκεῖ, at the beginning of the sentence.—πρὸ μοίρας, “before his allotted time.”—ἐς τηλικούτον τρυφῆς, “to such a pitch of luxury.” As in Latin, *eo luxuriæ*.—ἐληλακότες, from ἐλαύνω, with the reduplication.—πρὸς αὐλὸν, “to the music of the pipe.”—ἐνέδοσαν τὸ ὀρχηστικὸν μέλος, “played a dancing tune,” i. e., played a dance. Literally (so as to show the force of the article), “played the music adapted to a dance.”

LINE 2-3. καὶ ἅμα αὐλοῦντων, &c., “and as soon as the horses 99 heard them playing on the pipes, they not only danced out of their ranks,” &c. On this construction of ἅμα consult Buttmann (*Larger Gr. Gr.*, § 150, p. 439, *Robinson’s trans.*).—τοὺς ἀναβάτας ἔχοντες, “with their riders on their backs.” Equivalent to σὺν αὐτοῖς τοῖς ἀναβάταις. Literally, “having their riders.”

6-9. τῶν μυθολογουμένων, “of the legends connected with it.” More literally, “of the fabulous legends related concerning it.”—Σικελῶν. These Siculi are said to have come from Latium.

13-17. παρειλήφασιν, from παραλαμβάνω.—ἀεὶ τῆς φήμης, &c., “the tradition having been continually handed down to their descendants from the earliest times.”—ἱερὰν ὑπάρχειν τὴν νῆσον, “that the island was sacred to Ceres and Proserpina.” Literally, “that the island was a sacred one of Ceres,” &c.—ταύτην. Supply τὴν νῆσον.

18-20. καὶ τῆς ἀρπαγῆς, &c., “they say, also, that a very manifest proof of the abduction of Proserpina having taken place in this island is (the circumstance) that,” &c. Literally, “of the abduction that took place with reference to Proserpina.” Supply γενομένης after the second τῆς.—αἱ θεαὶ, “these goddesses,” referring to Ceres and Proserpina.

22-27. ἐν τοῖς λειμῶσι τοῖς. Supply κειμένοις.—τὴν Ἐνναν, “the plain of Enna.”—τῆς πόλεως, “the city of Enna.” The city and plain bore the same name.—θέας ἄξιος, “worthy of being beheld.” Observe the accentuation of θέας here: θεῆς ἄξιος would mean “worthy of a goddess.”—ἐμποδιζομένους τὴν φυσικὴν αἰσθησιν, “being impeded in their natural perception (of the game),” i. e., their scent being obstructed.

28-31. κύκλῳ δὲ ὑψηλός, &c., “but high all around, and on every side abrupt with precipitous descents.” The plain of Enna was in fact a con-

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99 siderable elevation above the surrounding country, with steep and precipitous sides. (Compare the account of *Sir R. Hoare, Class. Tour*, vol. ii., p. 247, *seqq.*)—*ὄμφαλός*. This term appears to have been still more specially applied to a particular part of the plain itself. *Sir R. Hoare* thinks, that this is the spot where now stands a cross, in the garden belonging to the Padri Reformati, and where, according to vulgar tradition, a temple of Proserpina was built. This spot commands the finest view of the island.

100 LINE 2-12. *κατὰ τὴν Αἴτνην*, "on Etna."—*μάλιστα*, "most hospitably."—*διεῖληπται*, "are covered." More literally, "are taken up with:" *ἀπὸ διαλαμβάνω*.—*λαμβάνειν*, "to experience." Literally, "to receive."—*τὴν νομὴν*, "the action." Literally, "the feeding."—*τοτὲ μὲν τοτὲ δὲ*, "at one time at another."—*συμφερομένον*, "borne all." Literally, "borne together," i. e., in one stream.—*λιγνὺς*, "pitchy clouds." (*Blomf. Gloss., in Sept. c. Th., 490.*)—*ἀναφυσῶντος*, "darting upward with a loud roar."

16-21. *πολλὴν τῆς χώρας*, &c., "has much of its territory mountainous." The plainer Greek would have been, *τὰ πολλὰ ὄρεινὴ ἐστὶ*.—*τροφαῖς*, "as means of subsistence."—*τὰ δὲ πρὸς ἀλλήλους*, "while, as regards their deportment towards each other."—*πάρὰ*, "beyond."

22-28. *κατὰ τὴν ὄρεινὴν*, "throughout the mountainous country."—*ἐστὶ*, "belongs to," i. e., becomes the property of.—*διειλημμένα*, "being distinguished."—*κἂν*, "even though." Contracted for *καὶ ἂν*.—*ἐν τε ταῖς ἄλ- λαις*, &c., "and in the other arrangements of life."—*πύξος*. What *Diodorus* here erroneously calls the "box-tree," is in reality the yew, the *μίλος* of *Theophrastus* (3, 4), and *σίμλαξ* of *Dioscorides* (4, 80). The Latin writers call it *taxus*. (*Virg., Eclog., 9, 30.*) The yew loves a mountainous and cold soil, and, therefore, flourishes in Corsica. (*Fée, Flore de Virgile*, p. 159.)—*πλείστη καὶ διάφορος*, "in great abundance and of superior quality."

30-33. *ἐξηλλαγμένην*, "strange."—*τοὺς τρισμυρίους*. The article merely indicates here the sum total, without being translated. This usage has been already noticed.—*φύλλω πλατάνου*. This similitude must, of course, like many others of the kind, be taken with many grains of allowance. In order to make it at all plausible, the Peloponnesus must be supposed to lie on its western side. An illustration of this is given by *Martyn*, in his edition of the *Georgics*, at page 126.—*τὸ σχῆμα*, "as to its shape."

101 LINE 3-5. *τελευτᾷ εἰς*, "it ends at."—*ἡ Λακωνικὴ καὶ ἡ Ἀργεῖα*, "the Laconic, and the Argive, territory." Supply *γῇ* with each.—*μέχρι τοῦ ἰσθμοῦ καὶ αὐτῇ*, "it also extending as far as the isthmus," i. e., extending in like manner. The reference is to Argolis.

8-12. *ἴδοι τις ἂν καὶ ἀκούσαι*, "one might see and hear of." Observe the accentuation of the optative *ἀκούσαι*, where the long final syllable calls for the acute on the penult. On the other hand, in *ἀκούσαι* of the infinitive, the short final syllable (as it is regarded in accentuation) gives the penult the circumflex.—*ἐξ ἀρχῆς μὲν*, "at first."—*ἐκείνου δ' ἐκλειφθέντος*, "this oracle, however, having ceased." Literally, "having caused itself to be abandoned," i. e., by delivering no more responses. The passive for the middle.—*καὶ τὴν αὔξησιν*, &c., "and it obtained its great increase of celebrity, with which we are at the present day acquainted," &c. Supply, for a literal translation, *τόσην* with *αὔξησιν*.

16-26. ὧν, "in the number of which."—τούτων, "of these offerings." Supply τῶν ἀναθημάτων.—Χαρμίδου, "son of Charmidas." Supply νίος.—χρυσοῦ καὶ ἐλέφαντος. Genitive of the material.—οἱ τῇ κεφαλῇ, "upon his head." Literally, "for him, upon his head." The pronoun οἱ here takes the place of αὐτοῦ. The more usual form of expression would be τῇ αὐτοῦ κεφαλῇ.—Νίκην, "a Victory," i. e., an image of the goddess of Victory.—καὶ ταύτην ἔχουσιν, "this also having."—χάριέν ἐστι σκῆπτρον. Siebelis takes χάριέν here for an adverbial form, equivalent to χαριέντως, and joins it in construction with ἡνθισμένον. Equally unhappy is Porson's emendation of χειρὶ ἐνεστι for χάριέν ἐστι.—ἡνθισμένον, "diversified."—τῷ θεῷ, for τοῦ θεοῦ. Compare the remark made above on the words οἱ τῇ κεφαλῇ.

27-29. τῷ δὲ ἱματίῳ, &c., "into the robe, moreover, are wrought both small figures of animals, and, of flowers, the lily," i. e., and also flowers, namely, lilies. Some archæologists think that the allusion is here to a kind of encaustic work. (Böttiger, *Ideen zur Archæol. d. Mal.*, p. 243.—*Quatremère de Quincy, Jup. Olymp.*, p. 310.—*Siebelis, ad Pausan.*, 5, 11.)—λίθοις, "precious stones."

31-36. Εὐρίπιδης. In a fragment (No. xii.) of the Cresphontes.—πολλὴν μὲν ἄροτον, &c., "much arable land indeed, but not easy to cultivate."—κοίλη γὰρ. The country of Sparta (the hollow Lacedæmon, as it is called in the *Iliad* and *Odyssey*) was flanked on the east and west by two long parallel ridges of mountains, which were connected together by a similar, but much shorter, barrier at the northern extremity; and hence it has been well compared to an ancient stadium. The bed of this natural stadium was the valley of Sparta. (*Wordsworth's Greece*, p. 53.)—καὶ βοῦσι καὶ ποίμναισιν, &c., "and very well adapted for the rearing of cattle and flocks." ποίμναισιν is poetical for ποίμναις, being cited from fragment xiii. of the same play mentioned above.—εὐσειστος, "is very subject to earthquakes." καὶ δὲ, "and indeed."

LINE 1-4. λίθον πολυτελοῦς, &c., "of a costly kind of marble, the Tænarian namely," &c. This was a species of *Verd Antique*, highly prized by the Romans.—χορηγόν, "as a means of furnishing the expense," i. e., to patronise the undertaking. Literally, "as a furnisher of the expense."

7-14. αἰσχύνονται, "they reverence."—γυμνάσια δ' ὥσπερ, &c., "and as there are gymnasia for males, so also are there such for unmarried females."—νομίσματι σκυτίνῳ. The legal currency of Sparta was iron money. If the remark in the text be correct, leather was also applied to the same purpose. (Consult *Böckh, Pub. Econ. of Ath.*, vol. ii., p. 389.)—ἐπὶ τῷ αὐτοῖς παρέχειν, "in exhibiting themselves." Literally, "in affording themselves."—ταῖς ἀρχαῖς, "to the magistrates."

16-20. νομίμως, "in accordance with stated custom."—τῆς Ὀρθίας, "of the Orthian Diana."—συγγυμναστήν, "a fellow-gymnast," i. e., a member of the same gymnastic school.—Ἐφόρων. Consult note on line 22, page 46.—πρὸ τῆς ἀρχῆς, "in the presence of the magistracy."—βασιλεύσειν, "that he will exercise the royal functions."

21-23. ἱεροπρεπής, "is held in high veneration."—τὸ Κωρύκιον ἄντρον, "the Corycian cave." This was situate on Mount Parnassus, above the city of Delphi. The inhabitants of Parnassus regarded it as sacred to the Corycian nymphs and the god Pan. Herodotus relates (8, 36) that, on the

approach of the Persians, the greater part of the population of Delphi ascended the mountain, and sought refuge in this capacious recess.

27-33. θεατροειδής, "shaped like a theatre," i. e., semicircular. The ancient theatres were not, strictly speaking, semicircular, but their shape closely resembled this. The site of Delphi has been well compared to a natural theatre, sloping upward, in a semicircular form, from the lower part of Parnassus.—κατὰ κορυφήν, "at the top (of this semicircle)."—κύκλον πληροῦσαν, "embracing a circuit."—πνεῦμα ἐνθουσιαστικόν, "an inspiring breath," i. e., a prophetic vapour. This appears to have been a kind of gas.—ἀποθεσπίζειν ἔμμετρά τε, &c., "delivers oracles in both verse and prose." All the Grecian oracles gave their responses originally in verse. Prose was only introduced when their influence and authority began to decline. For a literal translation, supply θεσπίσματα after ἔμμετρα and ἄμετρα.

34-36. πέφυκεν οἷα, &c., "is naturally such as to yield the most abundant returns," i. e., is such in its very nature. Observe the force of πέφυκεν.—καὶ αὐτὰ τὰ γιγνόμενα, "even the things themselves that are produced in this land."

103 LINE 4-14. παμφορωτάτη, "most productive," i. e., not only is the land very productive, but the adjacent sea also abounds in fish.—οὐ μόνον δὲ κρατεῖ, "but not only does it surpass (other lands)." Supply τῶν ἄλλων χωρίων.—ἄδια. As opposed to the things that come and go with the change of the seasons.—πέφυκε, equivalent here merely to ἐστὶ.—λίθος ἄφθονος, "an abundance of marble." The allusion is to the famous marble of Mount Pentelicus.—αὐτοῦ προσδέονται, "seek after it," i. e., desire it. Literally, "feel the want of it."—ἔστι δὲ καὶ γῆ, "there is also a portion of this country:" γῆ is here equivalent to μέρος τι τῆς χώρας.—πολλαπλασίους ἢ εἰ, "manifold more, than if. . . ."—καὶ μὴν ὑπαργυρός, &c., "for it has, in truth, silver beneath its surface, through divine allotment." The allusion is to Laurium, a range of hills near the Sunian promontory. Here the Athenians had silver mines.—πολλῶν γούν πόλεων, &c., "accordingly, though there are many states in the vicinity of Attica," &c.

20-22. ὁ μυστικὸς σηκός, "the mystic cell." Referring to the cella or delubrum of the temple. This is said to have been as large as a theatre, and here the mysteries were played off.—τὸν ἐν Ἀκροπόλει, &c., "which stands in the Acropolis (at Athens), consecrated to Minerva." The Parthenon, or celebrated temple of Minerva, stood on the most elevated ground of the Acropolis.—ἐπιστατοῦντος, "patronising," i. e. watching over and aiding with the public resources.—ἐν δὲ τοῖς δήμοις, &c., "the city (of Eleusis), moreover, is numbered among the boroughs (of Attica)," i. e., forms one of the boroughs. The boroughs or δήμοι were one hundred and seventy-four in number. The borough of Eleusis belonged to the tribe Hippothoontis.

24-32. χερρόνησίζων, "of a peninsular form."—προσειληφνῖα τῷ περιβόλῳ, "having embraced within the circuit of its walls," from προσλαμβάνω. Literally, "having taken in addition."—ἄξιόν τε ἦν, &c., "and it was a naval station large enough for four hundred vessels." More literally, "fit for," "suited for."—τῷ δὲ τείχει τούτῳ, &c., "connected with this fortification were the legs (as they were called) which came down from the city." More literally, "the legs drawn down from the city." The long-walls were playfully called "legs."—οἱ δὲ πολλοὶ πόλεμοι, &c., "the

many wars, however (that have taken place), have thrown down the wall," &c.: the allusion is to the long-walls. They were demolished at the close of the Peloponnesian war, but rebuilt by Conon. In the siege of Athens by Sylla they were again broken down and almost destroyed. Some traces still remain. These celebrated walls connected Athens with her several harbours.—συνέστειλαν, "have contracted," from συστέλλω.

33-34. πλείους, "very many." Literally, "more (than are usually found in islands of such a size)."—καὶ Ὅμηρος ὑμνεῖ, "Homer also celebrates in song."—καὶ οἱ ὕστερον, "as well as the poets (who came) after him."

LINE 1-12. καὶ δὴ καὶ διετέλεσε, &c., "it continued, moreover, for a long time enjoying the first rank." Literally, "bearing away for itself the first portions, or parts." Supply μέρη (*Bos, Ellips. Gr., s. v. μέρη*). With πολλοῦ supply χρόνον.—τῶν νομίμων, "of its privileges."—δι' ἐννέα ἔτων, "for the space of nine years."—ἐλέγετο. Supply εἶναι.—ὡς γένοιτο, "how that he was." The optative is here employed to express merely the opinion of others, for the accuracy of which the writer himself does not vouch.—τραγικοῦντες, "detailing in tragic strain," i. e., with a tragic and declamatory air.

16-19. διελόντας, "having marked it out." By the common principle of construction, διελόντας ought to be in the dative, on the supposition that the dative ἡμῖν is understood with ρητέον. It will be found, however, that verbals in -τεον sometimes have the person in the accusative (as here, ἡμᾶς), when the reference is, not so much to what *must*, as to what *ought* to be done. (*Matthiæ, G. G., § 447.*)—Ὁ Ταῦρος μέσσην πῶς, &c., "the range of Mount Taurus divides this continent nearly in the middle, as if with a girdle."—διέζωκε, from διαζώννυμι.—τεταμένος, from τείνω.—τὸ μὲν αὐτῆς ἀπολείπων, &c., "leaving one part of it towards the north, and the other towards the south." Literally, "and the other, a southern one." As the chain passes onward from west to east, it leaves on one side of it (i. e., cuts off) the northern, on the other the southern portion of the continent.—καλοῦσι δ' αὐτῶν, &c., "and the Greeks call the one of them (Asia) this side of Taurus, the other (Asia) beyond (Taurus)."

20-27. οἱ δὲ ποταμοὶ. Another instance of a nominative absolute before a clause expressing distribution.—ὡς ἐπ' ἄρκτον, "towards the north." This usage of ὡς with a preposition, becomes, as far as the English idiom is concerned, a mere pleonasm; in Greek, however, it points out strictly the *direction* alone which an object takes, leaving it undetermined whether it reaches the place or not.—ὁ Εὐφράτης τε καὶ, &c., "namely, both the Euphrates, and Tigris," &c. These nominatives are in apposition with οἱ, in the clause οἱ δὲ ὡς ἐπὶ νότον ἄνεμον, and this οἱ agrees with ἔχουσι understood. Jacobs has altered here the text of Arrian in a somewhat slovenly manner.—ἐν μέσῳ, "between."—ἢ, "or else."

29-34. ἐστὶν ὑπερκείμενον, "is one that overhangs."—διατειχίζον τὸν ἰσθμὸν, "forming the isthmus between them like a wall."—ἔλη παντοδαπῇ, "with all kinds of timber."—κατ' ἀλκὴν καὶ δύναμιν, "in valour and resources."

LINE 2-3. φάτναις κατατετρημέναις, "in perforated troughs," i. e., bored with small holes that allow the water to escape, but not the gold: perf. part. pass. of κατατετραίνω, Attic for κατατιτρώω.—ἀφ' οὗ δὴ μεμνηεῦσθαι, &c., "from which circumstance they say that

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105 *the fable of the skin covered with the golden fleece was even formed.* Literally, "that the skin covered with the golden fleece was even fabled."

6-15. *λυπρὰ καὶ μικρόχωρα*, "lead hard lives, and inhabit scanty territories."—*ἂ δὴ πληροὶ μάλιστα*, "which, indeed, very nearly fill."—*καὶ δὴ καὶ ἦγε Ἰβηρία*, "moreover, this same Iberia." The particle *γε*, in composition here with *ἦ*, lends emphasis to the latter.—*ὥστε εἶναι*, "so that there are here."—*καὶ ἀρχιτεκτονικὴν τήν, &c.*, "and a constructing of dwellings that displays architectural skill."—*καὶ τάλλα κοινά*, "and other public erections."—*τῆς δὲ χώρας τὰ μὲν*, "one part of the country." For a literal translation supply *μέρη*, "these parts indeed."—*κύκλω περιέχεται*, "is encompassed round about."—*ἑσκευασμένοι*, "attired." There is also in this, though not expressed in the translation, a reference to their habits of life.

16-19. *οἱ πλείους*, "the greater number."—*ποιμενικώτεροι*. Supply *τῶν Ἰβήρων εἰσὶ*.—*γένονς*. Supply *ἀνθρώπων*.—*ταύτη δὲ καὶ*, "and for this reason also." Supply *αἰτία*.

26-29. *οὐδὲ ἀριθμὸν, &c.* They cannot count higher than a hundred.—*καὶ πρὸς τάλλα δὲ, &c.*, "they are careless also with regard to the other things that have reference to life," i. e., to the proper leading of life, its comforts and conveniences.—*ἐπ' ἀκριβὲς*, for *ἀκριβῶν*. Literally "(intended) for accuracy," i. e., "accurate."

106 LINE 2-12. *εὐκαιρα*, "in fit places."—*τὰ κατακεκρυμμένα τῶν ὑδάτων*, "the hidden waters," for *τὰ κατακεκρυμμένα ὕδατα*.—*ἀνοίγοντες*, "uncovering."—*οἱ δὲ ἄλλοι ἐθνεῖς*. The nominative absolute again, before a clause expressing distribution.—*διατελοῦσιν ἀδούλωτοι*, "remain ever unenslaved." Supply *ὄντες*. Literally, "continue to be."

13-25. *ἡ δ' ἐχομένη Ἀραβία*, "that part of Arabia which is contiguous to."—*τοσοῦτο*. As the extracts composing this volume are taken from different writers, we find some using the Attic *τοσοῦτον*, and others, as in the present instance, the more inelegant *τοσοῦτο*.—*εὐδαίμονα Ἀραβίαν*, "the happy Arabia." In Latin, *Arabia Felix*.—*καὶ τὴν ἄλλην ὕλην, &c.*, "and other productions of an aromatic character, in great abundance." Literally, "and the other wood that is aromatic."—*φύλλων εὐωδίας*, "fragrant leaves." Literally "fragrances of leaves."—*καὶ τῶν ἀποσταζόντων, &c.*, "and is filled with varied odours of tears, that distill from (the bark of trees)," i. e., with odoriferous tears of various kinds, &c.—*αἱ ταύτης ἐσχατιαὶ*, "the farthest portions of this land."—*δαφυλῆς*, "in rich abundance."—*ἄπλατος*, "to an extraordinary degree."—*φύσεις εὐώδεις, &c.*, "fruitful odoriferous plants."—*τὰς ἀπορροίας, &c.*, "their exuding juices and perfumes."

27-36. *ὁ προσαγορευόμενος, &c.*, "the kind of gold that is called *apyros*."—*τοῖς ἄλλοις*. Supply *ἐθνεσι*.—*ἐκ ψηγμάτων καθεφόμενος*, "melted down (and refined) from small grains."—*ἀλλ' εὐθὺς ὀρυττόμενος εὐρίσκεται*, "but it is found pure at the very time of digging." Literally, "but directly being dug up it is found (pure)."—*ὥστε τοὺς ἐντιμοτάτους λίθους, &c.*, "that the most precious stones, having been set in this by artists, produce the most beautiful of ornaments," i. e., that if the most precious stones be set in this kind of gold the most beautiful ornaments are produced. Literally, "having been bound," &c., from *ἐνδέω*.—*ἡρημένα*, "who have chosen." Passive for the middle.—*σίτου*, "of grain."—*τῇ δ' ἀπὸ τούτων*,

&c., "but being amply supplied through the abundance obtained from these," i. e., through the abundant nutriment. Page 106

LINE 3-11. οἱ ἐν τοῖς πελάγεσι, "those at sea." Literally, "those on the deeps."—πρὸς τὰς ἀπὸ τῶν, &c., "from the indications afforded by the stars." The deserts are as trackless as the sea, and the traveller has, like the mariner, to consult the stars, in order to ascertain by their position the direction of his route.—παρὰ τὸν ὠκεανόν, "along the (Indian) ocean." The description here given takes in also the coast of the Persian Gulf.—ὑπεράνω, "above," i. e., to the northeast.—ἀρδεύοντες. Supply οἱ ἐγγχώριοι.—καὶ διπλοῦς καρποὺς λαμβάνουσι, "they even obtain double harvests." 107

19-26. πνρῶν μὲν ἀνὰ δέκα, &c., "ten medimni of wheat each." Observe the distributive force which the preposition ἀνὰ here imparts to the numeral. The medimnus was a Greek measure for things dry, and equivalent to six Roman modii. The modius (erroneously called, in the lexicons, "a bushel"), contained a little over one gallon, three quarts, one pint, dry measure; and hence the medimnus was equal to one bushel, one peck, one gallon, one quart, &c., of our measure.—καὶ λαγαραὶ ταῖς συστάσεσι, "and slender in their make." More literally, "in their frames."—διατείνουσι, "traverse." Literally, "stretch over."—εἰς τὰς μάχας, &c. The order of construction is, ἄγονται εἰς τὰς μάχας ἔχουσαι δύο τοξότας.—ἀντικαθημένους, &c., "sitting over against one another, back to back."

29-35. τὴν μέσην σφῶν Συρίαν, "that part of Syria which lies between them." Compare the Scripture name applied to this tract of country (*Gen.* xxiv., 10; *Deut.* xxiii., 4, &c.), namely, *Aram Naharaim*, or "Aramea between (literally 'of') the rivers."—ὅθεν καὶ τὸ ὄνομα, &c., "from which circumstance also its name is called Mesopotamia," &c. We have given the simpler and more natural translation to these words. Jacobs makes τὸ ὄνομα a kind of pleonastic accusative, and supplies ἡ χώρα as the nominative to κληρίζεται, "from which circumstance, also, the country is called in name," &c.—πολύ τι, "for some considerable distance." Supply διάστημα.—ἐσβάλλει ἐς τὸν πόντον, &c., "empties into the Persian sea," i. e., Persian Gulf. The Tigris and Euphrates, if they ever had separate mouths, (which is very doubtful, though vouched for by the ancients), now unite near *Koma*, and the joint stream is called *Shat-al-Arab*, or "the river of Arabia."—ἐς τε ἐπὶ τὴν ἐκβολὴν, "up to its mouth."

LINE 1-6. μετέωρός τε ρεῖ, "both flows along high ground, and is," &c.—ἰσοχείλης. In the text of Arrian (omitted by Jacobs) the banks of the Tigris are described as much higher than the surface of the stream, preventing, of course, any lateral waste of its waters. The case is directly the reverse with the Euphrates.—παρ' ἐκάτερα, "along either bank." Supply χεῖλη.—ὅποτε σφίσιν ὕδατος, &c., "as often as they want water." Literally, "as often as it may have itself deficiently in respect of water."—καὶ οὕτως ἐς οὐ πολὺ ὕδωρ, &c., "and the Euphrates, ending thus with no great quantity of water, and that marshy in its character, in this way terminates its course." Literally, "in this way ceases from (its course)." 108

27-30. βόσμορον. An unknown kind of grain. Strabo, on the authority of Onesicritus, describes it elsewhere as smaller in size than wheat.—ὦν ἡμεῖς ἄπειροι. Supply ἐσμέν.—ἔρια ὑπανθεῖ, "fleeces bloom forth." Observe the force of ὑπό here, as marking gradual increase. The cotton plant is meant, and what are here called fleeces are the contents of the

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108 cotton-pods bursting forth.—*σινδόνες*, “*fine garments*.” The term *σινδών* generally means a garment of fine linen. Here, however, such an explanation will not, of course, answer. The reference appears to be to what Herodotus calls *σινδών βυσσίνη*. (2, 86. Consult *Bähr, ad loc.*) Muslins, therefore, are evidently meant, and *σινδόνες* might be translated, in this passage, saving the anachronism, “*fine muslin garments*,” or simply, “*fine muslins*.”

32-35. *κλάδους ἀνέξήσαντα*, “*having put forth branches*.” More literally, “*having caused branches to grow*.”—*εἶτα τὴν λοιπὴν*, &c., “*take, upon this, the rest of their growth in a downward direction*,” i. e., have their branches after this bending towards the earth. We have here a description of the Indian fig, or banyan tree, which forms so conspicuous an object in Hindoo mythology. The branches of this tree, after projecting to a certain distance, drop and take root in the earth. These branches, in their turn, become trunks, and give out other branches; and thus a single tree forms a little forest.—*αἰξάνονται*, “*grow*.” Middle voice.—*ἐξ οὗ πάλιν ὁμοίως*, &c., “*after which, having been again, in like manner, bent downward in the course of their growth, they form another layer, then another*,” &c.

109 LINE 1-3. *σκιᾶδιον γενέσθαι μακρὸν*. The banyan tree stretches its immense branches, and its holy shade, not only over the pagodas, and the choultries, or caravanseras, but also over serpents and other venomous creatures. Hence it becomes an emblem of the eternal power of Nature, which cherishes both useful and hurtful beings. It is a variety of the Buddha tree, which is revered in the various countries between Hindoostan and China. This will explain the name given it by Linnæus, namely, *Ficus religiosa*.—*καὶ*, “*even*.”

7-9. *Περσίς*. The reference is to Persia Proper, or what was sometimes called the royal province of Persia.—*πολλὴ μὲν ἐν τῇ παραλίᾳ*, &c., “*lying in a great measure along the shore of the gulf that is named after it, but in a much greater degree inland*.” Supply *οὔσα*, or *κειμένη*.—*τριπλῇ δ' ἐστὶ*, &c., “*it is, moreover, threefold in both its physical character, and the temperature of its climate*,” i. e., it is, in fact, subdivided into three distinct regions, as regards, &c.

17-20. *τῶν*. Supply *πόλεων*.—*τὴν πολυτέλειαν τῆς κατασκευῆς*, “*the costly character of the structure*.”—*βραχεὰ διελθεῖν*, “*to enumerate a few brief particulars*.”—*οὔσης γὰρ ἄκρας ἄξιολόγου*, &c., “*for, there being here a considerable elevation, a triple wall surrounded it*,” i. e., a triple wall encompassed an elevation here of considerable height. The ruins of *Chehl-Menâr* are evidently the remains of the splendid structure which Diodorus is here describing. They are placed on a platform or terrace cut out of a rocky mountain, and having a higher part of the same mountain connected with its eastern side, being on the other three sides at a great elevation in a perpendicular precipice from the plain beneath. Above this platform or terrace rise two other terraces. The nature of the ground gives the whole structure the appearance of an amphitheatre erected on three terraces, rising successively one above the other. The whole is of marble quarried in the adjacent hills, of a dark gray colour, and the passages from the lower to the upper terraces are by broad marble staircases. These united elevations are comprehended under the general name of *ἄκρα* in the text, and the *τριπλοῦν τεῖχος* refers to the facings of the three terraces of rock in the case of the lowest, and of marble in that of the other two. These marble facings are formed of gigantic square blocks, without mortar, but fitted with such precision as to appear part of the solid mountain. Consult the plan of the ruins

by Heeren (from Sir R. K. Porter's Travels), *Hist. Researches*, vol. ii., p. 401, and Heeren's description of the same, vol. i., p. 147. Page
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21-28. τὸ μὲν πρῶτον. Supply τεῖχος.—τὴν μὲν ἄλλην κατασκευὴν, "the rest of its structure."—περίβολος, "enclosure."—εὖ πεφυκότι, "well calculated by its very nature." The whole structure, including the facings of the second and third terraces (τὰ τεῖχη), is built, as we have already said, of enormous blocks of marble, so skilfully disposed upon one another, that it is often difficult, by the nicest observation, to detect their junctures.—ἐν δὲ τῷ πρὸς ἀνατολὰς, &c., "in that part of the elevation, moreover, which faces the east, there is a mountain standing four hundred feet apart," &c. An examination of Heeren's plan will make all this very apparent, though the description, taken by itself here, seems somewhat obscure. The mountain of which Diodorus speaks is in fact the face of the rock from which the main terrace projects, and the distance between it and the ruins on the upper terrace corresponds accurately with the measurement given in the text. The English translator misinterprets Heeren when he makes him say, in describing the position of the "royal mountain" from Diodorus, that it lay "eastward of the city." The German writer merely states that it was "on the eastern side of the elevation," or "stronghold" (*an der Ostseite der Burg*).

29-33. βασιλικὸν. Ctesias calls it "the double mountain," an expression which has given rise to no little controversy, on the part of some of the German scholars. (Consult Bähr, *ad Ctes.*, p. 138, *seqq.*)—πέτρα γὰρ ἦν κατεξαμμένη, &c., "for it was a rock carefully hewn, and containing several chambers within, in which were the sepulchres of the departed (monarchs)," i. e., carefully hewn within and without: κατεξαμμένη is from καταξαίνω. The following description, from Heeren, will throw light upon this passage. "On the face of the rock from which the terrace projects are two sepulchral monuments. A façade has been formed in the surface of the cliff, at a considerable height from the ground, behind which is a square apartment. Beneath, the rock has been cut away perpendicularly, so as to make all access impracticable." (*Hist. Res.*, vol. i., p. 149.)—πρόσβασιν, "doorway." Literally, "means of access," i. e., in the usual way.—ὑπ' ὀργάνων δέ τινων, &c., "but receiving the coffins of the deceased, who were raised upon high by means of skilfully constructed machines," i. e., the stone coffins containing the corpses were raised up to a level with the opening made above in the face of the rock, and in this way introduced into the hewn-out chambers within.

35-36. κατὰ δὲ τὴν ἄκραν, &c., "throughout this elevation there were very many royal places of entertainment, and treasures," &c. The reference in καταλύσεις is to banqueting-halls, &c.

LINE 1-3. ταῦτα τὰ βασίλεια, &c. Alexander destroyed, 110
neither the entire city of Persepolis, as some suppose (for it was in existence long after his death), nor all the buildings mentioned by Diodorus as standing on different parts of the ἄκρα. He appears to have set fire merely to a single edifice, on the third or uppermost terrace. This was the main banqueting-hall, where the monarch entertained the grandees of the court on solemn festivals. (Consult Porter, *Travels*, &c., vol. i., p. 646, and Heeren, *Hist. Res.*, vol. i., p. 190.)—ἐνέπηρσε, from ἐμπρήθω.—διεπόρθησαν, when Xerxes invaded Greece.

11-16. λέγουσιν, referring, not to the boys, but to the Persians themselves.—ὅτι ἐπὶ τοῦτο ἔρχονται, &c., "that they go (to school) for this purpose," 295

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110 just as with us those who are about to learn their letters (go with that view)." We have given γράμματα here its literal meaning. The reference appears to be, however, not merely to letters, but to elementary studies in general. (Consult *Sturz, Lex. Xen., s. v.*)—γίγνεται, "there arise." Literally, "there are produced."—καὶ ἄλλων οἶων δὴ εἰκός, "and other offences, of such a nature as it is natural for accusations to arise about," i. e., about which it is natural for accusations to arise. Complete the clause as follows: καὶ ἄλλων τοιούτων, οἶων δὴ εἰκός ἐστιν ἐγκλήματα γίνεσθαι.

17-23. ἂν γνῶσι ἀδικοῦντας, "they may have ascertained to be offending."—ἐγκλήματος, "in the case of an accusation." Literally, "respecting an accusation."—δικάζονται, "go to law." Middle voice.—χάριν ἀποδιδόναι, "to return a favour," i. e., to testify thankfulness.—καὶ περὶ θεοὺς, &c., "will, in all likelihood, be most negligent of their duty towards both gods," &c. For a literal translation supply ἐαυτοὺς after ἔχειν, "will, in all likelihood, have (i. e., bear) themselves, in an especial degree, negligently towards," &c.

25-33. σωφροσύνην, "discreetness of deportment."—φέρονται δὲ οἰκοθεν, &c., "they bring with them from home, moreover, for solid food, bread, and, to eat with their bread, water-cresses." Observe the force of the middle in φέρονται.—πιεῖν δ', "and for drinking."—ἀρῶσασθαι, "to take up water for themselves." Observe the force of the middle. The aorist, too, indicates despatch and saving of time.—ἐκ τούτου δὲ, "but after this." Supply χρόνον.

111 LINE 2-14. ἐπ' εὐθείας, "straight onward." Supply with εὐθείας (which is the gen. sing. fem. of εὐθύς) the noun ὁδοῦ.—σχιζόμενος, "dividing." Literally, "dividing itself."—στόματα. Supply ἐστί.—ὧν τὰ ἔσχατα, "the extreme ones of which." The nominative absolute again before a clause indicating distribution.—αἷ γε ἀξιόλογοι, &c., "some of considerable, but the greater part of scanty, size."—μάλιστα πως, "pretty nearly." Observe the diminishing force of πως. Literally, "very nearly, after a manner."—σὺν αἷς ποιεῖται καμπαῖς, "including the bends which it makes." Literally, "together with the bends which," &c. Observe the attraction in αἷς καμπαῖς. The plain Greek would be, σὺν ταῖς καμπαῖς αἷς (καμπᾶς) ποιεῖται.—κατὰ δὲ τοὺς ὑποκάτω τόπους, &c., "in the low grounds, however, it is contracted in its volume of waters, the stream being continually drawn away more and more towards both continents," i. e., after leaving the mountains and reaching the level country at their base, the Nile loses by sending off two branches, in two opposite directions. This is all false. The Nile receives, in place of sending forth. The two continents are Africa and Asia; which, according to the ancient geographers, until the time of Ptolemy, were supposed to have the Nile as their common line of separation.

22-25. πᾶσα ἡ χώρα. The inundation is felt most extensively, and, of course, beneficially, in Lower Egypt.—ἐπὶ λόφῳ, &c., "on natural hills or artificial mounds."—κατὰ τὴν πόρρωθεν ὄψιν, "when seen from a distance." More literally, "as regards the view from the distance."—πλείους δ' ἡ, &c., The rise of the Nile commences with the summer solstice (June 21). The river attains its greatest height at the autumnal equinox (Sept. 21), continues stationary for some days, and then diminishes at a less rapid rate than it rose. At the winter solstice (Dec. 21) it is very low, but some water still remains in the large canals. At this period the lands are put under culture.

29-33. πληροῦται δὲ ὁ Νεῖλος, &c. The inundation of the Nile is caused by the heavy annual rains between the tropics. A similar increase of waters is common to all the rivers of the torrid zone, and, in low situations, occasions inundations as in Egypt.—κλυζομένης, “being inundated by these.”—κατὰ τὴν ἐξ ἀρχῆς, &c., “in the first creation of all things.”

LINE 1-10. τὴν εὐκρασίαν, “the excellent climate.”—πολύγονον, “very fertilizing.” The waters of the Nile are said, even at the present day, to possess the same character, as regards not only plants, but also the animal kingdom.—καὶ τὰς τροφὰς, &c., “and affording spontaneously its nutritious properties.”—τὰ ζωογονηθέντα, “the things that are born alive,” i. e., animals, as opposed to plants.—τὸ καὶ νῦν ἔτι, &c., “the circumstance, namely, that still, even at the present day, the country in the Thebais produces at certain seasons so many and so large-sized mice.”—μενούσης ἔτι κατὰ φύσιν, &c., “the clod of earth still remaining (here) in its natural state,” i. e., the latter half of the animal still remains a clod of earth. This foolish story is found in several of the ancient writers, and among the rest in Ælian (*H. A.*, 2, 56). It is very surprising that it should elicit from Wesseling (*ad Diod. Sic.*, 1, 10) only a “*nondum credimus*.” The whole matter rests, very probably, on the appearance, in former days, at particular periods, of great numbers of the *sorex*, or “shrew-mouse.” Some of these little animals, being seen only half out of the earth, may have given rise to the most amusing part of this preposterous fable. That the Egyptians worshipped a species of shrew-mouse (the *sorex religiosus*), perhaps on this very account, has been confirmed by the discoveries of Olivier and Passalacqua. (*St. Hilaire, Dict. Hist. Nat.*, vol. xi., p. 323.)

12-15. τετταράκοντα ἀπὸ τῆς Μέμφιδος, &c., “to one having advanced forty stadia from Memphis a kind of mountain-ridge presents itself.” Literally, “to one having advanced, &c., there is a kind of mountain-ridge.” This ὄρεινὴ ὄψις is called by modern writers a “rocky-platform,” and is said to be about a hundred and fifty feet above the level of the surrounding desert. The number of pyramids now standing in Egypt is about forty. They are all in what is called Middle Egypt, and are divided into five groups. The pyramids alluded to in the text are those at the modern Gizeh or Djizeh, northwest of the ancient Memphis, and form the most remarkable of all the groups, since they contain the largest pyramid among them.—ἀξιόλογοι, “remarkable ones.”—ἐν τοῖς ἑπτὰ θεάμασι, “among the seven wonders (of the world).” Literally, “the seven sights,” i. e., great sights.

16-23. πρότερον. It was called Arsinoë, after the queen of Ptolemy Philadelphus. The appellation Κροκοδείλων πόλις is merely a Greek translation of its original Egyptian name.—ἐν τῷ Κυννοπολίτῃ νομῷ, “in the Cynopolitic nome.” The Greek name *nome* (νομός) was applied to the jurisdictions, or districts, into which Egypt was divided.—ὁ Ἄνουβις, “the god Anubis,” a dog-headed deity of the Egyptians.—καθ’ ἑαυτοὺς ἕκαστοι, “each community by themselves,” i. e., some animals were held sacred by the inhabitants of one part of Egypt, and not by those of another.

24-28. ἑκατομπύλους. This, of course, is an exaggeration, either springing from the fancy of the bard himself, or resting on false information received from the Phœnician traders. One difficulty, however, still remains. The Egyptian Thebes, contrary to the usual belief, was never surrounded by walls of any kind, and, therefore, even if we consider ἑκατομπύλους in the text as equivalent to “many-gated,” still these gates or por-

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112 tals must either be those of its numerous palaces, or, what is more probable, the openings in the great circus or hippodrome that was in the neighbourhood of the city. The mention of Thebes in Homer occurs at *Il.*, 9, 381, *seqq.*—*αὐτῆς*, as if *πόλις* preceded, which is implied, in fact, in *Θήβας*.—*ἔστι δ' ἱερὰ πλείω*, “there are in it, also, numerous temples.”—*κωμηδόν*, “in villages,” i. e., several settlements are scattered over the circuit of the ancient city, but they are like so many villages, and form separate clusters or groups.—*ἐν τῇ περαίᾳ*, “on the opposite side of the Nile.” Supply *χώρα*.

29–33. *δουῖν κολοσσῶν*. These are the two statues called by the Arabs, at the present day, Shamy and Damy.—*σεισμοῦ γενηθέντος*. The destruction of the upper part of this statue has been attributed to Cambyses, by the writers of some of the inscriptions on it, as well as by some ancient authors. This seems more probable than the cause assigned by Strabo, in our text, since the temple to which the statue belonged, and the other colossi in the dromos, have evidently been levelled and mutilated by the hand of man. (*Wilkinson's Thebes*, p. 36.)—*ὡς ἂν πληγῆς οὐ μεγάλης*, “as of a slight blow.” The sound which this statue, commonly called “the vocal Memnon,” uttered, was said to resemble the breaking of a harp-string. One of the inscriptions, however, says it was like brass when struck (*ὡς χαλκοῖο τυπέντος*), and this led Wilkinson to make an experiment deserving of mention here. There is, it seems, in the lap of the statue a stone, which, on being struck, emits a metallic sound; and, in the block behind, a square space is cut large enough to admit a person, who might thus lie concealed from the most scrutinizing observer in the plain below. Mr. Wilkinson placed some peasants below, and having ascended to the lap of the statue, struck the sonorous block with a small hammer. On inquiring of the peasants what they heard, their answer was, “you are striking brass.”—It may be added, that the part of the statue which had been broken off is now carried away, and that the figure is again completed by courses of common sandstone, forming the back, neck, and head. By whom this was done has not been ascertained.

35–36. *θῆκαι βασιλέων*. These are the famous “tombs of the kings,” in which Belzoni made some of his most brilliant discoveries. The paintings, with which they are adorned within, throw great and interesting light on the manners and customs of the ancient Egyptians.—*λατομηταί*, “hollowed out of the rock.”

113 LINE 1–8. *περὶ τὰς ἑσχατιὰς*, &c. The position of these mines is about southeast from *Bahayreh*, a village opposite the town of *Edfou*, or Apollinopolis Magna, and at a distance of nearly ten days' journey from that place, in the mountains of the *Bishareeh*. The gold lies in veins of quartz, in the rocks bordering an inhospitable valley: but the small quantity which these mines are capable of producing by immense labour, added to the difficulty of procuring water, would probably render the re-opening of them, at the present day, an unprofitable speculation; and indeed in the time of Abulfeda they only just covered their expenses, and have never been worked since they were abandoned by the Arab califs. (*Wilkinson, Manners and Customs of Anc. Egypt*, vol. i., p. 233.)—*τῆς γὰρ γῆς μελαίνης οὐσος*, &c. The rock in which the veins of quartz run is an argillaceous schist.—*διαφνὰς καὶ φλέβας*, “seams and veins.”—*μαρμάρου*. What Diodorus here calls “marble” is the quartz, which is the matrix of the ore.—*πάσας τὰς περιλαμβομένας φύσεις*, “all other natural substances that throw brilliancy around,” i. e., all the most shining substances. More

literally, "that cause themselves to shine around." Middle voice. Page
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—οἱ προσεδρεύοντες, &c., "the overseers of these mining operations." Literally, "they who sit by (or near) these," &c.—κατασκευάζουσι, "elaborate."

9-11. οἱ γὰρ βασιλεῖς, &c. Diodorus, who copies this whole account from Agatharchides (*de R. M.*, p. 23), refers here to the Ptolemies, or kings of the Greek dynasty. From his remarks, however, at the close of his narrative, it appears that the mode of mining described by him was brought in by the earliest Pharaohs.—ἐτι δὲ τοὺς ἀδίκους διαβολαῖς, &c., "and those, moreover, who have become involved in false accusations, and have through resentment been thrown into prison, sometimes themselves alone, at other times," &c. If the Greek text be correct, the reference in ἀδίκους διαβολαῖς περιπεσόντας will be to persons falsely accused of offences against the royal authority, and who, in the irritation of the moment (διὰ θυμὸν), have been thrown unheard into prison. This appears to be the only intelligible explanation that can be given. Wilkinson suggests for a translation, "convicted of false accusations," but the Greek text will not admit of this.

19-23. τῆς δὲ τὸν χρυσὸν, &c., "having, by the aid of a heavy fire, roasted the hardest part of the earth containing the gold, and (thus) made it porous and brittle, they bring to bear upon it the labour of the hands," i. e., they roast the quartz in which the gold lies imbedded. The term "earth" (γῆς) is here loosely applied to the rocky matrix itself.—τὴν δὲ ἀνειμένην πέτραν, &c., "thereupon, many thousands of (these) unfortunate persons labour with iron picks on the rock (thus) softened (by the fire) and able (now) to yield to moderate labour."—καὶ τῆς μὲν ὅλης πραγματείας, &c., "an engineer, moreover, who selects the stone, and points it out to the workmen, directs the whole work." Literally, "an artificer, &c., takes the lead of the whole operation."

27-36. τυπίσι σιδηραῖς, &c., "cleave the marble-shining rock with iron chisels, bringing no skill to bear upon their labours, but mere physical strength."—πρὸς ἐπιστάτου βαρύντητα, &c., "at the harsh command and blows of an overseer."—διὰ τῶν ὑπονόμων, "through the drains," i. e., the lateral passages constructed principally for carrying off the water from the mine, and running almost horizontally. They are called *Stollen* by the German miners.—ἀναβάλλονσιν, "pile up."—ὠρισμένον μέτρον τοῦ λατομήματος, "a piece of the quarried stone of certain dimensions." More literally, "a defined size of the quarried stone."

LINE 1-6. τύπτουσι, "pound it."—ἀνὰ τρεῖς ἢ δύο, "in parties 114
of three or two," i. e., three or two persons being employed at the same hand-mill. As the number was more commonly three than two, the greater numeral precedes. Observe the distributive force of ἀνά. There is no peculiar form in Greek for distributives. To express their meaning, sometimes the cardinal numbers compounded with σύν are used; sometimes the prepositions ἀνά, κατά, &c.—πρὸς τὴν κώπην, &c., "grind at the handle (of the same mill), reducing the size given (unto them) to the form of the finest flour."

7-12. οἱ τεχνῖται, "the master workmen."—πρὸς τὴν ὅλην ἄγουσι συντέλειαν, "carry it away to undergo the final process."—ἐπὶ γὰρ πλατείας σανίδος, &c., "for they rub the pulverized stone upon a broad table a little inclined, pouring water upon it (at the time)." More literally, "for they rub the marble (thus far) operated upon," &c.—τὸ μὲν γεῶδες αὐτῆς, "the

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114 earthy matter contained in it."—διὰ τῶν ὑγρῶν, "by the fluid particles," i. e., the water poured upon it.—τὸ δὲ χρυσίου ἔχον, "while that which contains gold."

15-29. σπόγγοις ἀραιοῖς, &c., "pressing upon it lightly with fine sponges," i. e., gently applying fine sponges.—τὸ χαῦνον καὶ γεῶδες, "the light and earthy substance."—παραλαμβάνοντες μέτρῳ καὶ σταθμῷ, "having taken away by measure and weight."—μίξαντες δὲ κατὰ τὸ πλῆθος, &c., "and then, having mixed together in a certain proportion," &c.—προσεμβάλλονσιν, "they throw these in together with it."—ψυγῆναι, from ψύχω.—τῶν μὲν ἄλλων, "of the other substances," referring to the lead, salt, and other ingredients that had been thrown in to promote the fusion and refining of the gold.—ὀλίγης ἀπουσίας γεγεννημένης, "a slight diminution (in quantity) having taken place."—ὥς ἂν καταδειχθεῖσα, "as having been (originally) established."

31-36. ἐπὶ τὴν ἐπιμέλειαν ταύτην, "for this purpose." More literally, "for this object of his care."—τῆς λίμνης, "the lake (Mareotis)."—τῇ εὐστοχίᾳ τῆς ὀμμοτομίας, "by the accurate direction of the line of streets."

115 LINE 2-10. διὰ τοῦ μεγίστου πελάγους, "over a very wide expanse of sea." The Etesian, being northern, winds, blew over a large portion of the Mediterranean, before reaching Egypt.—μεγάλης λίμνης, alluding again to the Lake Mareotis.—ἦγε πλατεῖαν, "he drew a broad avenue." Supply ῥύμην.—κατασκευαῖς, "structures."

16-21. βάρος τῶν ἔργων, "solidity of the work."—κατασκευαῖς, "erectiōns."—τῶν κατὰ τὴν οἰκουμένην. Supply πόλεων.

26-35. οἱ Αἰθίοπες κακόβιοί τε, &c., "the Æthiopians both lead hard lives, and are for the most part devoid of clothing."—χρῶνται, "they use (for food)."—χρῶνται τόξοις, "make use of bows."—κεκρίκωνται τὸ χεῖλος, &c., "insert a brazen ring into the (lower) lip of the mouth." Literally, "ring with a brazen ring the," &c.

116 LINE 1-10. τῶν προβάτων αἰγοτριχούντων. They wear no garments made of wool, since their sheep have hair like goats, instead of wool.—οἱ δὲ, "some (of them)."—ἡ τρίχινὰ πλέγματα εὐφῆ, "or coverings made of hair, of a fine texture."—θεὸν δὲ νομίζουσι, &c., "they believe also in a twofold deity, the one immortal, and that this one is the author of all things; the other mortal, being a nameless kind of being, and not clear to comprehend." For a literal translation, supply εἶναι with θεόν. "They think that there is a god, in part immortal," &c. We have here a gross kind of Dualism, suited to the conceptions of a barbarous race.—ὥς δ' ἐπιτοπολὺν, "and for the most part."—θεοὺς νομίζουσι, "they regard as gods." Literally, "they consider to be gods." Supply εἶναι.—περιχέαντες ὕαλον, "having poured around them a transparent kind of resin." The reference cannot, by any possibility, be to glass. Such a version would be totally inconsistent with the barbarous habits of the race. The meaning here given to ὕαλος approximates very closely to its primitive acceptation, namely, any clear or transparent substance, such as crystal, amber, &c.—κύκλῳ τῶν ἱερῶν, "round about the temples."—ἡ ἀρετῇ, "or for superiority."

12-21. διελθεῖν, "to treat."—τὰ γὰρ περὶ Κυρήνην. Supply μέρη.—ἔτι δὲ τὴν μεσόγειον, &c., "and, still farther, the interior of the country in this quarter."—τὰ νεύοντα μέρη, "the regions that incline," i. e., look.—μετέχοντες καὶ τῆς παραλίας, "having a share also of the sea-coast."—τῶν ὁμοειδῶν, "the other tribes of the same race (with themselves)." Governed by πρό in composition.

28-36. οὐτε τοῦ δικαίου, &c., "and having no regard for, or Page
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conception of, what is just."—τὰ παρατυχόντα, "whatever they meet with." Literally, "the things that have (anywhere) come in contact with them."—καὶ τὸ τῶν ἐπιτηδευμάτων, &c., "and zealously indulging in their savage habits." The expression τὸ τῶν ἐπιτηδευμάτων ἄγριον is equivalent, in fact, to ἄγρια ἐπιτηδεύματα.—ἐστὶν οἰκείος, "is in unison with."

LINE 5-7. στοχαζόμενοι τοῦ προτερεῖν, &c., "aiming merely 117
at outstripping their foes by their agile movements," &c.—δια-
πεπονηκότες τῇ μελέτῃ, &c., "having improved, by practice and constant
habit, the advantages of nature."

11-16. γεώδης, "rich."—σιτοφόρος, "a grain country."—εὐχρηστίαν
παρεχομένους, "affording convenient uses," i. e., convenient and useful rivers.
—ναματιαίων ὑδάτων, "of running waters."—ἐστιν, for ἔξεστιν.

21-22. ὥς ἂν τῆς εἰς μεσόγειον, &c., "since the region, that stretches
inward, has throughout its whole extent a continued row of sand-hills."—
ἐφ' ὅσον δὲ σπανίζει ἐπὶ τοσούτον πληθύνει, "as great, moreover,
as is the scarcity even so great (on the other hand) is the abun-
dant."

31-34. περιγραφούσης κύκλον, "describing a (kind of) circle." The
peninsular merely approached to a circular shape.—ἡ ἀκρόπολις. Supply
ἦν.—ὄφρως ἱκανῶς ὀρθία, "a hilly brow of considerable elevation." More
literally, "sufficiently high," i. e., for the purposes of a citadel.

LINE 1-11. οἱ τε λιμένες, &c., "both the harbours, and in par- 118
ticular the one called Cothon." Carthage had two harbours, the
outer and inner one. The inner harbour was named Cothon.—νησίον περι-
φερὲς, &c., "a small circular island, surrounded by a canal."—νεωσοίκους,
"arsenals." These were, in fact, arsenals and dockyards combined, con-
sisting of large covered buildings, capable of containing two hundred and
twenty vessels of war, and having arsenals in the upper stories. (Appian,
Pun., 96.)—λαόν, "a body of followers."—οὕτω δ' εὐτυχῆς, &c., "so flour-
ishing, moreover, did both this colony prove for the Phœnicians, and also that
sent as far as the other coast of Spain, and the part beyond the Columns of
Hercules (in particular)." The meaning is, that not only Carthage proved
a flourishing settlement, but also Carthago Nova, on the Mediterranean
shore of Spain, and in particular Gades, on the Atlantic coast.—ἐνείμαντο,
"appropriated unto themselves."—ὅσῃ μὴ νομαδικῶς, &c., "as much as
it was possible to inhabit not in a nomadic manner," i. e., which admitted
of any other than a pastoral, and, of course, wandering mode of life: οἶόν
τ' ἦν is the same as ἐξῆν.—αὐτοὺς, referring to the Romans.

12-20. αὐτῶν, referring to the Carthaginians.—τοῦ ὑστάτου πολέμου.
The third Punic war, one of the three referred to in the previous paragraph.
—ἐν τῇ πόλει, "in their own city," i. e., Carthage.—καταπελτικὰ ὄργανα,
"catapultas." Literally, "catapultic engines."—ὥς οὐ πολεμηθήσονται,
"(thinking) that by doing this they will not be warred upon again by the
Romans." We have already remarked, that in order to seize the full sense of
ὥς with a participle, as in the present instance, we must in translating
insert some word or clause.—κρινέντος δὲ πάλιν, &c., "a renewal of hos-
tilities, however, having again been determined on." Strabo here leans to
the Roman side of the question. The truth was, that, after they had been
stripped of nearly all their resources by their victorious foes, the Carthagi-
nians were told that they must leave their city, and found one in the interior

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118 of Africa, at a distance of not less than ten miles from the sea. This stroke of perfidy gave rise to the third Punic war, which closed with the fall of Carthage.

21-39. *συνεστήσαντο*, "they set on foot."—*ἀνεφέρουντο*, "were laid up," i. e., made and stored up in the arsenal.—*πεπηγότες*, "well-compacted."—*βέλη καταπελτικά*, "catapultic javelins," i. e., large iron javelins intended to be thrown from catapultas.—*τρίχα*. The ropes for managing the catapultas were made out of human hair, the Romans having stripped the Carthaginians of the proper materials.—*καταφράκτους*, "completely equipped."—*φρουρουμένον*, "being blockaded (by the Romans)."—*ἔλη γὰρ ἦν ἀποκειμένη παλαία*, "for a quantity of old naval timber was lying stored up."—*προσεδρεῦον*, "plied the work."—*ἔάλω*, from *ἀλίσκω*, in a passive sense.

HISTORY AND BIOGRAPHY.

119 LINE 1-3. *οἱ ἐν ἄστει*, "those in the city," i. e., the Athenians.

Whenever the reference is to Attic affairs, and the term *ἄστυ* is thus employed, the allusion is to the city of Athens.—*πολεμοῦντες ἐξέκαμον*, "were wearied out with waging war."—*νόμον ἔθεντο*. Observe the force of the middle. A legislator is said *τιθέναι νόμον*, because he does it for others; but a people are said *τίθεσθαι νόμον*, because they do it for themselves.—*μήτε γράφαι τινὰ, &c.*, "that no one either propose in writing, or recommend by word of mouth, for the time to come, that it is incumbent on the state to lay claim to Salamis, or else that (if he do so) he be punished with death." Observe the distinction between *γράφαι* and *εἰπεῖν*. No law could be proposed to the public assembly at Athens unless it had been written on a white tablet, and fixed up, some days before the time of meeting, at the statues of the heroes called *ἐπώνυμοι*, in order that all the citizens might read what was to be proposed at their next meeting, and be able to give a more deliberate judgment thereon. Hence the expression *γράφαι* in the text. The verb *εἰπεῖν*, on the other hand, refers to an oral recommendation of any measure either in conversation or debate.

5-9. *τὴν ἀδοξίαν*, "the ignominy (of this decree)."—*δεομένους ἀρχῆς*, "only wanting a pretext." *ἀρχῆς* is here equivalent to *προφάσεως*.—*αὐτοὺς*, "of themselves."—*ἐκστασιν τῶν λογισμῶν*, "an alienation of his reasoning faculties."—*λόγος διεδόθη*, "a report was circulated."—*παρὰ κινήτικῳς ἔχειν αὐτόν*, "that he was disordered in intellect." Complete and construe as follows: *αὐτὸν ἔχειν ἐαυτὸν παρὰ κινήτικῳς τὸν νοῦν*. Literally, "that he had himself in a disordered state as regarded his mind."

10-12. *ἔλεγεια δὲ κρύφα συνθεῖς, &c.*, "having composed, however, in secret, some verses in elegiac measure, and having gone over these carefully, so as to repeat them offhand." Literally, "from the mouth," i. e., from memory. We must not attach to *ἔλεγεια* anything of an elegiac tone or meaning. It refers merely to the alternating hexameter and pentameter which formed the elegiac measure, and a specimen of which is given farther on. The word *ἔλεγχος* was first applied to the alternating hexameter and pentameter in the time of Simonides. Previous to this, the measure was called, not *ἔλεγχος*, but *ἔπος*, and was used for martial themes. Plutarch, therefore, uses *ἔλεγεια* here in the earlier sense of *ἔπη*, and hence also we see why Solon, who in reality composed a kind of war-song, adopted the

measure in question.—*πιλίων περιθέμενος*, “*having placed a cap on his head*,” i. e., as if he had just returned from a journey, the cap being most commonly worn by the Greeks only on journeys. Page
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13-16. *τὸν τοῦ κήρυκος λίθον*, “*the herald’s stone*.” An elevation, from which the herald, or crier, as the case might be, was wont to make announcements to the people.—*ἐν ᾧ διεξῆλθε*, &c., “*he went over in song the elegiac poem* (which he had composed).”—*αὐτὸς ἦλθον*, “*I, even I, have just come*.” Observe the force of *αὐτὸς*, (literally, “*I myself*”), and also the instantaneous action denoted by the aorist.—*κόσμον ἐπέων*, &c., “*having composed a fair order of words, a song in place of an harangue*.” The expression *κόσμον ἐπέων θέμενος* is equivalent, in fact, to *ἐπη κοσμίως θέμενος*. This line is a pentameter, following an hexameter, the peculiar characteristic of the elegiac metre. In scanning, we must pronounce *ἐπέων* as a word of two syllables, for the sake of the metre :

κῶσμον ἔπ | ὦν, ὦδ | ἦν || ἀντ’ ἄγορ | ἦς, θέμῃν | ὅς ||

18-22. *τότε δὲ ἀσθέντος αὐτοῦ*, “*it having thereupon been sung* (by him) *on this occasion*.”—*αὐτοῦ*, i. e., *τοῦ ποιήματος*.—*προστησάμενοι τὸν Σόλωνα*, “*having placed Solon at their head*.” Observe the force of the middle.

23-28. *τὰ μὲν οὖν δημῶδη*, &c., “*the popular account, then, of the transaction is as follows*.” Literally, “*the popular ones, then, of the things that are reported* (concerning this affair) *are such* (as follows).” The expression *τὰ δημῶδη τῶν λεγομένων* is equivalent, in fact, to *τὰ ὑπὸ τῶν πλείστων λεγόμενα*.—*ἐπὶ Κωλιάδα*, “*to the promontory of Colias*.” A promontory of Attica, over against Salamis, and having on it a temple of Ceres.—*καταλαβὼν*, “*having found*.” The primitive meaning of the verb is, “*to come suddenly*” or “*unawares upon any one*.”—*κελεύσοντα*, “*to bid*.” The future participle indicating intention or purpose.

LINE 2-7. *τὴν ταχίστην*, “*instantly*.” Supply *ἔδον*.—*τῷ πλοίῳ*, referring to the vessel in which the pretended deserter had come.—*τῶν δὲ νεωτέρων*, &c. The order of construction is as follows : *προσέταξε δὲ τοὺς μηδέπω γενειῶντας τῶν νεωτέρων παίζειν καὶ χορεύειν πρὸς τῇ θαλάσῃ*, &c.—*τοῖς ἐκείνων*, “*which belonged to the former*,” i. e., to the women. Supply *οὔσι*.—*σκενασαμένους*, “*having arrayed themselves*.” 120

10-14. *ὑπαχθέντες*, “*having been lured on*.”—*ἐξεπήδων ὡς ἐπὶ*, &c., “*leaped forth* (from the vessel), *thinking that they did so merely in a contest with one another for the possession of women*.” The expression *ὡς ἐπὶ γυναικας*, &c., is equivalent to *νομίζοντες ἐκπηδᾶν ἀμιλλώμενοι*, &c.—*ὥστε μηδένα διαφυγεῖν*, “*so that* (in the conflict which ensued) *not one of them escaped*,” &c. Supply after *ὥστε* the words *ἐν ταύτῃ τῇ ἀμίλλῃ*, or something equivalent.—*νῆσον*. Salamis.—*εὐθύς ἔχειν*, “*straightway held it as their own*.”—*ἄλλοι δὲ ἄλλον τινὰ τρόπον*, &c., “*others, however, say that the capture* (of the island) *took place after another kind of way*.” The words *ἄλλοι δὲ* refer back to *τὰ μὲν δημῶδη* as their protasis.

16-20. *φυλῆς μὲν ἦν*, &c., “*was of the tribe Antiochis, but, as to his borough, of Alopēce*.” The Attic tribes (*φυλαί*) were ten in number ; and these ten were subdivided unevenly into one hundred and seventy-four boroughs.—*οὔσιας αὐτοῦ*, “*his private resources*.”—*λόγοι*, “*accounts*.”—*οἱ μὲν, ὡς ἐν πενίᾳ*, &c., “*some, that he passed all his days in rigorous poverty*,” &c. The particle *ὡς*, with the genitive absolute, after verbs of thinking, feeling, declaring, &c., stands in the place of the accusative with

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120 the infinitive. (*Viger, Id.*, p. 458, *Glasg. ed.*)—πολὸν χρόνον ἀνεκδότους, &c., “*who were for a long time not given in marriage from utter poverty*,” i. e., utter want of means to supply anything like a dowry.

21-25. πρὸς δὲ τοῦτον τὸν λόγον, &c., “*to this report, however, though uttered by many individuals, Demetrius the Phalerean setting himself in opposition, both declares that he knows a spot of ground at Phalerum called after Aristides*,” &c. Having had the previous clause commencing with οἱ μὲν, we would naturally expect this one to begin with οἱ δὲ. Instead, however, of this, we have an adversative clause, πρὸς δὲ τοῦτον, &c.—τέθαπται, “*he lies buried*.” Observe the continued force of the perfect.—τῆς περὶ τὸν οἶκον εὐπορίας, “*of the abundance of his private means*.”—οὐ μάλα πιθανά, “*not very convincing, indeed*.”—τῆς πενίας, “*from his poverty*,” i. e., from the poverty alleged against him by others. Equivalent, in fact, to ἐκ τοῦ τῶν πενήτων ἀρίθμον.

27-29. θαυμαστὴ δέ τις ἐφαίνετο, “*wonderful, too, of its kind, appeared his equanimity, amid the changes (that took place from time to time) in the government, he being neither elated (on the one hand) by the honours bestowed upon him, and (on the other) conducting himself quietly and calmly, as regarded the reverses (which he encountered)*.” The reference is here to party changes by which offices, &c., are lost or won. With ἔχοντας supply ἐαντόν.—καὶ ὁμοίως ἡγουμένου, &c., “*and thinking, that he ought equally (in either event) to render himself useful to his country, by discharging the duties of a citizen gratuitously and without prospect of recompense, not only as regarded pecuniary benefits, but also preferment in the state*.” The genitives χρημάτων and δόξης give a nearer definition of the idea contained in προῖκα and ἀμισθί.

32-33. εἰς Ἀμφιάραον, “*relative to Amphiaraus*.” The celebrated Argive soothsayer, and one of the seven leaders of the Argive army against Thebes.—ὕπ’ Αἰσχύλῳ. In his play entitled, “*The Seven against Thebes*.”—ἐν τῷ θεάτρῳ, “*in the theatre (at Athens)*.”

121 LINE 2-5. βαθεῖαν ἄλοκα, &c., “*reaping in mind the produce of the deep furrow*.” Amphiaraus, on the score of principle and feeling, is compared to a deeply-ploughed, and, therefore, richly productive, field.—τὰ κεδνὰ βουλευματα, “*his pure resolves*.”—ἀπέβλεψαν, “*turned away from other objects*.”—ὥς ἐκείνῳ μάλιστα, &c., “*as if this virtuous character suited him most of all*.”—The three lines quoted from Æschylus, in the text, are scanned as follows :

οὐ γάρ || δόκειν || δικάϊ | ὅς, ἀλλ’ || εἶναϊ | θελεῖ, ||
βαθεῖ || ἄν ἄλῳ || κᾶ διᾶ || φρένός || κάρπου || μὲνός, ||
ἀφ’ ἧς || τὰ κεδν || ᾧ βλάστ || ἀνεῖ || βούλεϋ || μάτᾱ. ||

They are all Iambic trimeters acatalectic.

6-11. οὐ μόνον δὲ πρὸς εὐνοίαν, &c., “*most firm was he, moreover, in making opposition, not only to the dictates of friendship and favour, but also to those of resentment and hatred, in behalf of what was just*,” i. e., in the cause of justice, Aristides forgot alike friend and foe, favour and injury.—μετὰ τὴν κατηγορίαν, &c., “*the judges not feeling inclined, after the charge (had been set forth by Aristides), to listen to the accused*.” Literally, “*to the one who was in danger*.”—ἀλλὰ τὴν ψῆφον, &c., “*but straightway asking for the ballot against him*.” At first, black and white pebbles (ψηφοὶ) were given to the judges, with which to express their opinion; afterward pellets of brass were employed, and finally black and white beans. Still, however, the term ψηφός was retained in its general meaning of a ballot, even when

beans were used as such.—*ἀναπηδήσας τῷ κρινομένῳ, &c., “to have leaped up, and, together with the person who was getting tried, to have entreated them that the latter might be heard, and might enjoy the privileges of the laws.”* Literally, “might meet with,” i. e., at their hands. Page
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13-25. *κρίνων, “when dispensing justice.”—πολλὰ τυγχάνει, &c., “happens to have done many injuries to Aristides.”* To some verbs, which merely express subordinate definitions of an action, the Greeks add the participle of the verb which expresses the principal action.—*πασῶν δὲ τῶν περὶ αὐτὸν, &c., “of all the virtues of his character, however, his justice especially afforded a (clear) perception (of itself) to the people at large, on account of its exercise being most constant, and most common in its effects unto all,”* i. e., on account of the advantages which the people at large derived from its constant and unlimited exercise.—*ἄνῃρ πένης καὶ δημοτικὸς, “although a poor man, and a plain republican.”—τὸν Δίκαιον, “namely, the Just.”* Put in apposition with *προσηγορίαν*.—*ὁ τῶν βασιλέων, &c., “what no one of the kings and tyrants (mentioned in history) was ever emulous of obtaining; on the contrary, they took delight in being surnamed,”* &c. *ὁ*, at the beginning of this sentence, is equivalent to the Latin *id quod*, and refers to the clause that precedes.—*Πολιορκηταὶ καὶ Κεραυνοὶ, &c.* The allusion here is to the surnames of various ancient monarchs: *Demetrius Poliorcetes*, son of Antigonos; *Ptolemy Ceraunus*, King of Macedonia; *Seleucus Nicator*, King of Syria; *Pyrhus, the Eagle*, King of Epirus; and *Antiochus Hicraz*, brother of Seleucus Callinicus.

28-36. *τὴν ἐπωνυμίαν, “his surname,”* i. e., the Just.—*τῇ νίκῃ, “their victory,”* i. e., the successful issue of the war with the Persians.—*ἤχθετο, “took umbrage at.”—ὄνομα τῷ φόβῳ, &c., “having given ‘a fear of tyranny’ as a name to their envy of his glory,”* i. e., having assigned, as a pretext for their conduct towards him, the dread of his becoming too powerful, and crushing their liberties.—*δι’ εὐπρέπειαν, “for the sake of a becoming name.”* Literally, “for the sake of what was becoming.”—*ὄγκον καὶ δυνάμειος, &c., “an humbling and restricting of pride and power too burdensome (for the state to endure).”—γραφόμενων οὖν τότε, &c., “while the shells were therefore getting inscribed on that occasion,”* i. e., the occasion of the banishment of Aristides. The voters wrote on shells the name of the person they wished to have banished, and six thousand votes accomplished the object. The banishment imposed by this singular process was, however, only for ten years.

LINE 1-4. *καὶ παντελῶς ἀγροίκων, “and altogether boorish class.”—ὥς ἐνὶ τῶν τυχόντων, “as if to one of the ordinary kind of persons.”* He did not know Aristides, but took him for an ordinary person, and one of the common class of citizens.—*ὅπως Ἀριστείδην ἐγγράψει, “that he will write upon it (the name) Aristides.”—μή, “whether.”* Equivalent here, as often elsewhere, to the Latin *num*—*αὐτῷ*. The more common form of expression would be *αὐτὸν*, giving *ποιέω* a double accusative. Later writers, however, sometimes allow themselves, in a case like the present, the dative of the person, as marking the more distant object. 122

6-10. *ταῦτ’ ἀκούσαντα. Supply λέγεται (“it is said”) at the beginning of this sentence.—μηδένα καιρὸν, &c., “for no occasion to befall the Athenians,”* i. e., no crisis to come upon them.

12-16. *ἐτέλουν, “were accustomed to pay.”—καὶ Λακεδαιμονίων ἡγουμένων, “even while the Lacedæmonians had the lead,”* i. e., stood at the head of the Grecian confederacy, or, in other words, held the Hegemony.—

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122 ταχθῆναι δὲ βουλόμενοι, &c., "wishing, however, their proportion to be fixed for each, city by city." More literally, "to be assigned unto each."—χώραν τε καὶ προσόδους, &c., "having inspected both situation and revenues, to determine the quota to be paid by each community, according to its rank and resources." More literally, "to determine for each what was according to rank and ability."

18-25. τρόπον τινὰ, "after a manner," i. e., in some respect.—ἐπ' αὐτῷ μόνῳ, "in his hands alone," i. e., under his sole direction.—πένης μὲν ἐξῆλθεν, &c., "went forth a poor man, but returned still poorer," i. e., went forth from Athens, to enter upon these his public duties.—τὴν ἐπιγραφὴν τῶν χρημάτων ποιησάμενος, "having made the (requisite) valuation of property."—τὸν ἐπὶ Κρόνου βίον, "the mode of life led in the days of Saturn," i. e., in the golden age.—τὸν ἐπ' Ἀριστείδου φόρον, "the tax paid in the time of Aristides," i. e., by virtue of his arrangements.—εὐπομίαν τινὰ τῆς Ἑλλάδος, &c., "colling it a kind of good fortune on the part of Greece; and, especially, since after no long time it was doubled, and then again trebled," i. e., by another power at the head of the confederacy, namely, Athens. With διπλασιασθέντος supply φόρον.

27-30. Ἀριστείδης εἰς τὸ ἄρχειν, &c., "Aristides having placed his country on a firm basis, for the ruling over so many communities, remained himself in his (original) poverty." It was principally through the influence of Aristides that Athens obtained the Hegemony, or head of the confederacy.—τὴν ἀπὸ τοῦ πένης εἶναι δόξαν, "the glory arising from his being a poor man."—τῆς ἀπὸ τῶν τροπαίων, "than that resulting from his trophies," i. e., the victories he had won.—δῆλον δ' ἐκεῖθεν, "now this is manifest from the following circumstance."

31-35. ὁ δαδοῦχος, "the torch-bearer." One of the highest sacerdotal dignitaries at the mysteries of Eleusis.—ἐπεὶ περὶ ὧν ἐγράψαντο, &c., "when they had accused him, with no great force, respecting the things about which they had brought their charge, went on to mention to the judges a circumstance unconnected with the indictment, of the following nature." The expression περὶ ὧν ἐγράψαντο is for περὶ τῶν ἃ ἐγράψαντο.—τούτῳ πῶς οἴεσθε, &c., "how do you suppose his affairs stand for this man at home, when you see him," &c., i. e., how do you think he must live in private, when you see the poverty-stricken garb in which he appears in public. The full expression for τὰ κατ' οἶκον ἔχειν is τὰ πράγματα κατ' οἶκον ἔχειν ἑαυτά.

123 LINE 1-5. τὸν ριγοῦντα φανερώς, &c., "that he, who shivers from cold in public, suffers also from hunger at home." The expression τὸν ριγοῦντα φανερώς refers to the circumstance of Aristides' poverty-stricken appearance, and is equivalent, in fact, to τὸν οὕτω φαῦλον τριβώνιον ἀμπεχόμενον, "that he who wears so wretched an old cloak."—τοῦτον, ἀνεψιδὸν αὐτῷ ὄντα, περιορᾷ ἐνδεόμενον, "allows this man, who is his own cousin, to feel the pressure of want." Literally, "neglects (or overlooks) this man . . . being in want."—πολλὰ κεχρημένος τῷ ἀνδρὶ, &c., "although he has, in many things, availed himself of the services of the man, and has often derived advantage from his influence with you."

7-13. ἐπὶ τούτῳ μάλιστα, "at this most of all."—καὶ χαλεπῶς πρὸς αὐτὸν ἔχοντας, "and incensed at him." For a literal translation supply ἑαυτοὺς after ἔχοντας.—ὅτι πολλάκις αὐτοῦ πολλὰ καὶ δίδοντας, &c., "that although he (Callias) on many occasions, both offers to give and requests (Aristides) to receive many things, the latter was unwilling (to take), making

answer, that it becomes him more to be proud of his poverty, than Callias of his wealth."—τῷ Καλλίᾳ, "in favour of Callias."

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16-20. οὕτω παράφορος, "so powerfully borne away."—καὶ ἐραστής, "and so enamoured." Supply οὕτω from the previous clause.—τοὺς βαρβάρους, referring to the Persians.—σύννοους ὀραῖσθαι, &c. We have here the nominative with the infinitive, on account of the nominative νέος preceding with ὥστε. The whole clause, therefore, may be rendered as follows: "that, while still quite young, he was seen to be of thoughtful mood, keeping for the most part by himself, and took no rest of nights," &c.

26-33. Θεμιστοκλῆς δὲ ἀρχήν, &c., "Themistocles, however, (regarded it) as a beginning merely of greater conflicts."—ἐαυτὸν ἤλειφεν, "he kept preparing himself." Literally, "he kept anointing himself." A metaphor borrowed from gymnastic exercises, the athletes always anointing their bodies before engaging in the contest.—καὶ πρῶτον μὲν τὴν Λαυριωτικὴν, &c., "and, in the first place, the Athenians having a custom of distributing among themselves the Laurian revenues from their silver mines (in that quarter)," i. e., the revenues of their silver mines at Laurium. The mines of Laurium were in the neighbourhood of the promontory of Sunium.—τὴν διανομὴν ἐύσαντας, &c., "to give over this distribution (among themselves) and construct," &c. Observe the force of the aorists, implying that this ought to be done without delay.

LINE 1-7. ἤκμαζε γὰρ οὗτος, &c., "for this war was prosecuted (at that time) with the greatest vigour (of any) in Greece." 124

—Ἢι, "on which account." Supply αἰτία. When not beginning a sentence, Ἢι becomes ἦ.—οὐ Δαρεῖον, &c., "not holding up before them (for the purpose of inspiring terror) Darius or the Persians, for these were far away, and afforded no very sure grounds of alarm, as (only) intending to come," i. e., and did not as yet excite much real alarm, while they only intended to come, but were not actually present. The literal meaning of ἐπισείω is to brandish some terror-inspiring object before one, as a Gorgon's head, a lash, &c.—ἀποχρησάμενος εὐκαίρως, "having dexterously availed himself."—ἐπὶ τὴν παρασκευήν, "for the purposes of the intended equipment."

10-15. τὴν πόλιν, equivalent here to τοὺς πολίτας.—τὰ περὶ αὐτὴν, "in their land forces."—ἀξιομάχους, "a match," as if πολίτας, not πόλιν, preceded, the reference being more to the idea implied in πόλιν than to the grammatical form of the word.—τῇ δὲ ἀπὸ τῶν νεῶν ἀλκῇ, "but, with the strength resulting from their ships."—ἀντὶ μονίμων ὀπλιτῶν, "in place of firm land forces," i. e., soldiers fully armed and firmly enduring the onset of the foe. Plato complains of the change, and contrasts the firm character of land forces with the unstable movements of naval troops, who, leaving their vessels, make some rapid inroad, but, as soon as the foe appear, retreat to their ships. (Plat. Leg., 4, p. 706, b.—Ast., ad loc.)—νανθάτας καὶ θαλαττίους ἐποίησε, "made them mariners and a seafaring people."—ὥς ἄρα Θεμιστοκλῆς τὸ δόρυ, "namely, that Themistocles, having taken away from his fellow-citizens the spear and the shield, had degraded the people of the Athenians to the rowing bench and the oar." The sword and shield were the badges of freemen, and opposed to the implements of rowers, who were slaves. Hence the figurative allusion to the comparatively degrading character, as was thought, of naval services.—συνέστειλε, equivalent to ἐταπείνωσε.

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124 19-25. τὴν ἀκρίβειαν καὶ τὸ καθαρὸν, &c., "the strictness and purity of popular government," which allows no degrading task to be exacted from a citizen.—ἔστω φιλοσοφώτερον ἐπισκοπεῖν, "let it be for some one of a more philosophic spirit (than myself) to consider." We have altered the old reading φιλοσοφώτερον. The present lection is more animated.—ὅτι δ' ἡ τότε σωτηρία, &c., "but that their preservation, in that crisis, resulted to the Greeks from the sea, and that those same galleys re-established the city of the Athenians, after it had been laid low, both the other events of the war, and (the movements of) Xerxes himself clearly testified." For πόλιν λυθεῖσαν ἔστησαν, Stephens cites, as a MS. reading, πόλιν αὐθις ἀνέστησαν. A very good lection: probably the true one.—τῆς γὰρ περὶ τῆς δυνάμεως, &c., "for although his land force remained," &c.—καὶ Μαρδόνιον ἐμποδὼν εἶναι, &c., "and he left Mardonius behind, as appears to me, to be a hindrance to the Greeks in their pursuit (of him, Xerxes), rather than with the view of actually enslaving them."

29-33. ἐπεχειρεῖ τοὺς πολίτας ἐμβιβάσειν, &c., "kept striving to prevail upon his fellow-citizens to embark," &c. More literally, "kept endeavouring to make his fellow-citizens go on board of," &c. Observe the continued action denoted by the imperfect ἐπεχειρεῖ.—καὶ τὴν πόλιν ἐπεισεν, &c., "and (at last) persuaded them to abandon their city, and meet the barbarian by sea, as far as possible from Greece."—προσεχόντων δὲ τῶν Ἀθηναίων αὐτῷ, "the Athenians thereupon attending unto him," i. e., listening to, and acquiescing in, his proposal. Supply τὸν νοῦν after προσεχόντων.—Ἀρτεμίσιον, a promontory on the northern coast of Eubœa, between the Sinus Maliacus and Sinus Pelasgicus.—τὰ στενὰ φυλάξων, "to guard the straits in that quarter."—τῶν μὲν Ἑλλήνων, &c., "the other Greeks bidding Eurybiades and the Lacedæmonians take the lead." With Ἑλλήνων supply ἄλλων.

125 LINE 2-11. ὁμοῦ τι, "nearly." Equivalent to σχεδόν.—οὐκ ἀξιούντων, "not thinking it right," i. e., worthy of themselves as a people.—παρήκε, "yielded up."—καὶ κατεπράννε τοὺς Ἀθηναίους, &c., "and strove to soften down the Athenians, by promising them, that, if they prove brave men as regards the (approaching) war, he will make the (rest of the) Greeks, for the time to come, willingly obedient unto them," i. e., he will ensure them, for the time to come, the supremacy of Greece.—τῆς σωτηρίας αἰτιώτατος τῇ Ἑλλάδι, "the chief cause of its safety unto Greece."—εὐγνωμοσύνη, "in noble-mindedness," i. e., in a noble surrender of their rights for the good of their country.—περιγενομένους, "having proved superior to."

12-19. αἱ δὲ γενόμεναι τότε, &c., "the battles, it is true, that took place, on that occasion, against the vessels of the barbarians, in the neighbourhood of the straits, afforded no sure means of judging with regard to the general result; still, however, by the experience (gained in them), they very greatly benefited the Greeks, (now) taught by their own exertions, in the very midst of danger itself, that neither numbers of ships nor ornamental and splendid appendages to the prow," &c. Literally, "ornaments and splendours of prow-appendages." The ἐπίσημα were not ensigns or streamers, as some erroneously suppose, but figures and other ornaments either attached to, or painted on, the sides of the vessels towards the prow.—ἐπ' αὐτὰ τὰ σώματα φέρεσθαι, &c., "to rush against the very bodies of the foe, and, having grappled with, to contend strenuously against, them." Observe the middle voice in φέρεσθαι, literally, "to bear themselves."

21-24. ὃ δὲ καὶ Πίνδαρος, &c., "Pindar, also, having perceived this,"
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appears to have expressed himself not badly, in relation to the battle at Artemisium, 'where' (to quote his own words) 'the sons of the Athenians laid the bright foundation of their freedom.'" The relative δ , beginning the clause, is equivalent here to τοῦτο.—οὐ κακῶς, stronger than the simple εὖ would have been.—ὅτι. Poetic form for οὐ.—παῖδες Ἀθηναίων, equivalent to Ἀθηναῖοι, but intending to indicate here, that the sons who fought the battle proved themselves worthy of the fame of their fathers.—ἐβάλοντο. Observe the force of the middle, expressed in our version by the pronoun "their." Literally, "laid for themselves."—φαεννάν. Doric for φαεννήν.—τὸ θαρρῆν, "confidence," i. e., intrepid courage.

27-36. καίπερ τῶν Ἀθηναίων, &c., "although the Athenians entreated them to march into Boeotia, and meet the foe there in front of Attica." Observe the peculiar construction εἰς τὴν Βοιωτίαν ἀπαντῆσαι, where two verbs are required in translating.—ἀλλὰ τῆς Πελοποννήσου περιεχομένων, &c., "but (all) having their thoughts engrossed with the Peloponnesus, and being desirous of collecting," &c. Literally, "but having themselves (i. e., their thoughts) round about the Peloponnesus."—καὶ διατειχιζόντων, "and being engaged in drawing a wall across."—ἄμα μὲν ὀργὴ τῆς προδοσίας, &c., "both anger at this abandonment took possession of the Athenians, and also dejection and despondency at having been left alone (by all)." Literally, "and at the same time dejection and despondency (seized them), having been left alone."—μάχεσθαι οὐ διανοοῦντο, "they had no idea of fighting."—στρατοῦ, referring to the Persian force.—τὴν πόλιν ἀφέντας, &c., "namely, to abandon their city and keep to their ships."

LINE 2-8. ὥς μήτε νίκης δεόμενοι, &c., "as neither wanting a (dearly-bought) victory on the one hand, nor, on the other, regarding that as preservation which compelled men to abandon both the temples of the gods and the tombs of their fathers." Supply ἀνδρῶν with προεσμένων. In a literal translation ἀνδρῶν is governed by σωτηρίαν, "nor, on the other hand, understanding (as such) a preservation of men, having abandoned (at the time) both the temples," &c.—ἐνθα δὲ Θεμιστοκλῆς, &c., "thereupon, then, Themistocles, completely at a loss how to bring the multitude over to his views by human means." The term λογισμοῖς is here equivalent to the Latin *rationibus*.—σημεῖα δαιμόνια καὶ χρησμούς, &c., "brought to bear upon them prodigies and oracles." Literally, "signs from on high." The verb ἐπήγεν is figuratively applied here from the management of military engines.—καὶ κρατήσας τῇ γνώμῃ, "and having gained the day with his opinion," i. e., his opinion having been at length embraced by the people.—ψήφισμα γράφει, τὴν μὲν πόλιν, &c., "he proposes a decree, that they intrust their city into the hands of Minerva, the tutelary goddess of the Athenians." μεδεούση is here equivalent, in fact, to ἀρχούση. Coray suggests Ἀθηναίων for Ἀθηναίων.—τοὺς δ' ἐν ἡλικίᾳ πάντας, "and that all who were of age," i. e., able to bear arms.

11-14. ὑπεξέθεντο γονέας καὶ γυναῖκας εἰς Τροιζῆνα, "conveyed their parents and wives to Træzene as a place of security." Observe the idea of shelter as implied in ὑπό in composition, and also the force of the middle.—καὶ τῆς ὀπώρας λαμβάνειν, &c. The order of construction is as follows: καὶ ἐξεῖναι τοὺς παῖδας λαμβάνειν τῆς ὀπώρας πανταχόθεν.

17-24. τοῖς μὲν οἰκτον, &c. The order is, τὸ θέαμα παρείχε τοῖς μὲν οἰκτον, τοῖς δὲ θαῦμα τῆς τόλμης.—προπεμπόντων. Supply τῶν πολιτῶν.—αὐτῶν δ' ἀκάμπτων, &c., "and they themselves, unmoved by the lamentations and tears of their wives, and the embraces of their children, crossing over to the island (of Salamis)."—τῶν πολιτῶν ἔλεον εἶχον, "excited the

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compassion of their fellow-citizens."—*ἦν δέ τις καὶ ἀπὸ τῶν ἡμέρων, &c.*, "there was also a touching kind of affection displayed on the part of the tame and domesticated animals." The same as, *ἦν δὲ γλυκυνυμία ἀπὸ τῶν ἡμέρων . . . ἐπικλῶσα τὸν θυμόν*.—πόθου, "every demonstration of regret."—*συμπαραθεόντων*, "running along by the side of."—*ἐμβαίνουσι*, "while preparing to embark."

26-29. *τὴν ἀπ' αὐτοῦ μόνωσιν*, "the being abandoned by him."—*ἐμπεσεῖν εἰς τὴν Σαλαμίνα, &c.*, "to have fallen, on reaching the shore of Salamis, and having fainted (through exhaustion), to have instantly died."—*οὐ καὶ τὸ δεικνύμενον, &c.* The order is, *οὐ τάφον λέγουσιν εἶναι τὸ δεικνύμενον ἄχρι νῦν καὶ καλοῦμενον Κυνὸς σῆμα*.

31-36. *ταῦτα δὲ μέγала τοῦ Θεμιστοκλέους*, "now the following are distinguished actions on the part of Themistocles." The particle *δὲ* here, like *jam* in Latin, is employed in continuation of a discourse, and serves at the same time to excite attention.—*μαλακοῦ δὲ περὶ, &c.*, "but being timid as regarded the approaching danger."—*αἶρειν*, "to weigh anchor." Supply *τὰς ἀγκύρας*.—*τὸ πεζόν*. Supply *στράτευμα*.—*ὅτε καὶ τὰ μνημονεύμενα, &c.*, "on which occasion they say that those memorable words were uttered by him."

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LINE 2-5. *τοὺς προεξανισταμένους ῥαπίζουσι*, "they chastise those who rise up (to start) before the time." The officers termed *agonothetæ* had the right of inflicting corporeal punishment for any violation of the rules of the games.—*τὴν βακτηρίαν*. Compare note on page 41, line 20-25.—*πάταξον μὲν ἄκουσον δέ*. Compare note on page 41, line 20-25.

7-17. *ἀνῆγεν αὐτὸν ἐπὶ τὸν λόγον*, "gradually brought him over to his way of thinking." Observe the force of the imperfect in denoting continued and gradual action.—*ὥς ἀνὴρ ἄπολις οὐκ ὀρθῶς διδάσκει, &c.*, "that a man without a city does not rightly teach those who have one, to leave it, and abandon their native country," i. e., has no right to advise others to leave their cities, &c. With *τοὺς ἔχοντας* supply *πόλιν*. Themistocles is called *ἄπολις*, because Athens had been deserted by its inhabitants, and was now in possession of the foe.—*ἐπιστρέψας τὸν λόγον*, "having directed his remarks unto him."—*καταλελοίπαμεν*, perf. mid. of *καταλείπω*. The perfect shows the action to be past, but the effects to be still continuing.—*ἀψύχων ἕνεκα*, "for the sake of mere inanimate objects."—*πόλις δ' ἡμῖν ἐστὶ μεγίστη, &c.*, "and yet we still have a city, the greatest of the Grecian ones, these two hundred galleys, namely, which now stand as auxiliaries by your side, if you are willing to be saved by means of them."—*εἰ δ' ἂν πῖτε δεύτερον, &c.*, "if, however, ye shall depart, having a second time abandoned us." Observe the Attic usage in *ἂν πῖτε*, where the present has the force of the future. The allusion in *δεύτερον προδόντες* is to the passage that begins on page 125, line 29, *μηδενὸς δ' ὑπακούοντος, &c.*—*τις Ἑλλήνων*, "some one of the Greeks." More expressive than *οἱ Ἕλληνες*.—*κεκτημένους*, "are in possession of."—*ἥς ἀπέβαλον*, by attraction for *τῆς ἣν ἀπέβαλον*. Themistocles threatens, that the Athenians will retire with their fleet, and found a new and more powerful state in some other quarter of Greece.

18-19. *ἐννοια καὶ δέος τῶν Ἀθηναίων*, "a suspicion and fear of the Athenians." Equivalent to *ἐννοια καὶ δέος μὴ οἱ Ἀθηναῖοι*.—*μὴ σφᾶς ἀπολιπόντες, &c.*, "lest they leave them on a sudden and depart." *σφᾶς* refers to the other allies.

20-24. *τὸν μὲν Θεμιστοκλέα, &c.*, "that Themistocles was discoursing
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concerning these things, from the deck, in the upper part of the ship, and that, at the same moment, an owl was seen winging its way on the right of the ships, and alighting on the top of the mast."—ἀπὸ τοῦ καταστρώματος, &c., freely, "on the upper deck of the ship."—ὁρθῆναι. The owl was sacred to Minerva, the tutelary goddess of the Athenians. Hence the peculiar significance of the omen.—τὰ δεξιὰ. Supply μέρη.—δι' ὃ δὴ καὶ μάλιστα, &c., "on which account, then, they even most of all acceded to his opinion." Literally, "added themselves," &c.

25-34. τῇ Ἀττικῇ κατὰ τὸ Φαληρικόν, &c., "bearing down upon Attica in the direction of the Phalerian promontory."—ἄθρους ὥσθη, "was seen in full force."—τῶν δυνάμεων ὁμοῦ γενομένων, "his armaments having become united," i. e., a communication having been established between his land and naval forces.—ἐξεβρύσαν οἱ τοῦ Θεμιστοκλέους λόγοι, &c., "the arguments of Themistocles quickly flowed away from (the minds of) the Greeks, and the Peloponnesians began once more to look with an anxious eye towards the isthmus, indignant that any one should recommend a different course."—εἰ τις ἄλλο, &c. The particle εἰ is here equivalent to ὅτι, as is frequently the case.—ἐδόκει δέ, "it was resolved, therefore." Literally, "it appeared good, therefore, (to the Peloponnesians)."—πλοῦς, "a sailing away," i. e., an abandonment of their present station.—εἰ τὴν ἀπὸ τοῦ τόπον, &c., "that the Greeks, having abandoned the advantage resulting from their present situation and from the straits, shall be broken up by cities, devised and arranged the famous stratagem that was executed by Sicinnus."—τῶν στενῶν. The straits between Salamis and the mainland, where the battle was afterward fought.—διαλυνθήσονται κατὰ πόλεις. Meaning, that, in case they retire to the isthmus, they will inevitably, on the approach of the foe, sail away to the defence of their respective cities.—τὴν περὶ τὸν Σίκιννον πραγματείαν. More literally, "the (well-known) stratagem relative to Sicinnus." Observe the force of the article, as indicating a well-known circumstance.

LINE 2-11. ὃν. Equivalent here to τοῦτον.—τὸν Πέρσην. 128 Xerxes.—αἰρουμένος τὰ βασιλείως, "preferring the cause of the king." Literally, "choosing for himself," &c.—ἐξαγγέλλει πρῶτος αὐτῷ, &c., "is the first to announce to him that the Greeks are preparing to flee." Literally, "is the first to announce the Greeks unto him as intending to flee."—μὴ παρεῖναι φνεῖν αὐτοῖς, "not to permit them to escape."—ἐν ᾧ, "while." Supply χρόνῳ.—καὶ τέλος εὐθὺς ἐξέφερε, "and immediately issued an order."—διακοσίαις δ' ἀναχθέντας, &c., "but to weigh anchor at once with two hundred, and encompass all the strait round about, and to encircle the ships of the foe as with a girdle, in order that no one of their enemies may escape out of their hands." ἀναχθέντας is the passive in a middle sense.—τὸν πόρον. The strait between Salamis and the mainland of Attica.—διαζῶσαι, from διαζώννυμι.

16-20. Φανόδημος. The author of a history of Attica, now lost.—ἧ, "where." Supply χώρα.—διείργεται τῆς Ἀττικῆς, "is separated from Attica."—Ἀκεστόδωρος. An unknown writer. Supply φησίν.—Κεράτων, "the Horns." These were two mountains opposite Salamis, on the borders of Megara and Attica.—χρυσοῦν δίφρον θέμενος, "having caused a golden seat to be placed there for himself." Observe the force of the middle.—παρασθησάμενος, "having stationed by his side." The force of the middle is again apparent.

23-26. ἐν τραγῳδίᾳ Πέρσαις, "in his tragedy of 'the Persians.'" Lit-

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128 erally, "in his tragedy, 'the Persians.'"—Ξέρξη δὲ, καὶ γὰρ οἶδα, &c., "unto Xerxes, on the other hand, and (my statement may be relied upon), for I know the fact, the number of ships was a thousand, while those distinguished for speed were two hundred and seven. This is the true computation." Literally, "thus the computation has itself." Supply εαυτὸν after ἔχει. With this computation Herodotus (7, 89) agrees, who makes the whole Persian fleet consist of one thousand two hundred and seven galleys. (Compare *Diodorus Siculus*, 11, 3.)—καὶ γὰρ οἶδα. Observe the elliptical use of καὶ γὰρ in this clause, like the Latin *etenim*.—αἱ δ' ὑπέροκοι τάχει. Equivalent, in fact, to αἱ ταχυτῆτι ἔξοχοι οὔσαι.—These three lines are Iambic trimeters, and are scanned as follows :

Ξέρξη | δὲ καὶ || γὰρ οἶδ | ᾗ χῖ || λιᾷς | μὲν ἦν ||
 νῆων | τὸ πλῆθ' || ὅς· αἱ | δ' ὑπέρ || κόμποι | τάχει ||
 ἑκάτ' | δὲς ἦ || σῶν, ἐπτ | ᾗ θ'· ὦδ' | ἔχει | λδγδς· ||

27-34. τὸ πλῆθος, "in number." According to Herodotus (8, 82), the combined Grecian fleet consisted of three hundred and eighty ships. The Athenians, however, had (c. 61) two hundred vessels manned with their own citizens. According to Æschylus (*Pers.*, 344), the whole Grecian fleet contained three hundred and ten ships.—ἀπὸ τοῦ καταστρώματος, "from the deck." Our term "deck" hardly conveys the meaning of κατέστωμα. It was, in fact, an elevated platform from which the missiles of the soldiers could be directed with more effect against the foe.—δοκεῖ δ' οὐχ ἦττον εὖ τὸν καιρὸν, &c., "now Themistocles appears to have observed and watched the time, no less carefully than the place, of battle, and not to have stationed his galleys prow to prow with those of the barbarians, before the accustomed hour had come, which always brought in a fresh wind from the sea and a swell through the straits."—πνεῦμα λαμπρὸν. Modern travellers still speak of this wind as blowing at a regular period of each day. They describe the appearance of the sky, in the quarter whence the wind proceeds, as bright and glowing like a furnace. This may serve to illustrate the epithet λαμπρὸν.

35. δ. Equivalent here to τοῦτο.—ὑλιπενεῖς οὔσας καὶ ταπεινοτέρας, "as they were shallow and lower in the water than those of their opponents." With ταπεινοτέρας supply τῶν πολεμίων.—τὰς δὲ βαρβαρικὰς, &c., "while, on the other hand, coming full against them, it caused the barbarian vessels to veer around, both projecting upward (as they did) with their sterns, and being high-roofed with their decks, and bearing down heavily, and gave their sides to the Greeks advancing fiercely against them, and attending (implicitly) to Themistocles, as to one who saw best what was advantageous for them."—καὶ παρεδίδον πλαγίας. Supply αὐτὰς. The wind and waves caused the Persian ships to veer round, and presented their sides to the attacks of the Grecian prows.—προσέχουσιν. Supply τὸν νοῦν.

129 LINE 7-10. τὸ Θριάσιον κατέχειν πεδίον, "filled the Thriasian plain." Literally, "took possession of." The Thriasian plain was situate to the northwest of Athens, near Eleusis, and was remarkable for its fertility. The procession of the initiated crossed this field, when at the celebration of the mysteries they bore the image of Iacchus from Athens to Eleusis.—ὥς ἀνθρώπων ὁμοῦ πολλῶν, &c., "as if many persons together were leading forth (in procession) the mystic Iacchus." This sacred procession, as has just been remarked, formed part of the Eleusinian celebration. It took place on the sixth day, and the statue of Iacchus was conveyed from the Ceramicus at Athens to the temple of Ceres at Eleusis,

with sacred hymns and cries of joy. The noises heard on the present occasion resembled these cries.—*Ἰακχον*. Iacchus was the name given to the god Dionysus, or Bacchus, in the Attic mysteries.—*ἐκ δὲ τοῦ πλήθους τῶν φθεγγομένων*, &c., “and that, out of the throng of those who were uttering these, a cloud appeared, arising (at first) by degrees from the ground, to bend downward again and descend upon the galleys.”—*τῶν φθεγγομένων*, referring to the *ἦχον* and *φωνήν* mentioned just before.—*ὑπονοστεῖν*. More literally, “to return.”

13-18. *καθορᾶν ἐδοξάν*, “thought they saw.”—*ἀπ’ Αἰγίνης*, &c., “coming from Ægina, and stretching out their hands in front of the Grecian galleys.”—*Αἰακίδας*, “the Æacidae,” i. e., Peleus and Telamon, sons of Æacus, and worshipped at Ægina. A vessel had been sent to Ægina by the Athenians, to implore the assistance of Æacus and his descendants. (Herod., 8, 64.)—*τοῖς βαρβάροις ἐξισούμενοι*, &c., “being made equal in number to the barbarians (by their position) in the strait,” i. e., within the contracted limits of the strait, where only a small number of vessels could be confronted against each other, the Grecian fleet became in a manner equal to the Persians.—*κατὰ μέρος προσφερομένους*, &c., “routed them, advancing (to the attack) in separate portions, and falling foul of one another, after having resisted until evening.” The Persians fought the Greeks till evening, bearing down in succession with parts of their fleet, as far as the narrow straits would permit, and in so doing frequently ran foul of each other. When evening came, however, the Greeks put them to the rout.

22-25. *ἄράμενοι*, “having gained.”—*ἥς οὐθ’ Ἑλλήσιν*, “than which no naval exploit of a more brilliant character has ever been performed by either Greeks or barbarians.”—*γνώμη καὶ δεινότητι*, “by the sagacity and talent.”

26-36. *ἀριστεῦσαι*, “bore off the palm of valour,” i. e., the Æginetæ signalized themselves most, as a community, in the fight.—*τὸ πρῶτεον*, “the highest rank for individual bravery.”—*ἀπὸ τοῦ βωμοῦ τὴν ψῆφον ἔφερον*, “bore away the billets from the altar of Neptune there.” Each commander took two billets from the altar, and was to mark on them the names of the individuals who, in their opinion, deserved the first and second prizes of valour. The solemnity of taking the billets from the altar was intended to make them give their decision with impartiality, as if in the presence of the god.—*ἐαυτὸν ἀπέφαινε*, “declared himself.” More literally, “showed,” or “indicated himself,” i. e., by what he wrote on the billet.—*θαλλοῦ στέφανον*, “namely, a crown of olive.”—*τὸ πρῶτεον*, “the best.” Literally, “the one that ranked first.”—*Ὀλυμπίων τῶν ἐφεξῆς ἀγομένων*, “that, when the next Olympic games were being celebrated.” The battle of Salamis took place in the first year of the seventy-fifth Olympiad. The circumstance here alluded to, therefore, took place in the seventy-sixth Olympiad, after an interval of about three years.

LINE 3-5. *ἐκείνον θεῖσθαι*, &c., “kept gazing upon him, and pointing him out to the strangers (who were present).”—*τὸν καρπὸν ἀπέχειν τῶν ὑπὲρ*, &c., “that he then reaped the fruit of the labours that had been undergone by him for Greece.” The dative αὐτῷ is here used for ὑπ’ αὐτοῦ.

7-9. *οὔτε λειπόμενος*, “being neither surpassed.” Literally, “left behind.”—*συνέσει*, “in intellect.”—*καὶ ταῖς πολεμικαῖς*, &c., “and while not even in a slight degree inferior to them in warlike virtues, it is surprising how much he went beyond them in political abilities, though still

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young and inexperienced in military affairs."—ἀμήχανον ὅσον, analogous to the Latin *immane quantum*.

12-18. Μήδων. Put for Περσῶν, as is often the case.—ἐπειθε, "was striving to persuade."—προέμενον τὴν πόλιν, &c., "that they, having left their city and abandoned their country, station themselves in battle array, in their ships, before Salamis, and contend manfully by sea."—τὰ ὅπλα θέσθαι. As regards the various meanings of this phrase, consult Schneider, *Ind. Xen. Anab.*, p. 537.—ἐκπεπληγμένων τῶν πολλῶν, &c., "most persons having been struck with surprise at the daring proposal." τῶν πολλῶν is equivalent here to the Latin *plerisque*.—ὥφθη διὰ τοῦ Κεραμικοῦ, &c. The order is, ὥφθη ἀνίων φαίδρὸς διὰ τοῦ Κεραμικοῦ εἰς τὴν ἀκρόπολιν.—τοῦ Κεραμικοῦ. The Ceramīcus was a large district or ward in the western part of Athens, through which the route lay to the Acropolis.—ἔππον τινὰ χαλινόν. It was customary to consecrate to some deity any implement, &c., of which one intended no longer to make any use.—τῇ θεῷ, "to the goddess there," i. e., Minerva.—διὰ χειρῶν, equivalent here to ἐν χειρσί.—ὥς οὐδὲν ἱππικῆς, &c., "as if implying that the state stood in no need of equestrian strength, at the present crisis, but of men to fight her battles by sea," i. e., stood in no need of cavalry. With παρόντι supply καιρῷ, and as regards ὥς with the participle, consult the note on page 120, line 18.

20-22. καὶ λαβὼν ἐκ τῶν περὶ, &c., "and having taken one of the shields hanging around the temple," i. e., hanging around on the inner walls. Shields taken from the foe were accustomed to be thus suspended as trophies.—οὐκ ὀλίγοις ἀρχῇ, &c., "having proved (by this) a source of confidence to not a few."

23-27. τὴν ἰδέαν οὐ μεμπτὸς, "not ill-looking in his general appearance." Literally, "not blameable in his appearance."—πολλῇ καὶ οὐλῃ τριχί, &c., "having a thick and curling head of hair." Literally, "being hairy as to his head, with much and curling hair."—φανεῖς, "having shown himself."—ἀξια τοῦ Μαραθῶνος, &c., "from henceforth to meditate and perform things worthy of Marathon," i. e., in all his designs and actions, for the time to come, to be emulous of the glory acquired by his father in the plain of Marathon. Or, in other words, to have the glory of the father reflected in the son.

28-34. ὀρμήσαντα ἐπὶ τὴν πολιτείαν, "having entered with ardent zeal on political affairs."—καὶ μεστὸς ὢν, &c., "and being (by this time) sated with," &c., i. e., tired of.—ἀνῆγε, "gradually elevated Cimon." Observe the force of the imperfect.—οὐχ ἥκιστα δ' αὐτὸν, &c., "especially, however, did Aristides, the son of Lysimachus, contribute to his advancement, perceiving the native excellence of his character."—τὴν εὐφύιαν ἐνορῶν τῷ ᾗθει. The same as ὁρῶν τὴν εὐφύιαν τὴν ἐν τῷ ᾗθει.—ποιούμεenos οἷον ἀντίπαλον, "seeking to make him a match as it were." Observe the force of the middle here, as indicating that the real motive of Aristides was not so much a regard for Cimon, as a feeling of secret hostility towards Themistocles.—ἀντίπαλον. A metaphor borrowed from gymnastic encounters.

131 LINE 1-9. Μήδων. Put for Περσῶν, as before.—οὐπω τὴν ἀρχήν, &c., "the Athenians not as yet enjoying the hegemony," i. e., the chief command or lead of the confederates.—ἐπομένων, "following the orders of."—ἀεὶ παρεῖχε τοὺς πολίτας, &c., "he always exhibited his fellow-citizens as both admirable for discipline, and far surpassing all in zeal (for the common cause)."—διαλεγόμενος, "conferring."—περὶ

προδοσίας, "respecting a betrayal (of his country)."—*βασιλεῖ*. 131
Xerxes. (Compare *Thucydides*, 1, 128, *seq.*)—*προσφερομένου*,
"bearing himself."—*πολλὰ ὑβρίζοντος*, "indulging in many acts of inso-
lent tyranny."

10-14. *ὑπολαμβάνων πρῶς, &c.*, "Cimon, receiving mildly those who were aggrieved, and conversing with them kindly, insensibly took away the hegemony of Greece (from the Spartans), not by force of arms, but by his language and manner."—*ἔλαθεν παρελόμενος*. Literally, "escaped observation in having taken away."—*τὴν Ἑλλάδος ἡγεμονίαν*. The command of the confederate forces.—*προσετίθεντο*, "kept adding themselves," i. e., kept coming over.—*μὴ φέροντες*, "since they could not endure." As a mere negation of a fact we might here expect *οὐ*. The particle *μὴ*, however, refers more particularly to what was passing at the time in the minds of the allies.

21-28. *ὅθεν*, "whence," referring as well to the Thracians as to their territory.—*ἀναστάτους ποιῶν*, "dislodging."—*παραφυλάττων*, "keeping strict watch over."—*τοὺς πολιορκουμένους*, "the besieged," referring to the Persians in Eion.—*Βούτην*. Herodotus (7, 107) calls him Boges, and states that great honours were conferred upon his surviving children in Persia.—*ἀπογνόonta τὰ πράγματα*, "having despaired of his affairs."—*ἄλλο μὲν οὐδὲν ἄξιον λόγου, &c.*, "was benefited in nothing else worth mentioning, the greatest part of the wealth in the place having been consumed together with the barbarians." The expression *ἄλλο μὲν οὐδὲν, &c.*, stands opposed to *τὴν δὲ χώραν, &c.*—*τῶν πλείστων*. Supply *χρημάτων*.

31-36. *ἤδη εὐπορῶν*, "being now possessed of abundant means."—*τῆς στρατηγίας*, referring to his command against the Persians.—*ἀ καλῶς ἀπὸ τῶν πολεμίων, &c.*, "which he had honourably gained from the enemy." The verbs *δοκῶ* and *φαίνομαι* frequently refer, among the Attic writers, not so much to what appears, as to what is actually, the case. (Consult *Hutch.*, ad *Xen.*, *Cyrop.*, p. 5.—*Dorville*, ad *Charit.*, p. 413.)—*κάλλιον*, "still more honourably."—*τῶν τε γὰρ ἀγρῶν, &c.*, "for he both removed the fences from his grounds."—*ἵνα ὑπάρχη*, "in order that it may be permitted."—*λαμβάνειν τῆς ὀπώρας*, "to take of his harvest." The genitive of part.—*δεῖπνον ἐποιεῖτο*, "he caused an entertainment to be prepared." Observe the force of the middle.

LINE 1-11. *ἐφ' ὃ*, referring to *δεῖπνον*.—*ἀπράγμονα*, "unat- 132
tended by any trouble to themselves."—*μόνοις τοῖς δημοσίοις σχολάζων*. Cimon's plan was, according to this version of the story, that the poorer class might be supported without any labour on their own part, and thus have full leisure for attending to public affairs. A most unwise and short-sighted policy!—*οὐχ ἀπάντων Ἀθηναίων, &c.*, "the entertainment was provided, not for that individual of all the Athenians, but for that one of the members of his own borough, the *Laciadae*, that wished to partake of it," i. e., not for all the Athenians who wished, but only for his own *δημοταί*. In construing, supply *τῷ βουλευμένῳ* with *τῶν Ἀθηναίων*. Theophrastus, as quoted by Cicero (*Off.*, 2, 18), gives the same explanation as Aristotle.—*Λακιάδων*. The members of the borough of *Λακία* or *Λακιάδαι*, forming part of the tribe *Æneis* (Ὀϊνής).—*εἴ τις συντύχοι, &c.*, "whenever any elderly person among the citizens met Cimon," &c. Observe the use of the optative here to denote the frequent recurrence of an action.—*τὰ ἱμάτια*, referring merely to the outer garment or cloak.—

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132 και τὸ γινόμενον ἐφαίνετο σεμνόν, "and what was thus done wore a most becoming appearance," i. e., was highly applauded by all who witnessed it.—τοῖς κομφοῖς τῶν πενήτων, "the more respectable ones of the poor." Who would have been averse, namely, to take anything openly from a giver.—σιωπῇ τῶν κερματίων, &c., "silently thrust some small change into their hands." Observe again the genitive of part.

13-19. συνέσπειλε, "repressed." Literally, "contracted," i. e., brought into a narrower compass.—Οὐ γὰρ ἀνῆκεν, &c., "for he did not quit him on his departure from Greece, but, following as it were on his very footsteps, before the barbarians could take breath and make a stand, he ravaged and subdued some parts (of his dominions), and caused others to revolt and brought them over to the Greeks, so that he entirely freed Asia, from Ionia as far as Pamphylia, from Persian arms." The reference here is to the Greek cities along the coast of Asia Minor, from Ionia, one of the north-westernmost, to Pamphylia, one of the southern, provinces.

21-27. Ἐφορος. A Greek historian in the time of Philip and Alexander. His works are lost.—Καλλισθένης. A philosopher and historian from the school of Aristotle. None of his writings have reached us.—κυριώτατον ὄντα τῆς δυνάμεως, "being commander-in-chief of the whole force."—παρὰ τὸν Εὐρυμέδοντα, "at the mouth of the Eurymedon." A river of Pamphylia.—ναῦς Φοινίσσας. The Phœnicians were at this time under the Persian sway, and their vessels formed the most efficient part of the Persian fleets.—βιάζεσθαι, "to force an engagement."

28-34. βιασθεῖεν, for βιασθείησαν.—εἰς τὸν ποταμὸν εἰσωρμίσαντο, "ran up the river and moored themselves there."—ὥς δ' Ἐφορος, "but, as Ephorus informs us." Supply ἵστορεῖ.—ἔργον δὲ κατὰ γούν, &c., "nothing, however, was done by them, on the sea at least, worthy of their great force."—ἐξέπιπτον οἱ πρῶτοι, "the foremost tumultuously disembarked."—παρεταγμένον, "drawn up in battle array."

133 LINE 1-15. μέγα μὲν ἔργον, &c., "it appeared to Cimon a difficult task to force a landing," &c. Literally, "the forcing a landing, and the leading the Greeks, &c., appeared to Cimon." &c.—κεκμηκότας, "wearied with their previous exertions." Literally, "after having laboured."—ῥώμῃ καὶ φρονήματι τοῦ κρατεῖν, "by a consciousness of strength and the pride of victory," i. e., by a conviction that what strength they had left was amply sufficient for success, considering the proof they had already given of their prowess, &c.—ἔτι θερμούς τῳ κατὰ τὴν ναυμαχίαν ἀγῶνι, "yet warm from their exertions in the naval conflict."—δεξαμένων. Supply τοὺς Ἕλληνας.—συνέστη, "ensued."—τοῖς ἀξιώμασι, "in point of rank." More literally, "for their meritorious qualities."—καθηρηκός, "having gained."—καὶ τὸ μὲν ἐν Σαλαμῖνι, &c., "and, having exceeded the victory of Salamis by a land-fight, and that at Plataea by a naval conflict, added yet another to his successes." Dacier, not understanding the meaning of Plutarch, considers the present passage corrupt, and seeks to improve it by transposing πεζομαχία and ναυμαχία. The idea, however, intended to be conveyed by Plutarch is simply this: Cimon, by his victory on the present occasion, surpassed both the sea-fight at Salamis and the land-fight at Plataea: the first, because his own naval engagement was connected with a successful battle by land; and the second, because his battle by land was connected with a victory by sea.—ἐπηγωνίσαστο ταῖς νίκαις. More literally, "contended in addition to these victories."

17-20. Κύπρω. The common text has Ὑδρω, which has no meaning.

Lubinus suggests Σύδρη, Sydra being a maritime town of Cilicia. The true reading, however, is more likely to be Κύπρω, as we have given it, since Polyænus (1, 34) informs us that Cimon, after his victory at the river Eurymedon, sailed for the island of Cyprus, having manned with Greeks the Persian vessels he had taken, and having made the crews assume Persian attire. This, of course, must have been with a view to deceive the Phœnicians.—προσβεβληκέναι, “*had run into.*”—οὐδὲν εἰδόντων βέβαιον, &c. The order is, τῶν στρατηγῶν (τούτων τῶν νεῶν) εἰδόντων οὐδὲν βέβαιον οὕτω περὶ τῆς μέζονος δυνάμεως.—ἀλλὰ δυσπίστως ἤδη, &c., “*but being by this time in a state of distrust and anxious expectation.*”—ἣ καὶ μᾶλλον ἐκπλαγέντες, “*on which account, even, having become the more easily intimidated.*”

23-27. ἔργον, “*achievement.*”—εἰρήνην. The whole story respecting this peace is a mere fable. It appears to have sprung up, or to have acquired a distinct shape, in the rhetorical school of Isocrates, and to have been transmitted through the orators to the historians. (Consult *Thirlwall's Greece*, vol. iii., p. 37, seq.)—ἵππον μὲν δρόμον, &c., “*to keep always one day's journey on horseback from the Grecian sea.*” According to another version, it was three days' journey on foot; while a third account embraced the whole peninsula of Asia Minor west of the Halys.—ἐνδον Κυανέων καὶ Χελιδονίων, “*within the Cyanean and Chelidonian isles.*” Supply νήσων. This included all the western coast of Asia Minor, and a part of the northern and southern shores. The Cyanean islands were at the junction of the Euxine and Thracian Bosphorus. The Chelidonian were off the coast of Lycia, opposite the Sacrum Promontorium.—μακρὰ νηὶ καὶ χαλκεμβόλῳ, “*with a long and brazen-prowed ship.*” By μακρὰ ναῦς is meant a long galley, or regular vessel of war; by ναῦς χαλκέμβολος, an armed vessel of any kind.—πλέειν. The regular Attic form is πλεῖν. But later writers sometimes employ the Ionic resolution. (Consult *Lobeck, ad Phryn.*, p. 221.)

28-33. πολλὰς ἀνομοιότητας πρὸς αὐτὸ, “*many inconsistencies with itself,*” i. e., many traits inconsistent with one another.—ὄντων δὲ ἐν αὐτῷ, “*but, although there were in him.*”—τοῖς παιδικοῖς ἀπομνημονεύμασιν, “*from the reminiscences of his boyhood,*” i. e., from the stories told of his boyish years.—πιεζόμενος. One MS. has πιεζόμενος, corresponding with πιεζοῦντος, which follows immediately after. But, though the use of πιεζεῖν for πιέζειν is clear enough, the employment of πιεζεῖσθαι, on the other hand, is very uncertain.—ἀναγαγὼν πρὸς τὸ στόμα, &c., “*having brought up, in contact with his mouth, the arms of the one who was pressing him hard, while clasped around his neck.*” The expression τὰ ἄμματα is borrowed from the exercise of wrestling, and is applied to the arms of an opponent thrown or clasped around one's neck, as the wrestling is going on.

LINE 1-12. οἷος ἦν, “*was enabled.*” Literally, “*was such* 134 as.” Supply, τοῖος.—ἐκείνου, “*the other.*”—γυναῖκες. Oertel conjectures κύνες, but the common reading is confirmed by two other passages of Plutarch.—ἔτι δὲ μικρὸς ὢν, “*moreover, while still small.*”—ἐν τῷ στενωπῷ. The article is here employed, as referring to a well-known story; unless, perhaps, we ought to read τῷ, the Attic form for τινι.—φορτίων, “*loaded with wares.*”—ὑπέπιπτε τῇ παρόδῳ τῆς ἡμάξης, “*was going to fall in the path of the wagon.*”—διέσχον, “*separated,*” i. e., made way for it. Supply ἑαυτοῦς.—καταβαλὼν. Supply ἑαυτὸν.—οὕτως, “*upon this,*” i. e., he lay in this posture.—ἀνακροῦσαι ὀπίσω, “*flogged back.*”

15-22. εἰς τὸ μανθάνειν, “*to the receiving of his education.*”—πλήκτρον

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134 *μὲν γὰρ καὶ λύρας, &c., "for he said, that the use of the plectrum and the lyre spoiled nothing either of the carriage or the look that became a freeman."* Supply *ἔλεγε*.—*αὐλοῦς δὲ φυσῶντος ἀνθρώπου, &c., "whereas even his intimate friends could with very great difficulty recognise the features of one while playing upon the pipe."* Literally, "of a man inflating pipes with the mouth." The reference in *αὐλοῦς* is, strictly speaking, as the plural indicates, to the double pipe. The term *αὐλός* is commonly translated "flute," but such a version will invariably lead to an erroneous idea of the term.—*ἔτι δὲ τὴν μὲν λύραν, &c., "that the lyre, moreover, speaks and sings with him that uses it,"* i. e., that the lyre does not prevent the performer from speaking, or accompanying it with a song.—*ἐπιστομίζειν καὶ ἀποφράττειν, "muzzles and obstructs (the mouth of the performer)."* We may supply, here, *τὸ τοῦ αὐλοῦντος στόμα*.

24-27. *οὐ γὰρ ἴσασι διαλέγεσθαι, "for they know not how to converse."* The Bœotians were always derided by the Athenians as a dull and unintellectual race.—*πατρῷος, "an hereditary protector."*—*ἔρριψε τὸν αὐλόν*. Minerva threw away the pipe, on seeing accidentally, by the reflection in the waters of a fountain, the distortion of her features occasioned by playing upon it.—*τὸν αὐλητὴν, "the one that played upon it."* The allusion is to the satyr Marsyas, who found the pipe which Minerva had cast away, and, having challenged Apollo to a trial of skill, was defeated and flayed alive.—*ἐξέδειρε, from ἐκδέρω*.

27-31. *τοιαῦτα παίζων, &c., "thus blending at the same time jest and earnest, Alcibiades kept both himself and the others from this branch of learning."* Literally, "thus, at the same time jesting and being in earnest," i. e., having a serious object in view.—*ὡς ποιῶν ὁ Ἀλκιβιάδης, &c., "that Alcibiades had done rightly in detesting the art of playing on the pipe," &c.* Literally, "that Alcibiades, acting rightly, had detested," &c.—*ὅθεν ἐξέπεσε κομιδῇ, &c., "and hence the use of this instrument was driven out entirely from liberal pursuits, and treated with the utmost contempt."*—*ἐξέπεσε*. Used here in its theatrical sense, as applied to actors or pieces that were driven from the stage, and equivalent to *ἐξεβλήθη*.

34-36. *ἐντυχεῖν, "to have an interview with."*—*ὅπως ἀποδώσει, &c., "how he shall render an account to the Athenians,"* i. e., of the moneys that had passed through his hands.

135 LINE 1-14. *εἴτα βέλτιον οὐκ ἦν; "were it not then better?"* *εἴτα* imparts strength to the interrogation, and indicates also a feeling of surprise on the part of the speaker.—*ἐστρατεύσατο τὴν στρατείαν, "he served in the expedition."*—*ἐν τοῖς ἀγῶσιν, "in the actions which took place."*—*ἡρίστευσαν, "signalized their valour."*—*τραύματι περιπεσόντος, "having met with a wound."* More literally, "having fallen in with a wound."—*μάλιστα δὴ προδήλως, "most manifestly on that occasion."*—*μετὰ τῶν ὅπλων*. Alcibiades would otherwise have lost his shield among these, which would have been regarded as a great disgrace.—*ἐγίνετο μὲν οὖν, &c., "the prize of valour, therefore, belonged on the justest grounds to Socrates."*—*τῷ Ἀλκιβιάδῃ περιθεῖναι τὴν δόξαν, "to invest Alcibiades with this honour."* *περιθεῖναι* is a figurative expression, borrowed from the operation of crowning.—*τὸ φιλότιμον ἐν τοῖς καλοῖς αὐτοῦ*. The order is, *τὸ φιλότιμον αὐτοῦ ἐν τοῖς καλοῖς, "his ambition in what was honourable."*—*πρῶτος ἐμαρτύρει, &c., "was the first to testify in his favour, and to entreat the (Athenian commanders)," &c.,* i. e., to bear witness to

his valour, and entreat, &c.—τὴν πανοπλίαν, “the suit of armour,” which formed the prize of valour on the occasion.

15-23. *πρώτῃν δ' αὐτῷ πάροδον*, &c., “they say, that his first appearance before the people took place in connexion with a voluntary contribution of money (to the state).” More literally, “that his first coming into public,” &c.—*ἀλλὰ παρίοντα*, “but that, while passing by,” i. e., but that, happening to pass by.—*ἐρέσθαι*. The aorist (observe the accentuation), and more correct than the present *ἔρεσθαι* would have been.—*γίνεσθαι*, “was taking place.”—*καὶ ἐπιδοῦναι*, “and contributed too.”—*τοῦ ὄρνυος*. Quails were trained for fighting in those days, like cocks in modern times.—*πτοηθέντος οὖν καὶ διαφυγόντος*, “that the bird thereupon having been terrified (at the noise), and having escaped.”—*συνθηρᾶν*, “aided him in pursuing it.”—*Ἀντίοχον τὸν κυβερνήτην*. This is the same Antiochus who was afterwards intrusted by Alcibiades with the command of the Athenian fleet in his absence, and who took that opportunity to engage and was defeated. Consult note on page 136, line 31.

26-30. *αἱ δ' ἱπποτροφίαι*, &c., “his rearing of steeds, moreover, (for the public games), was noised all about, and, particularly, on account of the number of his chariots.” More freely, “his zeal, moreover, in training horses for the games was very celebrated, especially on account of,” &c. The conjunction *καὶ* is here equivalent in fact to *καὶ μάλιστα*.—*ἐπτά γὰρ ἄλλος οὐδεὶς*, &c., “for no other private individual, (nay), not even a king, but he alone, sent seven (to contend) at Olympia,” i. e., seven chariots.—*καὶ τὸ νικῆσαι δέ*, &c., “his gaining also the first prize, and his having been likewise second and fourth (victor), as Thucydides relates, or third, as Euripides says, surpasses in splendour and renown all the ambitious strivings (of others) in these respects.” With *τὸ νικῆσαι* supply *τὰ πρῶτα*, just as the scholiast to Thucydides (6, 16), in the passage referred to by Plutarch, understands *τὰ πρῶτα* after *ἐνίκησα*.—*ὁ δ' Εὐριπίδης τρίτον*. Literally, “but Euripides says third.” The allusion is to an ode composed by Euripides in honour of this victory, and which is mentioned immediately after. Isocrates follows the authority of Euripides (*de Big.*, p. 353, *ed. Steph.*—Consult *Duker, ad Thucyd.*, l. c.).

32-36. *λέγει δ' ὁ Εὐριπίδης*, &c., “Euripides, accordingly, expresses himself as follows, in the song (composed by him on this occasion): ‘Of thee, therefore, will I sing, oh son of Clinias: a glorious thing is victory; but most glorious is it (what no one else of the Greeks ever obtained for his lot) to have been first in the chariot race, and second and third.’”—*ἄεισομαι*, poetic form for *ᾄσομαι*, from *ἄειδω*, poetic for *ᾄδω*.—*καλὸν ἂν νίκα*, i. e., *καλὸν χρῆμα ἐστὶν ἂν νίκα*. The forms *ἂν νίκα* are Doric for *ἡ νίκη*.—*ὁ μὴδεὶς ἄλλος Ἑλλάνων*. Supply *ἔλαχε*. The form *Ἑλλάνων* is Doric for *Ἑλλήνων*.—*πρῶτα δραμεῖν*. Literally, “to have run as regards the first,” *πρῶτα* being elliptical for *τὰ πρῶτα μέρη*.—*ἐπεὶ δ' ἀφῆκεν αὐτόν*, &c., “when, however, he turned his attention to public affairs.” Literally, “when he sent himself into the government.”

LINE 3-9. *τὸν μὲν ἤδη*, &c., “the latter already advanced in years.”—*εἶναι δοκοῦντα*, “being.” Equivalent merely to the simple *ὄντα*. Consult note on page 131, line 31.—*ἀρχόμενον*, ὥσπερ αὐτὸς, &c., “beginning like himself, at that very time, to increase in fame,” i. e., to make some advances in popularity. With *αὐξάνεσθαι* supply *δόξη*. The verb *ἀρχομαι*, “to begin,” has the participle after it when the assigned state has already taken place; but the infinitive when it is either beginning or just about to commence. (*Rost, G. G.*, 129, 4, b.)—*τοῖς τ' ἄλλοις καὶ περὶ τὸν*

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λόγον, "both in other respects, and especially in eloquence." The expression τοῖς ἄλλοις refers to the other brilliant talents and acquirements of Alcibiades.—ἡ φέρειν ἀγῶνας ἐν δῆμῳ δυνατός, "than able to endure public contests before the (assembled) people."—Εὐπολις, a comic poet of Athens.—λαλεῖν ἄριστος, &c., "very clever at talking, but very inefficient in speaking." Observe the difference between λαλεῖν, "to talk," without any very serious object, and λέγειν, "to harangue," "to speak to set purpose." A similar difference exists in Latin between *loquens* and *eloquens*.

10-19. Περιθοίδης, "of the borough of Perithoedæ." This borough formed part of the tribe *Ceneis*.—οὐ μέμνηται μὲν, &c., "of whom Thucydides also makes mention, as a bad man." (Compare Thucyd., 8, 73.)—τοῖς δὲ καμικοῖς ὁμοῦ, &c., "and who, being continually derided in the theatrical exhibitions (of the day), afforded a subject of merriment to nearly all the comic poets." (Compare, for example, *Aristophanes*, *Nub.*, 547, seq.)—διατριβήν. More literally, "a subject on which to dwell."—ἀτρεπτος δὲ πρὸς τὸ κακῶς ἀκούειν, &c., "being, however, unmoved at, and quite insensible to, the evil repute that followed him, from an utter disregard for public opinion.—τὸ κακῶς ἀκούειν. Literally, "the hearing himself spoken ill of," i. e., the being exposed to public ridicule.—ἐπιθυμῶν προπηλακίζειν, &c., "whenever they were desirous of insulting or denouncing individuals of rank." The participle ἐπιθυμῶν is here equivalent to ὅτε ἐπιθυμοίη.—αὐτοῦ. Hyperbolus.—τὸ ὄστρακον ἐπιφέρειν ἐμελλεν, "they were about to bring the ostracism to bear." τὸ ὄστρακον is here put for τὸν ὄστρακισμὸν.—κολούοντες αἰὲ ἐλαύνουσι, "they always curtail and banish."—παραινθόμενοι, "striving in this way to console," i. e., to lessen.

20-22. ἐνὶ τῶν τριῶν. Either Nicias, Phæax, or Alcibiades.—συνήγαγε τὰς στάσεις εἰς ταῦτόν, "reconciled the contending parties." Literally, "brought the parties together to the same (point of agreement)."—διαλεχθεῖς, "having conferred."—κατὰ τοῦ Ὑπερβόλου. The punishment of ostracism was never inflicted after this on any individual, as if it had been degraded in the person of Hyperbolus.

24-31. Ἀθηναῖοι χαλεπῶς μὲν ἔφερον, &c., "the Athenians bore it painfully, on having been deprived of the chief command," i. e., of the lead of the confederates. After the battle of *Ægospotamos* the hegemony passed from the Athenians to the Spartans.—ἀνδράσι τριάκοντα. Known in history as the thirty tyrants.—οἷς οὐκ ἐχρήσαντο, σώζεσθαι δυνάμενοι λογισμοῖς, &c. The order of construction is as follows: τῶν πραγμάτων ἤδη ἀπολωλότων, συνέειπον (ἐκείνους τοὺς λογισμοὺς) οἷς λογισμοῖς οὐκ ἐχρήσαντο, δυνάμενοι σώζεσθαι (ὑπ' αὐτῶν), ὀλοφνρόμενοι καὶ διεξιόντες τὰς ἀμαρτίας καὶ ἀγνοίας αὐτῶν, &c., "now that their affairs were ruined, they perceived (the value of) those plans, of which they had made no use when able to save themselves (by their means), lamenting and enumerating their own errors and acts of folly, the greatest of which they considered to be their second quarrel with Alcibiades." Alcibiades, on being recalled from his first exile, was placed at the head of the Athenian fleet. But the fickle populace soon stripped him of this high office, and compelled him to flee. Too much was expected of him, and too little time allowed him for fulfilling even a part of these expectations.—ἀλλ' ὑπηρέτη χαλεπήναντες, &c., "but, having become offended at an under-officer, who had lost a few ships in a disgraceful manner, they themselves, still more disgracefully, deprived the state of its ablest and most warlike commander." The under-officer referred to here was Antiochus, who, in the absence of Alcibiades, and against his

positive orders, engaged with the Spartan fleet, and was defeated with the loss of a few of his ships. Page
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LINE 2-9. ἐκ τῶν παρόντων, "from the very midst of their present evils," i. e., even though their affairs were thus unfortunate. Supply κακῶν with παρόντων.—ἀνέφερε, "began to arise." Supply ἐαυτῇν. Literally, "began to bear itself upward."—μὴ παντάπασιν ἔρρειν, "were not entirely ruined."—οὔτε γὰρ πρότερον ἡγάπησε, &c., "for neither, when an exile the first time, was he content," &c. The expression πρότερον φεύγων is equivalent here to ἐν τῇ πρότερον φυγῇ.—οὔτε νῦν, εἰ τὰ κατ' ἐαυτὸν, &c., "nor will he now, if his affairs should be in a sufficiently prosperous condition, permit the Lacedæmonians to indulge in insolent tyranny, and the thirty to act with intemperate violence." These words are supposed to come from the lips of the Athenian populace.—ταῦτα δ' οὐκ ἦν ἄλογον, &c. The order is, οὐ δ' ἦν ἄλογον τοὺς πολλοὺς οὕτως ὀνειροπολεῖν ταῦτα.—ὁπότε καὶ τοῖς τριάκοντα, &c., "when it occurred even to the thirty to be solicitous, and to make frequent inquiries, and to pay the utmost attention to whatever that individual was doing and contriving."

11-18. τέλος δέ, "at last, however."—ὥς οὐκ ἔσται, &c. The order is, ὥς οὐκ ἔσται (ἔξεσται) Λακεδαιμονίοις ἀσφαλῶς ἄρχειν τῆς Ἑλλάδος, Ἀθηναίων δημοκρατουμένων.—Ἀθηναίους δέ, κὰν πρῶως, &c., "for that Alcibiades will not, as long as he lives, permit the Athenians, even though they feel very mildly and well disposed towards the oligarchy, to remain quiet under the existing state of things," i. e., under the government as at present established.—τῶν τελῶν, "the magistrates."—εἴτε κἀκείνων φοβηθέντων, &c., "whether it was that they even feared the spirit and enterprise of the man, or else strove to gratify Agis." ἐκείνων refers to the Spartan magistrates. Agis was the personal enemy of Alcibiades, and king of Sparta. Literally, "they having even either feared," &c.

21-36. ὥς οὖν, "when, therefore."—Φαρνάβαζον. Pharnabazus was the Persian governor of Phrygia.—ὁ δέ, "and the latter."—ἔτυχε τότε διαιτώμενος, "happened at that time to be living."—τῶν στρωμάτων, "the couch coverings."—ἐξέπεσεν, "he rushed forth."—τὰ ἱμάτια, referring to the articles he had thrown upon the fire.—ὁφθεῖς, "the moment he was seen." Observe the force of the aorist.—ἀποστάντες, "standing off." Equivalent to πόρῳ στάντες.—ἐβαλλον, "kept striking at him." Observe the force of the imperfect.—καὶ τοῖς αὐτῆς περιβαλοῦσα, &c., "and having thrown a covering around it, and wrapped it up in her own scanty articles of wardrobe, she performed the funeral obsequies in as becoming and honourable a manner as her present circumstances allowed." She buried him in a town called Melissa. The emperor Hadrian caused a statue of Parian marble to be placed upon his tomb, and an ox to be annually sacrificed to him.

LINE 5-13. Ἀχαρνᾶς. Acharnæ was the most important of the Athenian boroughs, and distant sixty stadia (about seven miles) from Athens, towards the northwest.—ὥς τῶν Ἀθηναίων οὐκ ἀνεξομένων, &c., "thinking that the Athenians will not endure this, but, through anger and pride, will come to an open conflict with them." More literally, "will contend strenuously against them." As regards the construction of ὥς with the participle, consult note on page 120, l. 18.—δεινὸν, "a hazardous experiment."—ὑπὲρ αὐτῆς τῆς πόλεως, "for the city itself," i. e., where Athens itself would be endangered if the issue proved adverse.—τοὺς δέ. Supply τῶν Ἀθηναίων.—πρὸς τὰ γινόμενα, "at the things that were taking place."—κατεπράυνε, "he strove to soften down."—τμηθέντα καὶ κοπέντα, "when lopped or felled." In the one case the trunk, in the other the root,

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138 sprouts forth again.—*ἀνδρῶν δὲ διαφθαρέντων*, &c., “but that, when men are once destroyed, it is no easy matter to meet with others again.” Supply *ἄλλων* after *τυχεῖν*.

16–28. *βιασθῆναι παρὰ γνώμην*, “to be forced to some measure, contrary to his own judgment.”—*θέμενος ἐν πάντα*, &c., “having arranged everything carefully, and drawn taught the tackle, exercises his own skill.” The expression *θέμενος ἐν πάντα* is, in nautical language, “having made everything snug.”—*ἐάσας*, “having disregarded.” Equivalent to *ἀμελήσας*.—*καταλαβὼν πάντα*, “having occupied all places.” Supply *χωρία*.—*ἐχρήτο*, “went on and followed.”—*βραχέα φροντίζων*, “caring little for.” The neuter of the adjective taken adverbially.—*δεόμενοι προσέκειντο*, “kept urging him by their entreaties,” i. e., to march forth and meet the foe.—*ἀπειλοῦντες καὶ κατηγοροῦντες*, “by their threats and denunciations.”—*ᾄσματα καὶ σκώμματα πρὸς αἰσχύνην*, “songs and scurrilous effusions to bring him into disgrace.”—*τὰ πράγματα*, “the public property.”—*ἐπεφύετο δὲ καὶ Κλέων*, “Cleon also began to attack him.” More literally, “began to hang on to him,” a metaphor taken from dogs hanging on to their prey (*ὥσπερ θηρίοις σκύλακες*. Consult *Passow, Wörterb.*, s. v.).—*ἤδη διὰ τῆς πρὸς ἐκείνον*, &c., “making his way already to the rank and influence of a popular leader through the resentment felt towards that statesman by his fellow-citizens.” Cleon was a most ignorant and turbulent demagogue, respecting whom consult Thucydides, 3, 36. He was often satirized by the comic muse of Aristophanes. On the present occasion he took advantage of the unpopularity of Pericles to make himself a popular leader.

31–33. *τὴν ἀδοξίαν καὶ τὴν ἀπέχθειαν*, “the disgrace and odium (to which his course of operations exposed him).”—*αὐτὸς οὐ συνεξέπλευσεν*, “did not sail forth with it himself.”

139 LINE 1–5. *οἰκουρῶν*, “watching over affairs at home.” A metaphor borrowed from the watchful care of a mother, exercised over the concerns of a family, and protecting the household from harm.—*διὰ χειρὸς ἔχων τὴν πόλιν*, “keeping the state in his own hands.”—*θεραπεύων δὲ τοὺς πολλοὺς*, &c., “seeking to sooth, however, the populace, altogether impatient at the continuance of the war, he both aided them by distributions of money, and assigned portions of conquered territory by lot.” More literally, “wrote up a list of cleruchiæ.” With regard to the nature and operation of these cleruchiæ consult the remarks of Böckh, *Public Economy of Athens*, vol. ii., p. 169.—*ὅλως ἀσχάλλοντας*. We have, on the suggestion of Jacobs, changed *ὅμως*, the common reading, which is entirely out of place here, to the more expressive *ὅλως*.—*διένειμε τὴν νῆσον*, &c., “he distributed the island among those of the Athenians who had drawn the lots.”

6–14. *ἂφ' ὧν ἔπασχον*, for *ἀπὸ τῶν ἂ ἔπασχον*.—*οἱ περιπλέοντες*, &c., referring to the Athenian fleet of one hundred sail that had been sent out.—*Ἦ καὶ ὅλῳ ἦν*, “by which it was even manifest.”—*δρῶντες*. Supply *οἱ Πελοποννήσιοι*.—*οὐκ ἂν εἰς μῆκος*, &c. The war lasted more than twenty-six years.—*ἀλλὰ ταχέως ἀπείπον*, “but would have quickly given it up.”—*εἰ μή τι δαιμόνιον*, &c., “had not some power, superior to man, secretly thwarted human calculations.” Literally, “some divine thing,” i. e., some decree of heaven.

16–27. *πρὸς τῷ τελευτᾷ*. He was dying of the plague.—*οἱ περιόντες*, “the survivors,” i. e., they who had thus far survived the plague.—*λάγον ἐποιούντο*, “began to converse.”—*ὅση γένοιτο*, “how great each had been.”

Observe the use of the singular as applying to ἀρετή and δύναμις respectively, and the employment of the optative to indicate their private opinion.—καὶ ἀνεμετροῦντο, “and recounted.”—ὥς οὐκέτι συνιέντος, &c., “thinking that he no longer understood (what was said), but had lost all consciousness.”—ἐτύγχανε τὸν νοῦν, &c., “happened to have been attending,” i. e., it so happened, however, that he was actually attending. Observe the ellipsis supplied in τὸν νοῦν.—ἔφη θαυμάζειν, “said he was surprised.” The pronoun is understood in the nominative, the reference being to one and the same person.—αὐτοῦ, “on his part,” i. e., in his case.—ἡ καὶ πρὸς τύχην ἐστὶ κοινὰ, “in which fortune also has a share,” i. e., where the result depends in some degree on good fortune.—καὶ γέγονεν ἤδη, “and which have happened before.” Literally, “already.”—οὐδεὶς, governing τῶν ὄντων Ἀθηναίων.—μέλαν ἱμάτιον περιεβάλετο, “ever put on mourning.” Literally, “a black garment.” Pericles means, that no one of the Athenians ever put on mourning for the loss of any relative unjustly condemned and punished by his means. Black garments were worn, not only on the death of a person, but also by the friends of an individual, and by the person himself, when any capital charge was pending against him. This was done in order to excite compassion. For a similar purpose, the Roman *rei*, or accused, assumed squalid attire, and allowed their hair and beard to grow.—περιεβάλετο. Literally, “threw around himself.”

29-32. θαυμαστός οἷν. Supply ἦν.—ἀλλὰ καὶ τοῦ φρονήματος, “but also for the reach of mind (which he displayed),” i. e., in the remark which he had just made.—εἰ, “since.” Equivalent here to ὅτι.—τὸ μῆτε φθόνῳ, &c., “the never having, in anything, gratified either envy or resentment, through the means which so great power afforded, nor having indulged in any of his enmities as if irreconcilable in its character,” i. e., and the never having cherished an irreconcilable enmity.—ἐχθρῶν. Genitive plural of ἔχθρα, the noun, not ἐχθρός, the adjective.

LINE 3-5. ἐκ δὲ τούτου, “upon this then,” i. e., after the battle of Ægospotamos, where Lysander had totally defeated the Athenian fleet, in the twenty-sixth year of the Peloponnesian war.—Ἀθηναίων μὲν οἷς ἐπιτύχοι, &c., “as often as he met with any of the Athenians, kept ordering them all to depart for Athens.” Literally, “with whomsoever of the Athenians he met (from time to time).” Observe the use of the optative in denoting the repetition of an action, a usage to which we have frequently referred.—φείσεσθαι γὰρ οὐδενός, “for he told them that he will spare no one.” Supply ἔλεγε.—ὃν ἂν λάβῃ, “whomsoever he shall catch.”

8-16. ὅπως μὴ πράγματα, &c., “in order that the Athenians might not afford him trouble by enduring the siege with abundant means.”—τοὺς δῆμους, “the democracies.”—δέκα δ' ἄρχοντας, &c., “and ten magistrates (selected) from the political clubs that had been organized by him in each city.” These were clubs of oligarchists, and were organized to keep down all political movements on the part of the democracy.—παρέπλει, “he kept sailing along.”—ἑαυτῷ, “for himself,” i. e., not for the Lacedæmonians.—οὔτε γὰρ ἀριστίνδην, &c., “for he appointed these magistrates with reference neither to merit nor to wealth, but seeking, in what he did, to gratify political clubs and ties of hospitality, and making them absolute in respect of preferment as well as punishment,” i. e., giving them absolute power to elevate to office, or to punish whom they pleased.—ἀριστίνδην πλουτίνδην, unusual adverbial forms. The plainer Greek would be κατ' ἀρετήν, κατὰ πλοῦτον, and the whole clause equivalent to οὔτε ἀρετῆς, οὔτε πλούτου λόγον ἔχων.

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140 21-24. ἀλλὰ καὶ ὁ κωμικὸς, &c., "nay, indeed, the comic poet Theopompus seems rather to express himself in a trifling manner, when he likens," &c., i. e., so far is Theopompus from hitting the true state of the case by his comparison, that he seems rather to have expressed himself in a feeble and inefficient way. The particles ἀλλὰ καὶ are elliptical here. The full form is, οὐ μόνον δὲ τοῦτο, ἀλλὰ καὶ, "nor this alone, but . . . also."—Θεόπομπος. A native of Athens, who lived during these times. He must not be confounded with the historian of the same name, who was somewhat his junior.—ὅτι τοὺς Ἕλληνας, &c., "because, after having given the Greeks a taste of the very sweet draught of freedom, they then poured sour wine into the cup," i. e., like dishonest wine-sellers, who give sweet wine as a sample to taste, but afterward deal out what is of inferior quality and sour.—εὐθὺς γὰρ ἦν, &c., "for the sample given to taste, in the very outset, was disagreeable and bitter."

30-32. τοὺς ἀπαγγελοῦντας, "persons to announce." Literally, "those who will announce."—ὅτι προσπλεῖ, "that he is sailing thither."—συνέμιξε περὶ τὴν Ἀττικὴν, "he formed a junction on the coast of Attica."—ὥς ταχὺ συναιρήσων, &c., "expecting soon to take the city." Equivalent to ἐλπίζων ταχὺ συναιρήσειν, &c.

141 LINE 4-7. φευγόντων, "being driven into exile."—τοῖς φυγάσι. The exiles here meant were the oligarchists who had been previously driven out by the democratic party in Samos. These were now restored by Lysander, and the cities were delivered into their hands.—ἡδὴ δὲ τοὺς ἐν ἄστει, &c., "and hearing now that those in the city were suffering from famine," i. e., the Athenians.—κακῶς ἔχειν. Supply ἐάντους.—παρεστήσατο τὴν πόλιν, &c., "took the city, compelled to make peace on the terms that he ordered."—ἐφ' οἷς, &c. The full expression is, ἐπὶ τοῖς, ἐφ' οἷς ἐκεῖνος ἐκέλευε τὰς διαλύσεις ποιηθῆναι.

10-11. ἑκτῇ ἐπὶ δεκάτῃ, &c., "on the sixteenth day of the month Munychion." The Athenian month Munychion corresponded in a great degree with our April.—ἐν ᾗ καὶ τὴν ἐν Σαλαμῖνι, &c., "on which day also they conquered the barbarian in the naval fight near Salamis." ναυμαχίαν is the accusative of nearer definition.—ἐν Σαλαμῖνι. The preposition ἐν often denotes mere proximity or nearness.

13-14. δυσπειθῶς δὲ καὶ τραχέως, &c., "the Athenians, however, enduring this reluctantly and angrily."—τὴν πόλιν εἰληφέναι, &c., "that he had caught the city violating the terms of the surrender, for that the walls were still standing, although the days in which they ought to have been pulled down had gone by; that he intends to propose, therefore, anew (in the assembly of the allies) another (and harsher) plan of operations respecting them, since they have broken the agreements they had made." With προθήσειν supply ἐν τῇ τῶν συμμάχων συνουσίᾳ.

18-26. ἔνιοι δὲ καὶ προτεθῆναι, &c., "some, moreover, say, that a proposition was even actually made among the allies respecting an enslavement (of the whole population), on which occasion, also, they state that the Theban Erianthus introduced a motion, that they raze the city to the ground," &c.—προτεθῆναι γινώμην. Literally, "that a plan was proposed."—τὴν πάροδον, "the entering-song of the chorus," i. e., the words uttered by the chorus as they entered into the orchestra.—ἤλυσον ποτὶ σὰν, &c., "I am come to thy rustic hall," i. e., to the lowly cot that now contains thee. According to the plot of the Electra, this princess had been given over to a lowly peasant, after her father's murder, by Clytemnestra and her para-

mour Ægisthus. The fall from princely splendour to poverty was compared by the hearers to that of Athens, once the mistress of nations, now bowed down to the dust. It will be observed that the chorus speak as one person by their leader.—ποτὶ σὰν αὐλάν. Doric forms for πρὸς σὴν αὐλήν.—ἀγρότειραν. Well defended by Seidler against Musgrave.—φανῆναι. Supply αὐτοῖς.

30-35. ἐνδόντων τῶν Ἀθηναίων, &c., "the Athenians having given in to all his demands."—πρὸς τὸν αὐλὸν, "to the music of the pipe."—ἑστεφανωμένων, "wearing crowns." Observe the continued force of the perfect.—παίζοντων. Jacobs suggests παιανίζοντων.—ὥς ἐκείνην τὴν ἡμέραν, &c., "as if that day were the beginning of their freedom."

LINE 1-8. τὰ περὶ τὴν πολιτείαν ἐκίνησε, &c., "he changed their form of government." Literally, "the things relating to their government."—ἄρχοντας, "magistrates."—τῶν σκελῶν συναράμενος, "having on a sudden brought his two legs together and raised him from the ground." Jacobs thinks that ἀράμενος or ὑπαράμενος would be a more correct reading. Not so by any means. The preposition σὺν is clearly required by the sense. The legs are suddenly brought together, the individual as suddenly raised, and then thrown to the ground. The narrowing of the base is the first and most important part of the operation.—σκελῶν. The genitive of part.—οὐ συνηγανάκτησεν ὁ Λύσανδρος, "Lysander did not share in the indignation of Callibius." Literally, "was not indignant along with (Callibius)." Supply Καλλιβίῳ.—ἐλευθέρων. Lysander uses this term here as if the Athenians had only first attained to freedom under the new constitution which he had given them.

11-18. τις. Supply Ἀθηναίων.—ἐκτὸς τῆς περιβολῆς, "without the envelope of his cloak." It was considered unbecoming to have the hands and arms not enveloped in the cloak.—ὅτε τύχοι περιβεβλημένος, "whenever he happened to be wrapped in one." He seldom wore a cloak.—ἐπεὶ κατὰ γε τὴν χώραν, &c., "since in the country, at least, and on expeditions, he was always accustomed to go barefoot, and with under garments alone." γυμνὸς stands here opposed to ἐνδεδυμένος, which occurs a little lower down.—εἰ μὴ εἴη, "unless there were."—ἐνδεδυμένον, "fully clad," i. e., having a cloak on.

19-24. ὦν, "although he was."—ἀπὸ τοῦ προσώπου, &c., "he appeared, from the expression of his countenance, a difficult person to have dealings with, and of a morose turn, so that no one of those who were not well acquainted could easily hold any intercourse with him."—Χάρητι. Chares was an Athenian commander of very low capacity and reputation.—πρὸς τὰς ὀφρῦς, &c., "making some remarks against his brows." The language of Chares we may suppose to have been somewhat as follows: "What a pair of brows our Phocion has!" meaning to imply, "what a gloomy-browed, haughty-looking man he is!" There is a double meaning in the term ὀφρῦς here, the brow being regarded as the seat of haughtiness and overweening pride. The same remark will apply to the Latin *supercilium*.—αὐτῇ ἡ ὀφρῦς, "this brow of mine."—πολλὰ κλαῦσαι, &c., "has made the state shed many a tear." Literally, "weep much."

26-28. πλεῖστον ἐν ἐλαχίστῃ, &c., "contained the most sense in the fewest words." More literally, "in the briefest (compass of) expression."—καὶ πρὸς τοῦτ' ἔοικεν ἀπιδῶν, &c., "and it was this that the Sphettian Polyuctus seems to have had in view when he said that Demosthenes was, in his opinion, a most accomplished orator, but Phocion a most influential

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142 *speaker.* Literally, "and the Sphettian Polyeuctus seems, from having looked to this at the time, to have said," &c. Polyeuctus was a public speaker of the day, from the borough of Sphettus.—*εἶη* Observe the force of the optative here, as indicating the *opinion* of the speaker.

29-35. τῶν μὲν ἄλλων ῥητόρων, "*the other public speakers of the day.*" —ἀτρέμα, "*in an under tone.*" —ἡ τῶν ἐμῶν λόγων, &c., "*here comes the pruning knife of my expressions.*" Literally, "the pruning knife, &c., is present." The κοπίς was properly a kind of Persian sword of a curved form, analogous in some degree to the *ensis falcatus* of the Romans. Here, however, the term is used in a more special sense, though the reference is still to a curved instrument. (Compare *Sturz, Lex. Xen., s. v.*) —πρὸς τὸ ἦθος, "*to his character,*" i. e., to the excellence of his character.—ἀντίρροπον ἔχει πίστιν, "*possess an influence that counterbalances.*" πίστιν is here equivalent to δύναμιν εἰς τὸ πείθειν. Literally, "a degree of credit."

143 LINE 1-7. τοὺς Ἀθήνηθεν ἀποστόλους, "*those sent from Athens,*" i. e., in command of fleets and expeditions.—ἐτέρου μὲν ἐκπλέοντος στρατηγοῦ, "*when any other (than Phocion) sailed forth as commander.*" As, for example, Chares. The rapacity of the Athenian commanders and their followers was at this time a subject of universal complaint among the allies.—ἐφράγγνυντο, "*strengthened.*"—ἀπεχώννυσαν, "*obstructed.*"—εἰ δὲ Φωκίῳν ἡγοίτο, "*but whenever Phocion had the command.*"—πόρρω, "*far out.*"—ὡς αὐτοὺς κατῆγον, "*they conducted him to their homes.*" ὡς stands here for πρὸς, a usage confined chiefly, though not exclusively, to persons. (*Rost, G. G., p. 381.*)

8-22. ἐκπεπολεμῶμένων παντάπασι, "*being completely embroiled with Philip,*" i. e., in a state of decided hostility with him.—αὐτοῦ, referring to Phocion.—ἡρημένων, from αἰρέω.—ὡς κατέπλευσεν, "*when he had sailed back.*"—ἔπειθε, "*he strove to persuade.*"—εἰρηνικῶς ἔχοντος, "*being peaceably disposed.*" Supply εαυτὸν.—ἰσχυρῶς δέχεσθαι τὰς διαλύσεις, "*readily to receive the terms of peace (offered by Philip).*"—ἀντικρούσαντος αὐτῷ, "*having clamorously opposed him.*"—εἰωθότων, perf. part. mid. of ἔθω.—ἐγὼ γε, εἶπε, &c., "*indeed I do, replied Phocion, and that, too, although knowing,*" &c. The particle γε here affirms and strengthens the question put by Phocion's opponent. Hence the propriety of writing ἐγὼ γε in the text, not ἐγωγε.—ἐγὼ σοῦ. Supply ἄρξω.—ὡς πορρώτατω, "*as far as possible.*"—θέσθαι μάχην, "*to make battle.*"—ὦ τῶν, "*my good friend.*" (Consult lexicon, under ὦ τῶν.)—οὕτω γάρ, "*for thus,*" i. e., if we conquer.—πάν δεινόν, "*every danger.*" After the transactions mentioned in the text, the defeat of the Athenians at Chæronea ensued.

23-29. Ἀλεξάνδρῳ. After Alexander's accession to the throne, Phocion was sent to him as ambassador. The monarch not only gave him a favourable audience, but listened to his advice, as stated in the text.—εἰ ὀρέγεται. The present is here employed, though a past action is related, as imparting more animation to the sentence, and bringing the affair more under the eyes of the reader.—θέσθαι, "*to put an end to.*" We have allowed the common text to stand here, as all the editors have done. It is more than probable, however, that Coray's suggestion of καταθέσθαι gives us the true reading, since θέσθαι πόλεμον means rather "to begin a war." Moreover, the compound verb μεταθέσθαι, that follows, evidently requires the opposition of another compound verb.—μεταθέσθαι, "*to transfer it,*" i. e., the

war.—καὶ πολλὰ καὶ πρὸς τὴν, &c., “having said many things, moreover, dexterously adapted to both the disposition and inclination of Alexander.” Literally, “with a skilful aim at both,” &c.—προσέξουσι τὸν νοῦν τοῖς πράγμασιν, “will have to pay close attention to the affairs of Greece.”—εἰ τι γένοιτο περὶ αὐτὸν, “if anything should happen unto him,” i. e., in his intended expedition against Persia.—ἐκείνοις ἄρχειν προσήκον, “it will be incumbent on them to take the lead,” i. e., to assume the direction of affairs.

32-35. Ὁ γοῦν Δουρίς εἶρηκεν, “Duris, accordingly, has remarked.” An historical writer, a native of Samos, who flourished about 257 B.C.—τὸ Χαίρειν, “the common salutation Χαίρειν.” Literally, “the word Χαίρειν.” This was analogous to our English term “greeting.”—πλὴν ἐν ὅσαις, “except in as many as,” i. e., in those which. Attic attraction, for ἐν τόσαις, ὅσας, or, in other words, ἐν ταύταις, ἄς.—μετὰ τοῦ Χαίρειν προσηγόρευε, “he addressed with the salutation Χαίρειν.”

LINE 1-4. τὸ μέντοι περὶ τῶν χρημάτων, &c., “what is acknowledged, however, to be true, with regard to the sum of money (that was offered him), is this.” The particle μέντοι refers back to what immediately precedes, and the connexion is as follows: “if there be any doubt about this account which Duris gives, the following circumstance, however, about the sum of money that was offered Phocion, may be fully relied upon.”—ἐκατὸν τάλαντα. Taking the lowest valuation of the talent, namely, the Attic one of silver, which was equivalent to about ten hundred and fifty-five dollars, fifty-nine cents, of our currency, the sum here sent exceeded one hundred and five thousand five hundred dollars.—τί δὴ ποτε, “why, then?” Literally, “why, then, pray?” The addition of ποτε augments the signification of surprise in an earnest inquiry.

9-13. ὁ δὲ Φωκίων αὐτὸς. In regular construction we would expect to find here, τὸν δὲ Φωκίωνα αὐτὸν ἀνιμήσαντα ὕδωρ, &c., as opposed to τὴν μὲν γυναικα μάπτουσαν, which immediately precedes. Plutarch, however, moulds the second clause in such a way, as if the previous one had been, ὅτι ἡ μὲν γυνὴ ἔματτε.—ἀπενίπτετο τοὺς πόδας, “began to wash his feet.” Observe the force of the middle.—ἔτι μᾶλλον ἐνέκειντο, “they urged him still more,” i. e., to accept the present.—εἰ φίλος ὢν τοῦ βασιλέως, &c., “that one who was a friend of their king’s should live in so wretched a manner.” More literally, “that, being a friend of their king’s, he should live,” &c.—χείρονα, “worse off.”—εὐφημεῖν δ’ ἐκείνων δεομένων, “but they begging him not to talk in this way:” εὐφημεῖν means literally, “to utter words of good omen,” and the term is employed when we entreat a person not to talk in the way in which he has just been doing, but to hush and be silent, and avoid words of evil omen.—καὶ μὴν, “and yet I can assure you.”—τὸ δ’ ὅλον, “in a word, then.” In place of τὸ δ’ ὅλον εἰπεῖν.—ἐμαυτὸν ἅμα κάκεινον, &c., “I shall be exposing both myself and that monarch of yours to evil imputations from the city.”

22-33. τὸν δὲ Φωκίωνα, &c. After the death of Antipater, his son Cassander, and Polysperchon, the guardian of the young Macedonian king Aridæus, strove each to obtain possession of Greece. Phocion, at Polysperchon’s instigation, was accused by the people of a traitorous attachment to Cassander and, being deprived of his office of commander, was given over by Polysperchon into the hands of the populace to be tried by them.—εἰς Ἀθήνας. They had been to the camp of the young king to justify themselves.—λόγῳ μὲν κριθησομένους, &c., “for the purpose, as was given out, of being tried, but in reality already condemned to die.” Literally,

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144 "to be tried, indeed, in word," &c.—καὶ προσῆν τὸ σχῆμα τῇ κομιδῇ λυπηρὸν, "and there was added to their being led along, the distressing manner in which this was done, they being conveyed in wagons through the Ceramicus," &c. More literally, "the distressing appearance (which this presented)." With regard to the Ceramicus, consult note on page 130, line 12-18.—τὸ θέατρον. The people were often assembled in the theatre for public deliberations.—οὐκ ἄτιμον, "no infamous person." The ἄτιμοι were they who, in consequence of some crime or misdeed, had been deprived of their rights and privileges as citizens, and particularly of the right of suffrage.—ἀλλὰ πᾶσι καὶ πάσαις, &c., "but having thrown the tribunal and theatre wide open to all persons of both sexes." Literally, "having afforded the tribunal and theatre wide open," &c.—αὐτῷ μὲν ἐγνώσθαι, "that he had become convinced."—ἐκεῖνοις, referring to the Athenians.—ἐλευθέροις ἤδη καὶ αὐτονόμοις, &c. These words, though meant to flatter, become, in fact, the language of derision, as proceeding from Polysperchon.

145 LINE 2-7. ἐνεκαλύψαντο, "enveloped their faces in their mantles." Observe the force of the middle.—ἐτόλμησεν εἰπεῖν, &c., "ventured to suggest, that, since the king has placed so important a trial in the hands of the people, it is but right that the slaves," &c.—τῶν πολλῶν, "the mob." A term well applied here to the motley mass that filled the place of assembly, so many of whom had no claim to the right of suffrage or the privileges of citizens.—ἀλλ' ἀνακραγόντων βάλλειν, &c., "but having with loud cries given orders to stone the oligarchists and enemies of the people." More literally, "but having cried aloud to stone," &c. With βάλλειν supply λίθοις.

11-14. ὅτι δικαίως, "justly." ὅτι is equivalent here merely to the inverted commas in English.—μὴ ἀκούσαντες, "unless you have heard us," i. e., shall have heard what we have to say in our defence. Equivalent to εἰ μὴ ἤκούσατε.—ἐπεὶ δ' οὐδὲν μᾶλλον ἤκουον, "when, however, they listened to him in no respect the more on this account."—ἀδικεῖν ὁμολογῶ, &c., "acknowledge that I am an offender, and I adjudge myself worthy of death on account of the things that have been done by me in the administration of the state." It was customary for the person accused to lay some penalty upon himself. Phocion chose the highest, thinking it might serve to reconcile the Athenians to his friends; but he was disappointed. The genitive (θανάτου) is put with verbs denoting "to criminate," "to accuse," where the literal translation is "with respect to," &c.—τούτους. Pointing to his fellow-prisoners.

16-19. ὅτι, "because."—ἀποστὰς, "having stepped aside," i. e., having drawn back.—Ἀγωνιδῆς. The individual who had accused Phocion to Polysperchon.—γεγραμμένον, "written out," i. e., expressly prepared for the occasion.—εἰ δοκοῦσιν ἀδικεῖν, "whether they appear to be offenders."

21-23. προσγράφειν, "to add thereto." Literally, "to write in addition."—ὅπως καὶ στρεβλωθεὶς, &c., "that Phocion should die after having been also put to the torture," i. e., should be tortured before he was put to death. The torture was generally confined to slaves. In some cases, however, it was applied even to citizens, and made to precede capital punishment.—τοὺς ὑπηρέτας, "the assistants," i. e., the managers of the torture.

26-27. Καλλιμέδοντα τὸν μαστιγίαν, "that vile wretch Callimedon." He was one of the orators of the day. The term μαστιγίας properly de-

notes a slave that has been frequently scourged, or that deserves frequent scourging: and then, figuratively, any vile wretch or worthless creature.—*λαβόντες*. This seems hardly necessary here, as *ὅταν λάβωμεν* has just preceded. The Greeks, however, are fond of designating the individual moments of a transaction with the greatest possible fullness. Hence it happens, that the participles *λαβών*, *ἐλθών*, *ἀκούσας*, *μαθών*, and the like, often wear for us a pleonastic appearance.

29–35. *ὀρθῶς γε σὺ ποιῶν*, “*thou dost right indeed in saying so.*” An idiomatic and elliptical form of expression. The full clause, arranged at the same time in the order of construction, will be, *σὺ λέγεις ταῦτα, ποιῶν ὀρθῶς γε*. The plainer Greek would be as follows: *ὀρθῶς γε ποιεῖς, λέγων ταῦτα*. (Consult *Viger*, p. 296, *ed. Glasg.*)—*σὲ τί ποιήσομεν*; “*what shall we do to thee?*” i. e., what punishment is left for thee? Observe the double accusative with *ποιῶ*.—*ἐπικυρωθέντος δὲ τοῦ ψηφίσματος*, &c., “*the decree having been passed, and the vote put.*” The purport of the decree was, that the people should decide, by their votes, whether Phocion and those with him appeared to be offenders or not. This decree was carried in the affirmative. The next step then was for the people to express by their votes the guilt or innocence of the accused.—*οἱ δὲ πλείστοι καὶ στεφανώσμενοι*, “*the greater part, too, having even crowned themselves.*” As if having gained some victory, it being customary to wear crowns after a victory.—*κατεχειροτόνησαν αὐτῶν θάνατον*, “*condemned them to death by their votes.*” Literally, “*voted death against them.*” The genitive *αὐτῶν* is governed by *κατά* in composition.—*Δημητρίου δὲ τοῦ Φαληρέως*, “*against Demetrius the Phalerian, moreover.*”—*κατεψηφίσθη*, “*was decreed.*”

LINE 4–11. *οἱ μὲν ἄλλοι*, “*the rest of the condemned.*” Supply 146 *τῶν καταδικασθέντων*.—*τὸ δὲ Φωκίωνος πρόσωπον*, &c., “*people wondered, however, at the firmness and magnanimity of the man, on beholding the countenance of Phocion (to be) such as (it was wont to appear) when he was escorted from the public assembly invested with the office of commander.*”—*οἷον ὅτε στρατηγῶν*, &c. The full form of expression is, *ὅν τοῖον, οἷον ἦν ὅτε*, &c.—*ἐξεναντίας προσελθόν*, “*having come up full in front.*”—*ὅτε καὶ τὸν Φωκίωνα λέγεται*, &c., “*on which occasion it is said that Phocion,*” &c. Some prefer rendering *ὅτε* here, as it begins a clause, by *τότε*. For this, however, there is no necessity.—*οὐ παύσει τις*, &c., “*will no one make this fellow cease from his disgraceful conduct?*”

13–18. *γενόμενος*, “*being come.*” (Compare *Sturz, Lex. Xen.*, s. v. 13.)—*κύνειον*. The drinking of hemlock was an ordinary mode of despatching criminals at Athens. It was in this same way that Socrates was put to death.—*ὥς οὐ προσηκόντως*, &c., “*as perishing undeservedly with Phocion,*” i. e., insisting that he did not deserve to die with Phocion.—*εἴτ’ οὐκ ἀγαπᾷς*, &c., “*art thou not content then, said he, in that thou diest along with Phocion?*”—*εἴ τι λέγει*, “*whether he has anything to say,*” i. e., whether he has any message to transmit.—*πάνν μὲν οὖν, ἔφη*, &c., “*I enjoin upon him by all means, said he, not to harbour any resentment against the Athenians.*” More literally, “*not to remember evil against,*” &c.

20–24. *καὶ ὁ δημόσιος οὐκ ἔφη*, &c., “*and the executioner said that he would not pound a second draught, unless he should receive twelve drachmas, as much as he buys the (requisite) weight (of hemlock) for.*” With *ὁ δημόσιος* supply *δοῦλος*. Literally, “*the public slave,*” slaves being employed for this purpose. The ellipsis is supplied in *Artemidorus* (5, 25), *σφαγεῖσα*

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146 ὑπὸ δούλων δημοσίου. (Consult Schoettgen, *ad Bos, Ellips.*, s. v. δούλοι.)—οὐκ ἔφη. Analogous to the Latin *negavit*.—ἔτερον. Supply πῶμα.—ὅσον τὴν ὀλκὴν ὠνεῖται. We have in ὅσον the genitive of the price. The term ὀλκή, strictly speaking, denotes the weight of a drachm, which was the usual portion of hem ock for those who were condemned. Observe the force of the article with ὀλκὴν.—χρόνου δὲ γενομένου, &c., “some time having thereupon elapsed, and a delay having taken place.” The more usual forms are ἐγγενομένου and διαγενομένου, which last Coray adopts here.—ἡ μὴδὲ ἀποθανεῖν, &c., “verily, it is not permitted even to die at Athens gratis.”—τὸ κερμάτιον, “the requisite sum,” i. e., twelve drachmas, which would amount in our currency to a little over two dollars and ten cents. More literally, “the requisite change.”

25-30. ἐνάτῃ ἐπὶ δέκα, “the nineteenth.”—καὶ τῷ Διὶ τὴν πομπὴν, &c., “and the knights passed by, celebrating their (annual) procession in honour of Jove.” The festival here alluded to was called Diasia.—ὧν οἱ μὲν ἀφείλοντο, &c., “some of them took off their crowns,” i. e., as mourners, whom it did not become to wear festal garlands.—καὶ διεφθαρμένοις τὴν ψυχὴν, “and corrupted in spirit.”—ἀνοσιώτατον γεγονέναι, &c., “that a most unholy deed had taken place, namely, the state’s having not even restrained itself during that day, nor kept itself unpolluted by a public execution while celebrating a festival.” With ἐπισχεῖν and καθαρεῦσαι, respectively, supply ἐαυτὴν.

33-37. οὐ μὴν ἀλλ’ ὥσπερ, &c., “it appeared good, however, to his foes, as if they had (still) contended (against him) in too insufficient a manner, to exclude even the corpse of Phocion from their confines, and that no one of the Athenians kindle a fire,” &c., i. e., as if, in the contest of passion and vindictive cruelty, they had not even yet sufficiently gratified their feelings against him.—οὐ μὴν ἀλλὰ. The particles οὐ μὴν, in this combination, deny something either before expressed, or to be assumed extraneously, while ἀλλὰ opposes something different. The full expression would be οὐ μὴν πλείω νυνὶ περὶ τούτων, ἀλλὰ, &c.—τὸ σῶμα ἐξορίσαι. The bodies of traitors were not allowed the rites of interment within their native country. The same indignity was here offered to the corpse of Phocion, as if he had been a traitor to his native land.—ὑπουργεῖν τὰ τοιαῦτα μισθοῦ, “to perform such offices for hire.” Observe in μισθοῦ the genitive of the price.

147 LINE 2-8. ἐκ τῆς Μεγαρικῆς, “from the country of Megaris.” The Megaric territory lay just beyond Eleusis, to the northwest.—ἡ δὲ Μεγαρικὴ γυνή, “and the Megaric female.” Observe the use of the article here as referring to a well-known circumstance.—ἔχωσε μὲν αὐτόθι, &c., “heaped up there a cenotaph (for him), and poured libations upon it.”—παρὰ τὴν ἐστίαν, “by the side of her hearth,” i. e., near the hearth, as near a consecrated place, under the protection of which the remains of Phocion were placed.—παρακατατίθεμαι, “do I confide as a deposite.”—σωφρονήσωσι, “shall have returned to reason.” Literally, “shall have become of sound minds (again).”

10-13. οἶον ἐπιστάτην καὶ φύλακα, &c., “what a watchful guardian of temperance and justice.” Literally, “what an overseer and guard of temperance,” &c.—τῶν δὲ κατηγορῶν, “while, of his accusers.” The genitive of the whole, before mentioning the individuals that compose it.—αὐτοὶ, “the Athenians themselves.” Supply οἱ Ἀθηναῖοι.

18-26. ὅτι πάντων φιλοπονώτατος, &c., “that although he is the most laborious of all speakers, and although he has almost expended upon this

object the vigour of his bodily powers," i. e., in endeavouring to attain to eminence as a public speaker.—*μικροῦ δέων*. This, when freely translated, has a kind of adverbial force, "*almost*." The whole clause, however, when more literally rendered, is, "and although wanting little of having expended," &c.—*πρὸς τὸν δῆμον*, "*with the people*."—*κραίπαλῶντες*, "*intemperate*."—*ἀκούονται καὶ κατέχουσι τὸ βῆμα*, "*are listened to, and hold possession of the tribune*," i. e., of the place whence the orators harangued the people.—*ῥάναί τὸν Σάτυρον*. Depending in construction on *λέγεται* at the beginning of the extract.—*ἂν μοι τῶν Εὐριπίδου, &c.*, "*if thou wilt repeat to me, offhand, some one of the passages of Euripides or Sophocles*," i. e., some passage from Euripides or Sophocles.—*εἰπόντος δὲ τοῦ Δημοσθένους, &c.*, "*and that, Demosthenes having repeated one*." Supply *ῥῆσιν τινα*.—*μεταλαμβάντα*, "*having taken it up after him*." The construction, it will be perceived, still depends on *λέγεται*, at the beginning of the extract—*οὕτω πλάσαι καὶ διεξελθεῖν, &c.*, "*so moulded the same passage, and went over it with an air and delivery so appropriate, that it appeared to Demosthenes altogether different*," i. e., quite another passage. The terms *ἦθος* and *διάθεσις* are both taken here in their rhetorical sense, the former referring to the look and air, the latter to the gesture and general delivery.

28-34. *πεισθέντα δὲ ὅσον, &c.*, "*that Demosthenes thereupon, convinced how much of ornament and grace is added to a discourse by proper action, thought that mere exercise in composition is little or nothing to one neglecting the enunciation and delivery of what is said*."—*ἐκ τῆς ὑποκρίσεως*. The term *ὑπόκρισις* here refers to action in its oratorical sense, comprehending the look, the gestures, the tone of voice, &c. (Consult *Ernesti. Lex. Techn.*, s. v.).—*τῆς προφορᾶς*. Compare the remark of *Ernesti* (*Lex. Techn.*, s. v.), "*προφορά est pronuntiatio, eadem quæ ὑπόκρισις, sed ad solam elocutionem pertinens*."—*ἐκ τούτου*, "*upon this*." Literally, "*after this*." Supply *χρόνον*.—*πάντως, &c.*, "*as a fixed rule*."—*πλάττειν τὴν ὑπόκρισιν*, "*he moulded his delivery*."—*πολλῶν δὲ καὶ μηνῶν, &c.*, "*and frequently also joined together two and three months in succession*," i. e., stayed there for two or three months together.

LINE 1-3. *Θάτερον μέρος, &c.*, "*as to one side*."—*ὑπὲρ τοῦ μηδὲ βουλομένου, &c.*, "*in order that it might not be possible for him, through shame, to go out at all, even if wishing so to do*." The article is joined with *ἐνδέχασθαι* in construction, forming a kind of verbal noun which is governed by *ὑπὲρ*.—*ᾤρησε μὲν οὖν, &c.*, "*he turned his attention to public affairs, while the Phocian war was prevailing*." This is otherwise called the "*sacred war*," and was waged between the Phocians on one side, and the Bœotians, Locrians, and Thessalians on the other. The quarrel originated in a charge brought against the Phocians of having ploughed a small portion of the sacred territory, belonging to the temple at Delphi. It was aggravated, however, by the Phocians seizing, in self-defence, the treasures of the Delphic shrine. The war broke out, according to Pausanias (10, 2), in the fourth year of the one hundred and fifth Olympiad, and lasted ten years. Demosthenes, at the period alluded to in the text, was twenty-nine years of age.

4-12. *λαβὼν δὲ τῆς πολιτείας, &c.*, "*and having taken, as a glorious basis for his political career, the espousing the cause of justice against Philip, in behalf of the Greeks*," i. e., the maintaining the rights and freedom of Greece against the encroachments of Philip.—*περίβλεπτος ἦρθη, &c.*, "*was raised to a conspicuous eminence*."—*θεραπεύεσθαι δὲ, &c.*, "*and was courted*,"

148 i. e., was honoured with marks of esteem.—*πλεῖστον δ' αὐτοῦ λόγον, &c.*, “and was rated by Philip above all the popular leaders.” More literally, “and there was the highest estimate of him, with Philip, of (any of) the popular leaders.”—*ὅτι πρὸς ἐνδοξον αὐτοῖς, &c.*, “that they have to contend with a distinguished man.” Literally, “that they have a contest with,” &c.

13-18. *ἡ δὲ τοῦ Δημοσθένους, &c.*, “the political course pursued by Demosthenes was manifest, even while peace still existed, as allowing no one of the things done by the Macedonian (monarch) to pass uncensured,” i. e., the principle that actuated the political course of Demosthenes was evidently this, to allow no one of the acts of Philip, &c. The plainer Greek would have been, *φανερὸν ἦν ὅτι ἡ πολιτεία τοῦ Δημοσθένους ἦν, οὐδὲν ἐν ἀνεπιτίμητον, &c.* Observe in the text the construction of the participle *ἔωντος*, as agreeing with *Δημοσθένους*, in place of being put in the feminine and agreeing with *πολιτεία*, although, in rendering, it must be regarded as the latter.—*ἐφ' ἐκάστω, “at every opportunity.”* Supply *καίρῳ*.—*ἐπὶ τὸν ἄνθρωπον, “against the man,”* i. e., Philip. Demosthenes, in his orations, often applies the term *ἄνθρωπος* contemptuously to Philip, a usage which Plutarch here imitates.—*διὸ καὶ παρὰ Φιλίππῳ, &c.*, “on which account also Philip regarded him as a person of the greatest importance.” More literally, “there was the highest estimate of him with Philip.”—*δέκατος, “along with nine others.”* Literally, “as a tenth.” In this construction the pronoun *αὐτός* is generally expressed with the numeral.

20-25. *οὐ μὴν ἐν γε ταῖς ἄλλαις τιμαῖς, &c.*, “and yet, notwithstanding, in the other honours and marks of friendship (bestowed by him) he did not show himself equally well-disposed to Demosthenes, but testified more regard for Æschines and Philocrates.” Literally, “but drew more closely unto himself (i. e., by favours, &c.) Æschines and Philocrates.” Observe the peculiar phraseology, *τοὺς περὶ Αἰσχίνην καὶ Φιλοκράτην*, as referring merely to the two individuals themselves, and consult Hermann, *ad Viger.*, p. 700, 6. It must be borne in mind, however, that this same construction often applies to the individuals, who are named, together with their followers or companions; and in later writers to the followers or companions alone. In the present instance, however, Æschines and Philocrates alone are meant.—*ἠναγκάζετο βασκαίνων, &c.*, “Demosthenes was compelled to deride (all this), with a disparaging intent, and to observe, that the first was an encomium applicable to a sophist, the second to a woman, and the third to a sponge; but no one (of them) an encomium that suited a king.” Literally, “an encomium of a sophist,” &c. Observe the force of *ἐπισκώπτειν*, which is here equivalent to *ἐπισκώπτειν, καὶ λέγειν*.

30-37. *πρῶτον μὲν εἰς Εὐβοίαν, &c.*, “he, in the first place, incited the Athenians to send an armament to Eubœa, which had been brought by its tyrants into subjection to Philip.” *ἐξώρμησε* is equivalent here to *ἐκίνησε στόλον ἐκπέμπειν*.—*τῶν τυράννων*. Alluding to Clitarchus and others, who had obtained the tyranny in their respective cities by the aid of Philip, and were supported in their usurped power by his troops.—*συνέστησε, “he united.”*—*ὥστε σύνταξιν γενέσθαι, “so that a confederate force was raised.”* More literally, “so that there resulted a confederate force.”

149 LINE 2-15. *ἄνευ τῶν πολιτικῶν δυνάμεων, “without counting the troops of the several cities,”* i. e., the municipal forces in each city, composed of citizens, and intended for the immediate protection of the place itself.—*χρήματα δὲ καὶ μισθοὺς, &c.*, “and money, and pay for the mercenary forces, were cheerfully contributed.” The accusative with the

infinitive here depends, like *σύνταξιν γενέσθαι*, on *ὥστε* at the beginning of the clause.—*ἐπημένης πρὸς τὸ μέλλον*, “being elated with respect to the future,” i. e., being filled with flattering hopes of the future.—*συνισταμένων κατ’ ἔθνη*, &c., “uniting by nations and cities.”—*ὁ μέγιστος τῶν ἀγώνων*, “the most difficult of his labours.”—*ἐναγώνιον*, “accustomed to war,” i. e., inured to battle.—*καὶ μάλιστα τότε τῶν*, &c., “and enjoying, at that time, the highest reputation in arms of any of the Greeks.” This high military reputation had been gained by their victories over the Spartans at Leuctra and Mantinea.—*ἦν δ’ οὐ ῥάδιον ἐπὶ προσφάτοις*, &c., “now, it was no easy matter to make the Thebans change sides, conciliated as they had been, by Philip, with recent favours bestowed during the Phocian war; and especially since the hostile differences, on the part of these (two) states with one another, were continually excited afresh, in consequence of the collisions resulting from immediate neighbourhood.”—*τετιθασσευμένους*. This implies not only the idea of being conciliated, but also of being in some degree cajoled. Philip had bestowed very important advantages on the Thebans during the Phocian war.—*ταῖς πόλεσιν*. Attica and Bœotia.

16–21. *οὐ μὲν ἀλλ’*, “however.” Consult note on page 146, line 33.—*Ἐλάτειαν*. The city of Elatea commanded the entrance into Phocis and Bœotia. Hence the alarm to which its seizure by Philip gave rise.—*μηδ’ ἔχοντος ὃ τι χρὴ λέγειν*, “nor knowing what to say.” Literally, “nor having what it behooved him to say.”—*ἐν μέσῳ*, “amid the assembled throng.” Equivalent, in effect, to *ἐν τῇ ἐκκλησίᾳ*.—*παρελθὼν*, “having come forward.”—*τῶν Θηβαίων ἔχουσιν*, “to attach themselves to the Thebans,” i. e., to form a union with the Thebans against Philip.—*καὶ τὰλλα παραθάρρυνας καὶ μετεωρίσας*, “and having, in other respects, encouraged the people, as he was accustomed, and raised their hopes.” Literally, “and having in other respects encouraged, and raised, as he was wont, the people with hopes.”

23–30. *τὸ μὲν οὖν συμφέρον*, &c., “their true interest, thereupon, did not escape the consideration of the Thebans; on the contrary, each one had before his eyes the evils of war, their Phocian wounds yet remaining fresh: still, however, the power of the orator,” &c. By *τὸ συμφέρον* (literally, “what was advantageous”) is here meant the advantage of avoiding a war at the present time, and of remaining on friendly terms with Philip.—*τῶν Φωκικῶν τραυμάτων*, referring to the evils they had suffered in the Phocian war, before their union with Philip.—*ἐπεσκότησε τοῖς ἄλλοις ἅπασιν*, “cast all other considerations into the shade.” Literally, “brought darkness upon everything else.”—*λογισμὸν*, “calculation,” i. e., a cautious calculation of advantages and disadvantages.—*χάριν*, “attachment,” i. e., a friendly disposition towards Philip, for benefits conferred by him.—*ἐνθουσιῶντας ὑπὸ τοῦ λόγου*, &c., “being inspired, by his eloquence, with an enthusiastic regard for what was honourable alone.”

31–36. *τὸ ἔργον*, “this achievement.”—*ὀρθήν*, “erect again,” i. e., re-animating.—*καὶ συνεξαναστήναι πρὸς τὸ μέλλον*, “and arose as one man in expectation of the result.”—*Βοιωτάρχας*. The Bœotian states were united in a confederacy, which was represented by a congress of deputies. There were also other national councils, which deliberated on peace or war. The chief magistrates of the league, called *Bæotarchs*, presided in these councils, and commanded the national forces. They were, in later times at least, elected annually, and rigidly restricted to their term of office.—*διοικεῖσθαι*

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149 τε τὰς ἐκκλησίας, &c. The order is, διοικεῖσθαι τε τότε ὑπ' ἐκείνου οὐδὲν ἤττον τὰς ἐκκλησίας τὰς Θηβαίων, ἢ τὰς Ἀθηναίων.

150 LINE 2-8. ἀγαπωμένον, "*he being beloved.*"—παρ' ἀξίαν, "*undeservedly.*"—ἀλλὰ καὶ πάνν προσήκόντως, "*but even by the best of rights.*" Literally, "*but even altogether rightly.*"—ἀνὴρ ἦν ἀγαθός, "*he conducted himself like a man of true spirit.*"—ἐν δὲ τῇ μάχῃ, referring to the battle of Chæronea.—οὐδ' ὁμολογούμενον οἷς εἶπεν, "*nor according with what he had declared (in his harangues).*" Attic attraction, for ὁμολογούμενον τοῖς ᾧ εἶπεν.—ῥᾳστο λιπὼν τὴν τάξιν, "*he quickly abandoned his rank.*"—τὰ ὅπλα, his shield and spear, particularly the former.—οὐδὲ αἰσχυρνθεῖς, "*having not even respected,*" i. e., having not even been ashamed to belie.

10-17. ἐξυβρίσας, "*having broken forth into insolent joy,*" i. e., forgetting all decency in the excess of his joy.—καὶ κωμάσας ἐπὶ τοὺς νεκροὺς, "*and having marched with a train of revellers over the bodies of the dead.*"—τὴν ἀρχὴν τοῦ Δημοσθένους ψηφίσματος. The beginning of the decree, proposed by Demosthenes, and which declared war against Philip, formed accidentally an Iambic tetrameter catalectic.—πρὸς πόδα διαιρῶν, καὶ ὑποκρούων, "*dividing it off into feet, and keeping time with his step,*" i. e., scanning and beating time. The time, when divided off, is as follows:

Δῆμοσθ | ἐνῆς || Δῆμοσθ | ἐνοὺς || Παῖα | νίεϋς || τᾷδ' εἶπ | εν.

If scanned with an anacrusis, it becomes a trochaic line, which, as being a dancing measure, was more probably the one here employed by Philip. Thus,

Δῆ | μὸσθῆ | νῆς Δῆ || μὸσθῆ | νοὺς Παῖ | ἀνῖ | εὺς τᾷδ' || εἶπεν. |
—Παιανιεύς, "*of the borough of Pæania.*"—τοῦ περιστάντος αὐτὸν, "*that had encompassed him,*" i. e., in which he had been involved.—ἐν μέρει μικρῷ, &c., "*in a small portion of a single day,*" i. e., during a few brief hours.—τὸν ὑπὲρ τῆς ἡγεμονίας, &c., "*to incur the risk of empire and life.*"

19-28. τῆς ἀτυχίας, "*this misfortune.*" Alluding to the defeat at Chæronea.—ἀλλὰ καὶ τιμῶν διετέλει, "*but also continued honouring him,*" i. e., kept bestowing fresh honours upon him.—τῶν ὁστέων, referring to the bones of those who had fallen in the battle.—τὸν ἔπαινον, "*the funeral eulogy.*" A funeral oration was always accustomed to be pronounced over those who had fallen in battle.—ἀλλὰ τῷ τιμᾶν μάλιστα, &c., "*but, by their honouring most highly and bestowing the greatest distinctions on him who had advised the war, showing clearly that they did not repent of the counsels he had given them,*" i. e., of having followed his counsels. The verb μεταμέλεισθαι is more usually followed by the preposition ἐπί.—τοῖς βεβουλευμένοις. Literally, "*of the things which had been counselled them.*"

30-37. Ἀντίπατρος καὶ Κρατερός. Antipāter and Cratērus were two generals of Alexander. After the death of that monarch, they had allotted to them the government of the European provinces of the Macedonian empire. The occurrences alluded to in the text took place during the Lamian war, as it was called, after the defeat of the Athenians at Cranon in Thessaly.—οἱ μὲν περὶ τὸν Δημοσθένη, "*Demosthenes and his friends.*" Consult note on page 148, line 20-25.—ῥάσαντες, "*having anticipated their arrival.*"—Δημάδου γράψαντος, "*Demades having proposed the decree to this effect.*" Supply τὸ ψήφισμα.—ἄλλων δ' ἄλλαχού διασπαρέντων, "*some thereupon having been scattered in one direction, others in another.*"—τοὺς συλλαμβάνοντας, "*persons to arrest them.*"—Φυγαδοθήρας, "*the fugitive-hunter.*"—Θούριον, "*a Thurian,*" i. e., a native of Thurium, in Magna

Græcia, a city founded on the site of Sybaris.—τραγωδίας ὑποκρίνασθαι ποτε, "once acted tragedies," i. e., was at one time of his life a tragic actor.

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LINE 1-10. τῇ τέχνῃ, "in his art," i. e., in the histrionic art. 151
—ἰκέτην καθέζεσθαι. Suppliants generally seated themselves either near, or on the very steps of, the altar. From what follows, however, Demosthenes would appear to have seated himself in the vestibule or outer part of the sacred structure.—ὑπηρετικοῖς, "in some light vessels." Sup-
ply πλοίοις.—ἔπειθεν ἀναστάντα βαδίζειν, &c., "tried to persuade him to arise and go with him," &c. Observe the force of the imperfect.—ὡς δυσ-
χερὲς πεισόμενον οὐδέν, "assuring him that he shall suffer no harm." Equivalent to λέγων, αὐτὸν οὐδὲν δυσχερὲς πείσεσθαι.—ἐτύγχανεν ἑωρακῶς, κατὰ τοὺς ὕπνους, "happened to have seen in his sleep." The plural τοὺς ὕπνους well expresses the broken slumbers of a fugitive and suppliant.—
τραγωδίαν ὑποκρινόμενος, "in the representation of a tragedy." The ex-
pression τραγωδίαν ὑποκρινόμενος properly means, "acting in a tragedy." Here, however, the reference is to a tragic contest, where each party not only represents a play, but also acts in the same.—εὐήμερῶν δὲ καὶ κατέχων, &c., "but that, although gaining plaudits, and having the audience on his side, he was eventually overcome through the want of (sufficient) decoration and choral expenditure," i. e., from not having gone to sufficient expense in theatrical wardrobe and decorations, and in the array and training of the chorus. The chorus formed a very essential part of the drama during the best days of the Greek theatre. The splendour of the dresses, the music, the dancing, combined with the loftiest poetry, formed a spectacle peculiarly gratifying to the eye, ear, and intellect of an Attic audience. Hence the important bearing which the chorus always had on the success of a piece.

13-24. ὥσπερ ἐτύγχανε καθήμενος, "just as he happened to be sitting," i. e., without rising from his seat.—οὔτε ὑποκρινόμενος, &c., "neither didst thou ever persuade me by thy acting, nor wilt thou persuade me now by thy promises," i. e., neither didst thou, while an actor, ever persuade me to take thee for what thou didst wish to appear in the play, &c. In other words, "thou didst always act thy part poorly on the stage, and thou art still a poor actor on the present occasion."—νῦν λέγεις τὰ ἐκ τοῦ, &c., "now thou art uttering the truth from the Macedonian tripod, whereas a moment ago thou wast playing a part," i. e., now thy threatening language and manner are in true accordance with the commands of Antipater, who has disclosed to thee his real intentions, just as Apollo reveals the truth to the Pythoness when seated on the tripod at Delphi.—ἐπίσχες, anomalous form of the 2d aor. imperat. act. of ἐπέχω, in place of ἐπίσχεθι.—ἐντὸς τοῦ ναοῦ, "into the inner part of the temple." Literally, "within the naos." The ναός was the sanctuary or inner part of the temple, where the statue and altar stood. It was the same with the cella of the Romans.—βιβλίον, "a tablet."—καὶ δακῶν. There was poison concealed in the pen.—κατέσχευ, "he held it there," i. e., applied to his lips.—κατεγέλων ὡς ἀποδειλιῶντος αὐτοῦ, "laughed at him, thinking that he was a coward."

26-35. ἀνακυκλῶν, "repeating."—διαλλαγὰς, "a full reconciliation." Observe the force of the plural.—ἤδη δὲ συνησθημένος, &c., "Demosthenes, however, feeling certain, by this time, that the poison had taken hold of him, and was gaining the mastery." Certain verbs, of which συναισθάνομαι is one, take with them in Greek a participle, where we employ the simple conjunction that with its clause.—οὐκ ἂν φθάνοις ἤδη τὸν, &c., "play now,

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151 without delay, the part of Creon in the tragedy, and cast forth this body of mine without the rites of burial." More literally, "thou couldst not now be too quick in playing," &c. (Consult *Buttmann's Larger Gr. Gr.*, p. 441, *Robinson's trans.*)—Κρέοντα. The allusion is to the Antigone of Sophocles, where Creon, monarch of Thebes, forbids the body of Polynices to be interred.—ἐτι ζῶν. In order not to pollute the sanctuary by his corpse.—Ἀντιπάτρῳ, "by Antipater." Put for ὑπὸ τοῦ Ἀντιπάτρου.—οὐδ' ὁ σὸς ναός, "not even this sanctuary of thine."—ὑπολαβεῖν αὐτὸν, "to support him."—ἅμα τῷ προελθεῖν, &c., "just as he came forth and passed by the altar." The altar in the ναός was at the base of the statue, and facing the entrance. Literally, "together with his having come forth," &c.

POETICAL EXTRACTS.*

155 LINE 1-7. ὥς ἄρα, "thus then." ὥς for οὕτως. Observe the accent.—φωνήσας. Hector had been conversing with Helen in the house of his brother Paris.—αἶψα δ' ἐπειθ', "and quickly thereupon."—δόμους εὐναιετῶντας, "to his well-situated mansion," i. e., having a pleasing situation, and therefore agreeable to dwell in. (Consult *Heyne*, *ad Il.*, 2, 626.) εὐναιετῶντας is the uncontracted poetic form for εὐναιετῶντας.—οὐδ' εὔρ', "but he found not."—ἐν μεγάροισιν, "in its halls."—ἔφεστήκει, "was standing upon." Pluperfect in the sense of an imperfect.—γοῶσα. Poetic for γοῶσα, from γοᾶω.—ἔστη ἐπ' οὐδὸν ἰών, "having gone unto the threshold, stood there." The preposition ἐπὶ is likewise, in the case of verbs of rest, construed with the accusative, and we might therefore connect here in construction, ἔστη ἐπ' οὐδὸν, "stood upon the threshold." The arrangement we have adopted, however, appears more correct.—μετὰ, "among." This preposition takes a dative with the poets only, especially the epic writers.

8-12. εἰ δ' ἄγε. This form of expression is generally regarded as elliptical, and equivalent to εἰ δὲ βούλει (or βούλεσθε), ἄγε. Supply, in the present case, βούλεσθε, and translate, "come, ye hand-maidens, tell me truly, if you will." The words εἰ δέ are meant to soften down the abruptness of ἄγε.—ἥέ πη ἐς γαλῶν, "did she go either anywhere to the mansions of her sisters-in-law." Supply οἴκους. Observe that πη is here an enclitic, whereas in the previous line it has the accent, and is interrogative.—ἐς Ἀθηναίης, "to Minerva's temple." Supply ἱερὸν, where some prefer οἶκον.—δεινὴν θεὸν ἰλάσκονται, "are striving to propitiate the dread goddess." Minerva was friendly to the Greeks.

13-21. τὸν δ' αὖτ', "unto him thereupon in turn." τὸν is governed by πρὸς.—ἐπεὶ μάλ' ἄνωγας, &c., "since thou chargest us by all means to speak the truth, we will do so." Supply ποιήσομεν οὕτως, or something equivalent. This is a very natural and common ellipsis in the epic poets, where a gesture of obeisance takes the place of words.—ἄλλ' ἐπὶ πύργῳ, &c., "but she went to a lofty tower of Ilium." The allusion is to one of the towers in the city-wall, whence a view could be obtained of the field of battle.—ἄκουσεν for ἤκουσεν, the augment being frequently omitted by

* For remarks on the scanning, consult the "Metrical Key," at the end of the Notes.

the epic writers.—*τείρεσθαι*, “were hard pressed.”—*μέγα εἶναι*, “was prevailing.” Literally, “was great.”—*ἀφικάνει*. The present instead of the past, to give more animation to the narrative, and bring the occurrence described more fully before the eyes of the reader.—*μαινομένη εἰκνῖα*, “like one distracted.” The verb *μαίνεσθαι* is often applied to any strong and overmastering emotion, as in the present instance to deep anxiety and solicitude.

22–26. *ἡ ῥα γυνὴ ταμίη*, “the female housekeeper said.” Literally, “said then.” *ἡ* is for *ἐφη*, from *ἡμί*. The particle *ῥα*, except in being more appropriate to poetry, differs in no respect from *ἄρα*, either in its origin, power, or use. Its primary indication, which it has in the present instance, is that of something accomplished, and complete in every respect.—*ὁ δ' ἀπέσσυτο δώματος Ἑκτωρ*, “he, thereupon, Hector, rushed forth from the mansion.” In Homer, *ὁ, ἡ, τό* is almost everywhere a demonstrative pronoun, those cases excepted where *τό, τόν, &c.*, stand for *ὁ, ὁν, &c.* Especially must we be on our guard not to take this form as an article, where it is separated from the substantive by the verb and the whole clause. In the present passage, *ὁ*, as a demonstrative pronoun, becomes softened down into our personal pronoun *he*, to which the name *Ἑκτωρ* is afterward subjoined, by apposition, in the poetical manner. (*Buttmann's Larger Gr. Gr.*, p. 348, *Robinson's transl.*)—*ἀπέσσυτο*. The syncopated 2d aor. mid. for *ἀπεσύνετο*, from *ἀποσύνω*, with the poetic doubling of the *σ*.—*τὴν αὐτὴν ὁδὸν αὐτίς*, “by the same way back again.”—*κατ'*, “along.”—*εὐτε*, “then.” As beginning a clause. Literally, “when.”—*τῇ γὰρ*, “for there.” *τῇ* is for *ταύτῃ*, with *χώρα* understood. In other words *τῇ* is here the demonstrative pronoun, in accordance with what has just been remarked.—*διεξιμέναι*, poetic form for *διεξιέναι*.—*πεδίονδε*, “to the plain.” The enclitic *δε* is appended to nouns in the accusative, in answer to the question whither? and has then the force of a preposition.—*ἐνθ'*, “thereupon.”

LINE 28–30. *Ἡεῖων*. The nominative is here employed, by a careless species of construction, where we would expect to meet with the genitive or else the simple relative *ὅς*. This occurs also in the case of the participle. Thus we have, *Il.*, 2, 350, *ὑπερμενέα Κρονίωνα . . . ἀστράπτων ἐπιδέξι', ἐναίσιμα σήματα φαίνων*.—*ὑπὸ Πλάκῳ ὕληέσση*, “at the foot of the woody Placus.” Placus was a mountain of Mysia in Asia Minor, from which the city of Thebe, as lying at its foot, was called *Hypoplacian*, to distinguish it from other places of the same name.—*Κιλικέσσ' ἀνδρεσσιν*. The whole of the country surrounding Hypoplacian Thebe was occupied about the time of the Trojan war by Cilicians.—*τοῦ περ δὴ θυγάτηρ, &c.*, “the daughter, then, of this monarch was had as wife,” &c. The expression *ἔχεθ'* “Ἑκτορι is equivalent to *ἀλοχος ἦν Ἑκτορος*. The form *ἔχεθ'* is for *εἶχετο*, the augment being dropped.—The particle *περ* is explanatory here, like *nampe* in Latin, though not translated, and *τοῦ*, it will be perceived, is again demonstrative, and equivalent to *τούτου*.

31–36. *ἡ οἱ ἐπειτ' ἦντησ'*, “she thereupon met him.” The relative *ἡ*, as beginning a clause, is equivalent here to *αὐτῇ*.—*κίεν* for *ἐκίεν*, from *κίω*, the augment being dropped.—*νήπιον αὐτῶς*, “(yet) so young.” (Consult *Heyne, ad loc.*)—*τόν ῥ' Ἑκτωρ καλέεσκε, &c.*, “him Hector used to call Scamandrius.” *τόν* is here equivalent to *τούτον*, softened down in our idiom to a personal pronoun. The particle *ῥα* is explanatory in this clause, and answers to the Latin *scilicet*, though not translated.—*καλέεσκε*, 3d sing. imperf. indic. act., a poetic form for *ἐκάλει*. When the poetic terminations *-σκον, -σκες, -σκε, &c.*, are employed, the augment is usually

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dropped. As regards the short ϵ before $\Sigma\kappa$, consult "Metrical Key."— Ἄστυνάνακτ' , "*Astyanax*," i. e., king of the city. The Trojans honoured Hector in the name which they bestowed on his son, the idea of protection and defence being implied in the name of "king," and Hector being, as is stated immediately after, the great defender of the city.— $\text{—οἷος γὰρ ἔρυστο, \&c., "for Hector alone defended Ilum."}$ ἔρυστο is from $\rho\acute{\upsilon}\omega$, which has the long penult, not from $\epsilon\rho\acute{\upsilon}\omega$, the penult of which is short.— $\text{ἦτοι ὁ μὲν μείδῃσεν, \&c., "the father, as may well be imagined, smiled as he looked in silence upon his boy."}$ Observe the beautiful use of $\eta\tau\omicron\iota$ here, as marking strong affirmation.— ὁ μὲν. Literally, "he indeed."— μείδῃσεν for $\epsilon\mu\epsilon\acute{\iota}\delta\eta\sigma\epsilon\nu$, the augment being dropped.

38-43. $\text{ἐν τ' ἄρα οἱ φῶ χειρὶ, "and thereupon clung to his hand."}$ Equivalent to $\text{ἐνέφυν τ' ἄρα αὐτῶ.}$ The idea intended to be conveyed is beautiful and striking. The literal meaning of $\epsilon\mu\phi\acute{\upsilon}\omega$ is "to cause to grow into," and hence the true force of the passage is, that she clung as closely to him as if growing into him, and forming part of his very nature.— φῶ for $\epsilon\phi\nu$. We have regarded $\epsilon\nu$ here as a preposition, separated from its verb by tmesis. In strict Homeric parsing, however, the preposition, when thus employed, serves really as an adverb. (*Matthiæ, Gr. Gr.*, § 594, 2.)— $\text{ἔπος τ' ἔφατ', ἔκ τ' ὀνόμαζεν, "and spoke and addressed him."}$ As regards this old Homeric formula, which is equivalent merely to the simple $\phi\acute{\alpha}\tau\omicron$, consult the remarks of Heyne, *ad Il.*, 1, 361.— ὀνόμαζεν for $\omega\acute{\nu}\omicron\mu\alpha\acute{\zeta}\epsilon\nu$.— $\text{Δαιμόνιε, "strange man!"}$ The term $\delta\alpha\iota\mu\acute{\omicron}\nu\iota\omicron\varsigma$ is employed by Homer, in the vocative, sometimes as an appellation of reverence and respect; more frequently, however, as indicating surprise, astonishment, &c., and hence carrying with it more or less of chiding and reproach. The idea that lies at the basis of the term, in either acceptation, is that of something strange and unusual.— $\text{τὸ σὸν μένος, "this thy impetuous valour."}$ Observe the demonstrative force of $\tau\acute{o}$, equivalent here to $\tau\omicron\upsilon\tau\omicron$.— $\text{σεῦ, poetic for σοῦ.}$ — κατακτανέουσιν for $\kappa\alpha\tau\alpha\kappa\tau\alpha\nu\omicron\upsilon\sigma\iota\nu$, fut. of $\kappa\alpha\tau\alpha\kappa\tau\epsilon\acute{\iota}\nu\omega$.— $\text{κε εἰη, equivalent to ἂν εἰη, the particle κε being poetic for ἂν.}$ — $\text{σεῦ ἀφαρματούση, "deprived of thee."}$ Literally, "having missed thee."— $\text{χθόνα δύνειναι, "to go beneath the earth."}$ Literally, "to enter the earth." $\delta\acute{\upsilon}\nu\epsilon\iota\nu\alpha\iota$ for $\delta\omicron\nu\alpha\iota$.

44-52. $\text{ἐπεὶ ἂν σύγε, \&c., "whenever thou mayest have met with thy fate."}$ More literally, "mayest have followed after (and overtaken)." The expression is meant to indicate rashness, and the hastening of one's end. ἐπίσπης is the 2d aor. subj. act. of $\epsilon\phi\acute{\epsilon}\pi\omega$.— σύγε. There is a tenderness of reproach in this simple expression which is lost in a translation. It is somewhat like our own form of words, "thou, even thou."— $\text{ἦτοι γὰρ, "for, as thou well knowest."}$ — Ἀχιλλεύς. Achilles, in the first year of the Trojan war, marched with a detachment of the Grecian army against the neighbouring cities in alliance with the Trojans, and destroyed many of them.— $\text{ἔκ δὲ πόλιν πέρσεν, \&c., "and completely did he sack the well-situated city of the Cilicians."}$ Here, again, $\epsilon\kappa$ is in strictness an adverb, increasing the force of $\pi\acute{\epsilon}\rho\sigma\epsilon\nu$. So, immediately after, κατὰ δ' ἔκτανεν. — $\text{οὐδέ μιν ἐξενάριξε, "but he stripped him not," i. e., of his armour.}$ $\mu\iota\nu$ is poetic for $\alphaὐτόν$.— $\text{σεβάσαστο γὰρ τόγε θυμῶ, "for he had a religious fear of this in mind."}$ σεβάσαστο is for $\epsilon\sigma\epsilon\beta\acute{\alpha}\sigma\alpha\tau\omicron$, the augment being dropped, and the s doubled for the sake of the metre.— $\text{κατέκτε, poetic 1st aor. for κατέκτανσε, from κατακαίω.}$ — σὺν ἐντεσι. According to the ancient custom of interring or burning with the dead whatever had pleased them most in life.— $\text{ἦδ' ἐπὶ σῆμ' ἔχεεν, "and upon him he heaped a tomb," i. e., a mound of earth.}$ Separate tombs were only allowed to princes and heroes.— νύμφαι

ὄρεστιάδες, "the nymphs of the mountains." What was done by the hand of man is here poetically called the work of the mountain-nymphs.—αἰγίοχοιο, poetic for αἰγίοχου.

53-60. οἱ δέ μοι, &c., "the seven brothers, too, whom I had in the halls (of my father), all of these," &c. οἱ μὲν is equivalent to οὔτοι μὲν.—κίον for ἐκίον.—βουσὶν ἐπ' εἰλιπόδεσσι, &c., "by their bent-footed oxen and white-fleeced sheep," i. e., while tending their flocks and herds. εἰλιπόδεσσι, poetic for εἰλίποσι: ἀργεννῆς for ἀργενναῖς: ὅτεσσιν for οἷεσιν.—μητέρα δ', "while, as for my mother." Accusative absolute.—ἡ βασίλευεν, "who was queen." βασίλευεν for ἐβασίλευεν.—τὴν ἐπεὶ ἄρ, &c., "when, then, he had led her hither." The term δεῦρο implies here, not to the city, but to the Grecian camp in its vicinity, and is hence equivalent to εἰς Τροίην τὴν χώραν.—ἄλλοισι for ἄλλοις.—κτεάτεσσιν for κτέασιν.—ἄψ ὄγε τὴν ἀπέλυσε, "back this warrior allowed her to depart." Literally, "released her."—πατρὸς δ' ἐν μεγάροισι, &c., "but Diana, delighting in the house, smote her in the halls of her father," i. e., pierced her with an arrow. The allusion is to some sudden death, occasioned by severe illness. All sudden deaths were ascribed to Apollo and Diana. It will be observed, that by πατρὸς, here, is not meant Eetion, but the father of Andromache's mother, and her own maternal grandfather.—βάλ' for ἐβαλε.

61-63. Ἐκτορ, ἀτὰρ σὺ, &c., "but thou, my Hector, art to me a father, and revered mother," &c., i. e., in the place of.—έσσι for εἰς.—σὺ δέ μοι θαλερὸς παρακοίτης, "thou, too, art my blooming husband."—ἀλλ' ἄγε νῦν, "oh come, therefore, now."

64-71. μὴ θείης, "do not make." Literally, "do not place," 157 i. e., before the eyes of the world. θείης is the 2d aor. subj. act. for θέης, and this for θῆς—παρ' ἐρινεόν, "by the wild fig-tree." From the language of Strabo and Eustathius, the reference here would appear to be, not so much to a single fig-tree, as to a hillock covered with them. (Consult Heyne, *ad loc.*)—ἄμβατος, "accessible." Literally, "of ascent."—ἐπίδρομον. This part of the Trojan wall was fabled to have been built by Telamon, and was therefore weaker than the rest, which had been constructed by Apollo and Neptune.—ἐπλετο, "is." 3d sing. imperf. ind. of πέλομαι, contracted from ἐπέλετο, and used here, and most commonly elsewhere, in the sense of a present.—τῇγ', "in this quarter."—ἐπειρήσανθ' Supply ἀναβαίνειν.—ἀμφ' Αἴαντε δύω, &c., "the two Ajaces, and the illustrious Idomeneus, and also the two Atridae, and the valiant son of Tydeus." Observe the use of ἀμφί with the names that follow, as designating more particularly the leaders themselves, with only a covert reference, if any, to their followers. Consult, also, note on page 148, line 20-25.—Ἰδομενῆα, poetic for Ἰδομενέα.—ἢ πού τίς, &c., "either, if I mistake not, some one well-acquainted with augury has advised them." The particle πού is equivalent here to the Latin *ni fallor*.—ἐνισπε, 3d sing. 2d aor. indic. act. from ἐνέπω. (Consult Buttmann, *larger Gr. Gr.*, p. 279, *Robinson's transl.*) With the augment it would be ἤνισπε.—σφιν for σφίσιν.—ἐποτρύνει καὶ ἀνῶγει, "impels and directs them."

72-78. τὴν δ' αὖτε, "her thereupon in turn."—ἦ καὶ ἐμοί, "certainly even unto me."—αἶ for εἶ, so that αἶ κε is for εἶ ἂν, that is, εἰάν.—κακὸς ὥς, "coward like." Observe that ὥς, coming after the adjective, is more emphatic, and therefore receives the accent. We must not confound this with ὥς for οὕτως—νόσφιν ἀλυσκάζω πολέμοιο, "I seek to flee apart from the war." Literally, "I avoid apart from the war," i. e., from the battle. πολέμοιο for πολέμου.—ἄνωγεν. Supply ἀλυσκάζειν. Observe the want

157 of the augment in ἀνωγεν.—μάθον for ἔμαθον.—ἔμμεναι, poetic form for εἶναι.—πρώτοισι for πρώτοις.—Τρώεσσι for Τρώσι.—ἀρνύμενος, “striving to defend,” i. e., to shield from aught that may degrade it. Compare the explanation of the scholiast, σῶσαι σπονδάων.—ἡδ’ ἐμὸν αὐτοῦ, “and also my own.” αὐτοῦ is here put in apposition with the genitive implied in the possessive ἐμὸν, just as in Latin we would have *meam ipsius gloriam*.

79–81. εὐ γὰρ ἐγὼ, &c. The connexion in the train of ideas is as follows: It is not, therefore, rashness that leads me to the battle-field, but this desire of upholding my father’s glory and my own, as long as the fates allow Ilium to stand, for *I well know* that our city must eventually fall before the Greeks. While it stands, however, it shall stand with honour, if I can effect this.—ἔσεται for ἔσται.—ὅτ’ ἂν ποτ’ ὀλώλῃ, &c., “when, come it when it may, sacred Ilium shall perish.” Observe the indefinite meaning implied by ποτε, literally, “at some time or other.”—ὀλώλῃ, perf. subj. mid. with the reduplication, from ὀλλυμι.—ἔῡμμελίω for ἐῡμμελίον. Nom. ἐῡμμελῆς: gen. in old Doric, ἐῡμμελῖαι, in Ionic, ἐῡμμελίω: contracted form ἐῡμμελίω.—Πριάμοιο for Πριάμων.

82–87. ἀλλ’ οὐ μοι Τρώων, &c., “but the sufferings of the Trojans, hereafter, are not so great a source of anguish unto me, nor those of Hecuba herself,” &c. We have given ἄλγος a plural translation, as suiting better the English idiom. Compare the explanation of Heyne: “*mala quæ Trojanæ experturi sunt*.”—κεν πέσοιεν, “will in all likelihood fall.” Observe the use of κεν (i. e., ἂν) with the optative, as expressing what is both possible and probable. Compare also the explanation of Heyne: “*forte occubituri sunt*.”—πολλές for πολλοί.—κονίησι for κονίαις.—δυσμένεεσσιν for δυσμένεσιν.—ὅσον σεῖ, “as are thine.” Supply as follows: ὅσον σεῖο (for σοῦ) ἄλγος μέλει μοι.—κὲν ἄγεται, “shall perchance lead thee away.” Observe the force of the middle, “lead thee away for himself,” i. e., as his captive.—ἐλεύθερον ἡμᾶρ ἀπούρας, “having taken away the day of freedom.” Literally, “thy free day.” An old form of expression, where ἡμᾶρ refers more particularly to the condition or state in which one passes the day. Compare δούλιον ἡμᾶρ, at verse 95.—ἀπούρας, 1st aor. part. act., formed by a peculiar anomaly of the vowels, and closely related in signification to the poetic forms ἀπηύρων and ἀπηυράμην, from ἀπαυράω. No separate present occurs for it. The radical verb is αὔρω. (Buttmann’s *Lexil.*, 23, s. v. ἀπαυρᾶν.—*Id.* larger *Gr. Gr.*, p. 269, Robinson’s transl.)

88–92. καὶ κεν, “and perhaps.”—ἐν Ἀργεῖ, “in Argos.” The reference here is not to Argos, the capital of Argolis, but to Pelasgic Argos (*Argos Pelasgicum*) in Thessaly, which Strabo says stood once in the immediate neighbourhood of Larissa, and near which he places the two fountains of Messēis and Hyperēa, mentioned in the succeeding line. (Consult Heyne, *ad loc.*)—πρὸς ἄλλης, “at the orders of another.” Literally, “from another.”—Μεσσηϊδος ἡ Ὑπερείης, “from (the fountain of) *Messeis* or *Hyperēa*.”—πόλλ’ ἄεκαζομένη, “much against thy will.”—ἐπικεῖσεται, “shall hang over thee.”—καὶ ποτὲ τις εἴπῃσιν, “and (then) haply some one shall say.” εἴπῃσιν is for εἴπῃ.—κατὰ δάκρυ χέουσιν. In ordinary parsing this would be regarded as a tmesis for δάκρυ καταχέουσιν. In Homeric Greek, however, κατὰ thus situated has an adverbial force, and imparts energy to the simple verb.—ὃς ἀριστεύεσκε μάχεσθαι, “who was the bravest in battle.”—ἀριστεύεσκε for ἡρίστενε. Consult note on verse 34.

94–98. ὥς, “thus.” Equivalent to οὕτως.—ἔρεει, 3d sing. fut. with the poetic resolution, for ἐρεῖ.—νέον ἄλγος, “a renewal of sorrow.” Literally,

“new sorrow.”—*χήτει τοιοῦδ' ἀνδρὸς, &c.*, “from the want of such a husband as might ward off from thee the day of slavery,” i. e., through regret at the loss of a husband who could have saved thee from servitude. We must be careful not to render *τοιοῦδ' ἀνδρὸς*, “of such a husband as I am.” The term *τοιοῦδε* is equivalent here, in fact, to the prosaic *οἷον τε ὄντος*, so that the whole line, when converted into prose, would be as follows: *στερηθεῖσα ἀνδρὸς οἷον τε ὄντος ἀμύνειν, &c.*, “having been deprived of a husband able to ward off,” &c.—*δούλιον ἦμαρ*. Consult note on verse 87.—*ἀλλὰ με τεθνηῶτα, &c.*, “but may the heaped-up earth cover me lying dead.” The optative here, without *κε* or *κεν*, has the force of a wish.—*τεθνηῶτα* for *τεθνηκότα*. Observe the continued force of the perfect.—*τι*, “aught.”—*σοῦ δ' ἐλκηθμοῖο*, “and of thy being dragged away into captivity.”—*οὗ παιδὸς ὀρέξατο*, “stretched out his arms to receive his boy.” Observe the force of the middle. Verbs indicating desire, &c., take the genitive of the object, from which that proceeds which gives rise to this feeling. *ὀρέξατο* wants the augment.

LINE 100–106. *ἐκλίνθη*, “shrunk.” Passive in a middle sense. 158
—*πατρός φίλον*, “of his father.” *φίλος*, in the epic language, has often the force of a possessive pronoun, “mine,” “thine,” “his” or “hers,” &c., according to the person.—*δεινὸν νέοντα*, “nodding fearfully.”—*νοήσας*. Supply *αὐτόν*, i. e., *τὸν λόφον*.—*ἐκ δ' ἐγέλασσε, &c.*, “openly then smiled both his father,” &c. *ἐγέλασσε* (for *ἐγέλασε*) appears to have here the force of *ἐμειδίασε*. The plain translation, “out then laughed,” is too strong for the general tone of feeling that pervades the whole passage.—*κρατὸς*, gen. sing. of *κράς*.—*καὶ τὴν μὲν*, “and this.”—*ὄν φίλον υἱόν*, “his own loved son.” Whenever a possessive pronoun is expressed with *φίλος*, as in the present instance, the adjective has its natural meaning of “loved,” “dear,” &c.—*πῆλὲ τε χερσίν*, “and had dandled him in his hands.” *πῆλε* for *ἐπῆλε*, 1st aor. indic. act. of *πάλλω*.

108–113. *δότε δὲ, &c.*, “grant now, that this my son too may become distinguished among the Trojans, even as I am, and may be as powerful in might, and rule vigorously over Ilium.”—*καὶ ποτέ τις εἴπῃσι, &c.*, “and may some one haply say of him, when returning from war, ‘why, this one indeed is far braver than his sire!’” —*εἴπῃσι* for *εἴπῃ*.—*ἀνιόντα*, agreeing with *αὐτόν* understood, which last is governed by *εἴπῃσι*. The plain prose idiom would be *περὶ αὐτοῦ*; but the Attic idiom is here the same as the Homeric, the Attic writers saying *λέγειν τινά* for *λέγειν περὶ τινος*.—*χαρεῖη*, 2d aor. opt. pass. of *χαίρω*.

115–121. *κῆρδεῖ κόλπῳ*, “in her fragrant bosom.” The reference here is to the use of perfumes. Compare the remark of Heyne, “*quia vestes odoribus perfusæ erant*.”—*δακρύνειν γελάσασα*, “having smiled tearfully,” i. e., having smiled through her tears. The neuter of the adjective taken adverbially.—*μιν κατέρεξε*, “caressed her.” *μιν* for *αὐτήν*.—*δαιμονίη*, “foolish one.” Indicative of mingled tenderness and chiding. The literal reference is to strangeness of conduct. Consult note on verse 39.—*μὴ ἀκαχίζεο*, “be not afflicted.” *ἀκαχίζεο* for *ἀκαχίζον*.—*ὑπὲρ αἶσαν*, “contrary to fate,” i. e., prematurely.—*Αἶδι*. Equivalent to *ἐς Αἶδα*.—*προΐαψει*, “shall hurl.” The preposition *πρό*, in composition here, does not signify “prematurely,” but “onward,” to some destined mark.—*πεφυγμένον ἔμμεναι*, “has escaped.” Passive for the middle.—*ἐπὴν τὰ πρῶτα γένηται*, “after he has once been born.” More literally, “after he has first been born.”

122–125. *τὰ σ' αὐτῆς ἔργα κόμιζε*, “attend to thy own employments.”

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158 These words, and those which immediately follow, sound somewhat harshly to our ears, and seem not fully in unison with the previous tone of feeling exhibited by Hector. Allowance must be made, however, for the simple manners of an early age. Besides, Hector merely recommends to Andromache, that she turn her attention to domestic affairs, as a means of calling off her thoughts from the gloomy scenes on which they have just been dwelling.—*αὐτῆς*, put in apposition with the genitive implied in *σά*.—*ἔργον ἐποίχεσθαι*, “to ply their work.” Literally, “to go unto,” “to approach.”—*ἄνδρεςσι* for *ἄνδρασι*.—*τοὶ Ἰλίῳ ἐγγεγάασιν*, “who are born in Troy.” *τοὶ* is for *οἱ*.—*ἐγγεγάασιν* is poetic for *ἐγγεγόνασιν*, and formed as if coming from an obsolete verb *ἐγγάω*.

127-133. *οἰκόνδε βεβήκει*, “had meanwhile departed for her home.” Observe the rapidity of action indicated by the pluperfect.—*ἐντροπαλιζομένη*, “looking back from time to time.” A beautiful touch of nature.—*τῆσιν δὲ γόν πάσῃσιν ἐνώρσεν*, “and excited lamentation among them all.” *τῆσιν πάσῃσιν* is for *ταῖς πάσαις*.—*αἱ μὲν ἔτι ζῶν*, &c., “these, indeed, lamented Hector, though still alive, in his own mansion.”—*γόν*. According to some, a syncopated form for *ἐγόασιν*, *ἐγόνων*, but more probably, according to others, a second aorist act. irregularly formed from *γοάω*. In either case, the augment is wanted.—*ῥ* for *ῥω*, from *ῥς* for *ῥός*.—*ἐνὶ* for *ἐν*.—*οὐ γὰρ μιν ἔτ' ἔφαντο*, &c., “for they thought that he will no longer return,” &c. Literally, “they said unto themselves,” i. e., unto their own bosoms. Observe the force of the middle.

159 LINE 1-4. *ἐκίδνατο*, “was diffusing her radiance.” Literally, “was diffusing herself.” Middle voice.—*ποιήσατο*, “convened.” Literally, “made for himself,” i. e., in his own good pleasure. *ποιήσατο* for *ἐποίησατο*.—*Οὐλύμποιο* for *Ὀλύμπου*. Olympus, in Thessaly, with its cloudy summits, was the fabled abode of the Grecian gods.—*σφ' ἄγορευε*, “harangued them.” Literally, “spoke unto them.” *σφ'* is for *σφι*, and that for *σφίσιν*, equivalent, in the epic language, to *αὐτοῖς*.—*ὑπὸ ἄκουον*, “attentively listened.” *ὑπὸ* denotes here inferiority of power, and consequent subjection and obedience.

5-9. *κέκλυτέ*, 2d plur. 2d aor. imper. from *κλύω*, with the poetic reduplication, for *κλύτε*.—*μεν* for *μου*.—*τά με θυμὸς*, &c., “what things my mind within my bosom commands,” i. e., bids me utter. *τά* is for *ἃ*, and *ἐνὶ στήθεσσι* for *ἐν στήθεσι*.—*τόγε διακέρσαι ἐμὸν ἔπος*, “to violate this my mandate.” Literally, “to cut through,” or “in pieces.” *τόγε* is for *τοῦτο γε*, and *διακέρσαι* the old Æolic form of the 1st aorist, from *διακείρω*, Æolic future *διακέρσω*, 1st aor. Æol. *διέκερσα*. So we have *κέλλω*, fut. *κέλσω*: *ὄρω*, fut. *ὄρωω*, &c.—*ἔπος*. The mandate of Jove is implied in the words *ὃν δ' ἂν ἐγὼν*, &c., verse 10, and is an order to the gods not to aid either the Trojans or Greeks.—*αἰνεῖτ'*, “approve.”—*ὄφρα τελεutήσω*, “that I may accomplish.” 1st aor. subj. act.—*τάδε ἔργα*, “these things (which I have in view).” Literally, “these operations.”

10-12. *ὃν δ' ἂν ἐγὼν ἀπάνενθε*, &c., “whomsoever of the gods, then, I shall perceive having gone apart voluntarily, to lend aid,” &c., i. e., having left Olympus, of his own mere motion, to lend aid, &c.—*ἂν νοήσω*. The particle *ἂν* is used with the future in the epic language, but it is very doubtful whether the genuine Attics ever employed it thus. (*Matthiæ*, *Gr. Gr.*, § 599, d.)—*ἀρηγέμεν* for *ἀρήγειν*. The more enlarged ancient form is *ἀρηγέμεναι*.—*πληγείς οὐ κατὰ κόσμον*, “smitten disgracefully.” More literally, “stricken not according to what is becoming.” The reference is

to the thunderbolt.—Οὐλυμπόνδε, “to Olympus,” equivalent to 159
πρὸς Ὀλύμπον. Consult note on verse 25, page 155.

13-18. μιν for αὐτὸν.—τῇλε μάλ', “very far off.”—βάθιστον βέρεθρον, “a very deep abyss.” βέρεθρον is an epic form for βάραθρον, from which last comes the Latin *barāthrum*.—πύλαι. The gates here spoken of were fabled to separate Hades from Tartarus, and to confine the wicked in the latter as their place of punishment.—Αἶδεω for ἄδον.—γνώσετ' ἐπειθ', &c., “then will he know by how much I am the most powerful of all the gods.” ἐπειθ' is for ἐπειτα.—εἰ δ', ἄγε, “but come, if ye will.” Supply βούλεσθε after εἰ δ', and consult note on verse 8, page 155.—πειρήσασθε, θεοί, &c., “make trial for yourselves, ye gods, that ye all may know.” Observe the force of the middle in πειρήσασθε.—εἶδετε, an epic form for εἶδητε, the long vowel being shortened for the convenience of the verse.

19-21. χρυσεῖην for χρυσέην, and that for χρυσῆν.—ἐξ οὐρανόνθεν, “from heaven.” The preposition ἐξ is here employed pleonastically, according to earlier usage. In like manner we have ἐξ ἐμένθεν, ἐκ πρώραθεν, &c.—πάντες δ' ἐξάπτεσθε, “do ye all, thereupon, attach yourselves unto it.”—πεδίονδε, “to the plain,” i. e., to earth, considered as a level surface.

23-29. ἀλλ' ὅτε δὴ καὶ ἐγὼ, “but when now I even.”—αὐτῇ κεν γαίῃ, &c., “I will draw it together with the earth itself, and the sea itself.” The preposition σύν is here supposed to be understood, an omission of very common occurrence with the pronoun αὐτός in the dative.—ἐρύσαιμ'. Supply αὐτήν, as referring to σειρήν.—περὶ ρίον Οὐλύμποιο. Olympus is here considered to be entirely detached from earth, and forming part of the heavens. The chain is to be bound to its peak or loftiest summit, and, from this chain, earth, sea, and the gods are to hang.—τὰ δέ κ' αὐτε, &c., “and all these things, on their part, shall be suspended in the air.” τὰ for ταῦτα.—ἄκην ἐγένοντο σιωπῇ, “were profoundly silent.” The term ἄκην appears to be, here, an old adverbial form, arising from the accus. fem. of the adjective ἄκαος; namely, ἀκάαν, changed in Ionic to ἀκέην and ἀκῆν. The adjective ἄκαος is thought to be derived from a privative and χαίνω, to gape, so that its meaning will be, “with unopened lips.” Hence, perhaps, the literal sense of ἄκην ἐγένοντο σιωπῇ is, “were in a state of silence with unopened lips,” i. e., kept their lips firmly compressed in silence. (Consult *Buttmann's Lexil.*, p. 73, s. v. ἀκέων, ἀκῆν).—μῦθον ἀγασσόμενοι, “having wondered at the speech,” i. e., struck with surprise and fear at what was said. Compare the explanation of Heyne: “percussit his dictis ac percussit.”—μάλα κρατερῶς, “in a very threatening manner.”

LINE 1-9. τὸν, “him.” Literally, “this one,” referring to 160
Hector.—ὅσ' οὐ σύμπαντες οἱ ἄλλοι, “as many as not all the others together have done.” ὅσα is here employed, as if τόσα preceded, in place of πόλλα.—εἰ δ', ἄγετε, “come then, if ye will.”—ἀμφὶ πόλιν σὺν τεύχεσι πεيرهθῶμεν, “let us, armed as we are, make trial round about the city,” i. e., try the city all around. The expression σὺν τεύχεσι (literally, “with our arms”) is equivalent here to ὡς ἔχομεν ὀπλισθέντες.—πειρηθῶμεν, passive for the middle.—ὅρα κ' ἐτι γνῶμεν, &c., “that we may, besides this, learn the intentions of the Trojans, what one they have,” i. e., may learn what intention the Trojans have.—μεμάασι, from μάω.—καὶ Ἐκτορος οὐκέτ' ἔόντος, “even though Hector is no more.”

10-14. ἀλλὰ τίη μοι ταῦτα, &c., “but why does my mind hold converse with me about these things?” i. e., why do I think of these things when my friend Patroclus lies unburied? Achilles now recollects that his friend lay,

160 as yet without funeral rites, whom he had declared (*Il.*, 18, 335, *seq.*) that he would not inter, until he should have brought the arms and person of Hector before the corpse of that friend.—*ἄκλαντος*, “unwept,” i. e., unhonoured as yet with the lamentations, that are raised, in due form, for the departed.—*ὅφρ’ ἂν ἔγωγε*, &c., “as long as I, for my part, may be among the living.” *μετέω* is for *μετώ*, from *μέτειμι*.—*καί μοι φίλα γούνατ’ ὀρώρη*, “and as long as my knees may continue to move themselves for me,” i. e., as long as my frame may continue vigorous. Observe the continued action denoted by the perfect. *ὀρώρη*, perf. subj. mid. with the reduplication, from *ὀρω*.—*εἰ δὲ θανόντων περ*, &c., “for even if the rest of men forget the dead in Hades, yet will I remember my friend even there.” With *καταλήθονται* supply *οἱ ἄλλοι*.

16–19. *νῦν δ’ ἄγ’*. Observe the use of *ἄγε* in the singular, with the plural following.—*παῖθ’ ὄνα*, “a song of victory.”—*νηυσὶν γλαφυρῇσι* for *νανσὶν γλαφυραῖς*. The expression *ἐπὶ νηυσὶν* is used here for *ἐπὶ νῆας*.—*τόνδε δ’ ἄγωμεν*, “and let us bear this one away.” Alluding to the corpse of Hector.—*ὧ Τρῶες κατὰ ἄστυ*, &c., “to whom the Trojans, throughout the city, rendered homage as to a god,” i. e., treated or honoured him as a god. The verb literally means, “to address vows or prayers to one.” It is here taken in a general sense, however, to indicate implicit confidence and unbounded respect.—*εὐχετόωντο* for *εὐχετῶντο*, from *εὐχετοόομαι* for *εὐχετῶμαι*.

20–27. *ἦ ῥα*, “he said then.” *ἦ* for *ἐφη*, from *ἡμί*.—*μήδετο*, “devised.” Observe the double accusative (*ἔργα* and *Ἑκτορα*) governed by this verb.—*ἔξηπτεν*, “he fastened to them.”—*ἔασεν* for *εἰσεν*.—*ἀνά τε κλυτὰ τεύχε’ αἰείρας*, “and having lifted up into it the renowned arms (of Hector),” i. e., as battle spoils.—*μάστιξεν δ’ ἐλάαν*, “he thereupon lashed (the steeds) to advance.”—*τῷ δ’*, “and they two,” referring to the steeds. Supply *ἵππῳ*. The steeds of Achilles, of immortal origin, were two in number, Xanthus and Balius, the offspring of the harpy Podarge and the wind Zephyrus. A third steed, Pedasus, was of mortal birth. (*Il.*, 16, 145, *seq.*)—*τοῦ δ’ ἦν ἐλκομένοιο κονίσαλος*, “from him, getting dragged along, the dust arose,” i. e., from the corpse of Hector. Literally, “there was dust.”—*ἀμφὶ δὲ χαῖται κνάνεαι πίνναντο*, “and his dark locks streamed all around.” More literally, “were spread forth all around.” *πίνναντο*, from *πίννημι*, is equivalent to *ἐπετάννυντο*. This is Heyne’s reading, and far superior to *πίνναντο*, which many give. The latter form is regarded as equivalent to *προσεπελάζοντο*, and the translation will then be, “and his dark locks all around were brought near to it,” i. e., to the dust, with an ellipsis of *κονιστάλω* or *κονίαις*. This, however, is far inferior, and has a pleonastic effect, considering that *κάρη δ’ ἔπαν*, &c., follows.

29–30. *ἀεικίσσασθαι*. Supply *αὐτόν*, as referring to Hector.—*κεκόνιτο*, “was defiled with dust,” pluperfect of *κονίω*.—*ἡ δέ νυ μήτηρ*, &c. Hecuba, Priam, and many others, had witnessed the combat between Achilles and Hector from the ramparts of Troy.

161 LINE 33–35. *ἔλεεινὰ*, “piteously.”—*εἴχοντο*, “were occupied.”—*τῷ δὲ μάλιστ’ ἄρ’ ἔην*, &c., “and it was most like to this, as if all lofty Ilium were being consumed from its summit by smouldering fire.” A most beautiful and appropriate simile, and one deriving its chief force from the peculiar meaning of the verb. The lamentations, that re-echoed throughout Ilium, are compared to the cry of distress occasioned by some secret conflagration, the smouldering fires of which are spreading far and wide, but are as yet more or less concealed from view, and give few outward tokens of the

extent of their ravages. So the dread of evil, now that Hector is slain, comes upon the Trojans as something indistinct and undefined, but on that very account the more calculated to alarm.

37-40. ἔχον, "restrained," for εἶχον.—ἀσχαλῶντα, "filled with indignant grief," for ἀσχαλῶντα, from ἀσχαλοῶ for ἀσχαλάω.—ἐλλιπένε for ἐλιπένε, on account of the metre.—κατὰ κόπρον, "amid the mire."—ὀνομάζων, "addressing."

41-47. σχέσθε, "desist." More literally, "hold yourselves back," i. e., cease trying to detain me.—οἶον, "alone," i. e., unattended.—κηδόμενοι περ, "anxious though ye be."—πόλλος for πόλεως.—λίσωμι, "let me supplicate." Observe the use of the 1st person sing. of the subjunctive, in a case of entreaty and supplication, and consult *Matthiæ, Gr. Gr.*, § 516.—ἦν πως ἡλικίην αἰδέσσεται, "if perchance he will reverence my years." αἰδέσσεται for αἰδέσθεται, 1st aor. subj. mid. of αἰδέομαι.—καὶ δέ νυ τῷδε πατὴρ, &c., "for his father Peleus is even such as myself." Literally, "is even such as this man." Accompanied by a gesture, as indicating himself.—περὶ πάντων, "above all."

49-52. τῶν πάντων, "for all of these."—οὗ ἄχος ὅζυ, "my keen sorrow for whom."—"Ἐκτορος ὥς ὄφελεν, &c., "my Hector: oh would that he had died in my arms!" Ἐκτορος is put in apposition with ἐνός, and, in construing, comes in with most force at the end of the clause.—ὥς ὄφελεν θανέειν. Literally, "how he ought to have died!" ὄφελεν is for ὠφελεν, from ὀφείλω.—θανέειν for θανεῖν.—ἐμῇσιν for ἐμαῖς.—τῷ κε κορεσσάμεθα, &c., "in that event we would have sated ourselves, both weeping and mourning (over him)," i. e., we would have had our fill of tears and sorrow over the body of our son.

54-61. ἐπὶ δὲ στενάχοντο πολῖται, "and the people also groaned."—Τρωῆσιν δ' Ἐκάβη, &c., "then, among the Trojan females, Hecuba began her loud lament." Τρωῆσιν for Τρωαῖς. As regards the peculiar force of ἀδινός in this and similar passages, consult the remarks of Buttmann, *Lexil.*, p. 36, § 6, s. v. ἀδινός.—γόοιο for γόνον.—ἐγὼ δειλὴ τί νυ βείομαι; "why do I, a wretched woman, now live?" βείομαι, poetic for βέομαι.—ἀποτεθνηῶτος for ἀποτεθνηκότος.—ὃ μοι πέλεσκεο, "that wast unto me." ὃ is for ὅς.—πέλεσκεο, poetic for ἐπέλου.—δειδέχατο σε, "received thee," i. e., on thy return from the fight. (Consult *Heyne, ad loc.*) δειδέχατο is an Ionic and poetic form for δεδεγμένοι ἦσαν, 3d plur. pluperf. indic. of δέχομαι.—ἦ γάρ κέ σφι, &c., "for assuredly thou wouldst have been a very great glory to them, hadst thou continued alive." κε ἐησθα is for ἂν ἦς. The form ἐησθα is poetic for ἦσθα, and this, with what the grammarians call the Æolic paragon, but what is, in reality, an old tense-suffix, stands for the common imperf. indic. ἦς.—νῦν αὖ, "now, on the contrary."—κιχάνει. Supply σε: "overtake and hold thee for their own."

62-66. οὐπω τι πέπυστο, "had not as yet learned aught," i. e., of what had befallen him. πέπυστο for ἐπέπυστο, pluperf. indic. of πυνθάνομαι.—οἷ, "unto her."—ὅττι ῥά οἱ πόσις, &c., "that her husband, namely, was remaining without the gates," i. e., a corpse in the hands of the foe. ῥά is here equivalent, as an explanatory particle, to the Latin *scilicet* or *nempe*.—πυλάων for πυλῶν.—μυχῷ, "in an inner apartment."—δίπλακα πορφυρέην, "a purple double robe." The reference is to a robe of large dimensions, to be worn doubled, and intended to cover the whole person down to the feet. (Consult *Heyne, ad Il.*, 3, 126.)—ἐν δὲ θρόνα ποικίλ' ἐπασσεν, "and was sprinkling over it flowers of varied hue," i. e., was embroi-

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161 dering into it, &c. Nothing can be more beautifully expressive than the verb *πάσσω*, here, of graceful skill on the part of Andromache. It is as if she were strewing bright-hued flowers, with a gentle waving of the hand, over the web in the loom.—*θρόνα*. Consult, as regards the peculiar force of this term, the commentators on Theocritus, *Id.*, 2, 59.

162 LINE 70-74. *νηπίη*, "foolish one."—*ὁ μιν* for *ὅτι αὐτὸν*.—*τῆς δ' ἐλελίχθη γυῖα*, "and her limbs trembled." Literally, "were shaken," or "made to tremble."—*ἐκπεσε* for *ἐξέπεσε*.—*ἡ δ' αὖτις δμῶησιν*, &c., "she then again spoke among her fair-haired female domestics." *δμῶησιν* for *δμῶαις*.

75-84. *ἴδωμι*, "let me see with my own eyes." Observe the force of the middle, and consult, as regards the use of the subjunctive here, the note on verse 43.—*τέτυκται*, "have been done."—*ὁπὸς ἐκκλουν*, "I heard just now the voice." Observe the force of the aorist. *ὁπὸς* is from *ὄψ*.—*ἐν δ' ἔμοι αὐτῇ*, &c., "and within my own self, in my bosom, my heart palpitates up to my mouth." *στήθεσι* is intended as a nearer definition of *ἐμοι αὐτῇ*. Observe the force which the simple and natural language of the text carries with it.—*πῆγνυται*, "are growing torpid."—*αἶ γὰρ ἀπ' οὐατος*, &c., "far away from my ear be the tidings of it." Compare the version of Heyne, "*procul ab aure sit mea dictum*." *αἶ* is for *εἶ*, as equivalent to *εἶθε*, and expressive of a wish.—*οὐατος*, from the earlier nominative *οὐας*. In later Greek, *οὐς*, *ὠτός*.—*ἀποτμήζας*, "having cut him off," i. e., having intercepted his retreat to.—*πεδίονδε*, "to the plain," i. e., down from the higher ground, where the city was situate, to the plain beneath where the contending armies were wont to engage.—*καὶ δὴ μιν*, &c., "and lest he may have caused him now to cease from the fatal valour that used to possess him," i. e., may have conquered and slain him. *ἔχεσκε* is for *εἶχε*.—*μένεν* for *ἐμενεν*.—*ἀλλὰ πολὺ προθέεσκε*, &c., "but used to rush far in advance (of the rest), yielding in that valour of his to no one." *προθέεσκε* is for *προεθεῖ*, from *προθέω*.—*τὸ δν μένος* for *τοῦτο* (or *ἐκεῖνο*) *ἐὸν μένος*.

85-90. *διέεσσυτο*, "she rushed through." Consult note on *ἀπέεσσυτο*, verse 22, page 155.—*μαινάδι ἴση*, "like a phrensied woman."—*παλλομένη κρᾶδῖν*, "with a palpitating heart." Literally, "agitated in heart."—*ἔξεν* from *ἔκω*.—*ἔστη παπτήνας ἐπὶ τείχει*, "she stood upon the rampart, looking forth for an instant with anxious eye." Observe the quickness of action indicated by the aorist.—*ἔλκον ἀκηδέστως*, "were dragging unfeelingly." Hesychius explains *ἀκηδέστως* by *ἀνηλεῶς*, *ἀφροντίστως*, in accordance with the version we have here given. It may also be translated, "deprived of funeral obsequies," which would be less forcible in the present case, however, though nearer the literal meaning of the term.

91-94. *τὴν δὲ κατ' ὀφθαλμῶν*, &c., "thereupon dark night covered her on her eyes." More literally, "down upon her eyes."—*ἀπὸ δὲ ψυχῇν ἐκάπυσεν*, "and breathed forth her life," i. e., fainted. The reference is not to death itself, but to a struggling as it were with death, and the panting and exhaustion attendant on such a conflict. It is analogous to the Latin *animam agere*.—*τῇλε δ' ἀπὸ κρατὸς*, &c., "far from her head thereupon did she cause to fall the bright ornaments attached to it." As she fell these were thrown to a distance. Consult the remarks of Heyne on the objections raised by the scholiasts to this passage.—*χέε* is for *ἔχεε*, and this for *ἔχει*, from *χέω*.—*ἄμπυκα, κεκρύφαλόν τ'*, &c., "the fillet for the brow, and network for the hair, and also the twisted cord for the temples, and the veil." The poet here specifies what in the previous line was expressed

generally by the term *δέσματα*. The *ἄμπυξ* was a fillet, or bandeau, passing around the upper part of the forehead, and thus confining the hair on the top of the head. Over this was placed the *κεκρύφαλον*, a kind of network, covering the entire hair of the head, like a species of cap. To keep on this *κεκρύφαλον* they tied around the border of it the *πλεκτὴ ἀναδέσμη*, which passed from the top of the head, along the temples, and was fastened behind. It appears to have been a species of cord, and is called *σειρά* by some of the scholiasts. The *κρήδεμνον* came last. This was a kind of covering, which, when folded, veiled merely the brow, but, when unfolded, the entire head; for it was the custom with women not to appear in public except veiled. (Consult *Terpstra, Antiq. Hom.*, p. 171, and *Heyne, ad Il.*, 22, 469, *seqq.*)

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95-99. χρυσή 'Αφροδίτη, "golden Venus." We have here the ordinary epithet bestowed upon Venus, and which appears synonymous with "beautiful" or "resplendent."—μιν ἡγάγεθ', "led her away as his bride." Literally, "led for himself."—ἐπεὶ πόρε, "after he had bestowed." πόρε for ἔπορε, from πόρω.—ἔσαν for ἔστησαν.—αἱ ἐ μετὰ σφίσιν, &c., "who held her among them so completely overcome as to appear to have perished," i. e., as to appear a lifeless object. Equivalent to οὕτως ἀνυζομένην ὥστε ἀπολέσθαι δοκεῖν.

100-102. ἡ δ' ἐπεὶ οὖν ἄμπνυτο, &c., "but when, then, she respired once more, and her mind was collected in her bosom." ἄμπνυτο is the syncopated 2d aor. mid. for ἀνέπνυτο, from ἀναπνέω.—ἀμβλήδην γοῶσα, "mourning with deep-drawn sobs," i. e., deeply sobbing. As regards the different explanations given to ἀμβλήδην here, consult the remarks of *Heyne, ad loc.*—Ἐκτορ, ἐγὼ δύστηνος, &c., "oh Hector, oh unhappy me! to one (and the same) destiny were we both then born." γεινόμεθ' for ἐγενόμεθα.

LINE 105-111. ὃ μ' ἔτρεφε, &c., "who, ill-fated, reared me, ill-fated, being as yet a little child; oh would that he had never begotten me!" Literally, "how he ought never to have begotten me!" ὃ is for ὅς, and ὠφέλλε for ὠφέλε. Perhaps there is more of melancholy flow, if we retain the Greek order in δύσμορος αἰνόμορον, "who reared me, being as yet a little child, an ill-fated one, an ill-fated one!"—τυτθὸν. Observe that τυτθὸς appears here as an adjective of two terminations. Hence τυτθὸν for τυτθὴν, as in *Il.*, 2, 742, we have κλυτὸς Ἰπποδάμεια.—Ἰδῶο for Ἰδῶω, and this for Ἰδῶον.—γαίης for γαίας.—ἔρχεαι. Oldest form ἔρχεσαι, poetic and Ionic ἔρχεαι, Attic ἔρχει, common dialect ἔρχη.—πάϊς δ' ἐτι νήπιος αὐτως, "while our boy, too, is yet so mere an infant."—ἔσσει for ἔσει. Compare note on ἔρχεαι just preceding.—θάνες for θανες.

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113-116. αἰεὶ τοι τούτῳ γε, &c., "still, indeed, toil and sorrows will be ever his for the time to come." Literally, "will be to this one for his part."—ἄλλοι γάρ οἱ, &c., "for others will deprive him of the land-marks of his fields," i. e., will deprive him of his fields by removing the land-marks. ἀπουρίσσουσιν is for ἀφορίζουσιν, the Attic ὅρος being οὐρος in the poetic and Ionic language; and hence ἀφορίζω becomes in these ἀπουρίζω.—ἡμαρ δ' ὀρφανικὸν, &c., "the day that makes him an orphan, causes a boy to be deserted by all his companions in years." This is intended for a general assertion. The application to Astyanax comes in afterward. Compare the remark of *Heyne*: "ad generales sententias delabatur Andromache."—πάντα δ' ὑπεμμήμυκε, &c., "then is he altogether cast down, and his cheeks are wet with tears." ὑπεμμήμυκε is the perf. act. of ὑπηνύω, with the reduplication, for ὑπήμυκε, and with the first μ doubled for the sake of the metre. This is the reading of *Toup* and *Heyne*. The common text has

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163 ὑπερνήμυκε, from the same verb, but with *v* inserted after *μ* (in place of doubling the latter), according to the analogy of *νώννυμος* and *παλαμναίος*. This has among its advocates Buttman and Passow. The former reading, however, is by far the more simple and natural of the two.

117-123. δυνόμενος, "being in want," for δεόμενος.—ἄνεισι, "shall go up." The verb εἶμι, "to go," and its compounds, are commonly used in the present with the signification of the future.—ἐς πατρός ἐταίρους. The preposition ἐς is here employed for πρὸς.—ἄλλον μὲν χλαίνης ἐρύων, "pulling one by the cloak." The genitive of part.—τῶν δ' ἐλεησάντων, &c., "thereupon one of those that have compassionated him offers him, for a brief moment, a small-sized cup." We have taken τυτθὸν here as an adverb, since the idea of smallness is implied in κοτύλη itself. Observe the use of the aorist ἐπέσχευ, as applying to what is accustomed to happen, and hence having, in our idiom, the force of a present. The same remark will apply to the aorists coming after.—ἐδίηνε, "he moistens." Aorist as a present.—ἀμφιθαλής, "some one having both parents alive." Compare the explanation of Apollonius, *Lex. Hom.*, s. v. ὁ ἐπ' ἀμφοτέροις τοῖς γονεῦσι θάλλων, ἢ ἐφ' ᾧ ἀμφοτέροι οἱ γονεῖς θάλλουσι.—ἐστνφέλιξεν, "pushes away." Aorist again for the present.—ἐρρ' οὕτως. "there, take that, and away with thee." The reference is to the blows that have just been inflicted on the boy. Hence the clause is equivalent to τοῦτο (i. e., τὰς πληγὰς) λαβὼν ἐρρε. The literal meaning is, "get thee gone, thus," or "away with thee to destruction, thus." Observe the graphic force of οὕτως, as indicating gesture.

124-132. ἄνεισι, "will return." Observe the change of meaning which ἀνά now has in composition. It is here equivalent to the Latin inseparable preposition, or, more correctly speaking, prefix, re-. Consult note on verse 117.—ἐς μητέρα. Equivalent to πρὸς μητέρα.—Ἀστυνάξ, "my Astyanax!" There is something extremely beautiful in this sudden change from general remark to the particular case of her own son. It is the same as if she had said, "and this boy is my Astyanax!"—ἐδεσκε, "was wont to eat," 3d sing. imperf. indic. act. for ἦδε, from ἐδω.—πίονα δημόν, "the rich fat." Observe the accentuation of δημός here, as differing from that of δῆμος, "a people," &c.—αὐτάρ, "and who." Literally, "but he."—νηπι-αχεύων, "from his childish sports." Literally, "sporting like a child."—εὐδεσκ', "used to sleep," 3d sing. imperf. indic. act. for ἦδε, from εὔδω.—ἀγκαλίδεσσι for ἀγκάλισι.—θαλέων, "with delicacies." Compare the explanation of Heyne, "satiatus opinis cibis."—νῦν δ' ἂν πολλὰ πάθῃσι, &c., "now, however, in all likelihood, will he suffer many things, deprived of his father, he, Astyanax, whom the Trojans call so by surname." It is more forcible, and, at the same time, more Homeric, to regard Ἀστυνάξ, here, not as the nominative to the verb, but as in apposition with a nominative understood, or rather implied in the verb.—πάθῃσι for πάθῃ.—ἀπὸ ἀμαρτῶν. More literally, "having erred from," i. e., having missed.—οἷος γὰρ. Consult note on verse 35, page 156.—ἔρυσσ. The reference now, to the end of the extract, is to Hector.

134-139. αἰόλαι εὐλαὶ ἔδονται, "the crawling worms shall feed upon." As regards the irregular future ἔδομαι, consult Buttman, larger Gr. Gr., p. 158, Robinson's transl.—κε κορέσωνται, "shall have sated themselves."—ἄτάρ, "meanwhile."—κέονται for κείνται, from the poetic and Ionic κέομαι for κείμεναι.—ἀλλ' ἤτοι τάδε πάντα, &c., "all these, however, will I consume," &c.—κηλέω. To be pronounced as a dissyllable.—οὐδὲν σοί γ',

&c., "*being of no use to thee indeed.*"—ἀλλὰ πρὸς Τρώων, &c., 163
"but yet that they may be an honour unto thee in the presence of," &c. Literally, "but to be a source of honour for thee from the Trojan men and women." The meaning of the whole passage is this: thy rich garments will prove of no use to thee in being burned on a funeral pile, since thy body is in the hands of the foe: still, however, I will burn them in thy honour in the presence of all. Rich and splendid vestments were accustomed to be burned with the corpses of the noble and wealthy, in order to impart becoming honour to their funeral rites.

LINE 1-13. ἰθὺς οἶκον, "*straight into the tent.*" ἰθὺς is here 164
 taken adverbially, as it often is in Homer, and followed by the genitive of the direction. Literally, "straight onward in respect of the tent." The tent of Achilles was a hut of fir. Hence the term οἶκος applied to it.—τῇ, "*where,*" for ἧ.—ἰζεσκε for ἰζε.—ἐν δέ μιν αὐτὸν εὗρ', "*himself he found within.*" Observe the adverbial force of ἐν.—καθείατο for καθείντο, and this for the more common καθήντο, or, with the augment, ἐκαθήντο.—ποίπνουν, "*were ministering.*"—νέον ἀπέληγεν, "*he had just ceased.*" More literally, "*he had lately ceased.*"—τοὺς ἔλαθ', "*escaped the observation of these.*"—πολέας for πολλοὺς.—νίας, from an obsolete nominative, or, more correctly speaking, theme, νίς.—ὥς δ' ὅταν ἀνδρ', &c., "*but as when severe calamity may have seized upon a man,*" &c., i. e., the calamity or evil resulting from some heavy misdeed.—ἄλλων ἐξίκετο δῆμον, "*hath come to the state of others,*" i. e., to another state, to a land of strangers.—ἀνδρὸς ἐς ἀφνειοῦ, "*to the mansion of some wealthy man.*" Supply δῶμα.—ὥς Ἀχιλεὺς θάμβησεν, "*so did Achilles wonder.*" ὥς for οὕτως.—θεοειδέα, to be read as three syllables.

16-31. μνήσαι πατρὸς σεῖο, "*oh think of thine own father.*" The address of Priam to Achilles stands unrivalled for true pathos and touching simplicity.—ὀλοῶ ἐπὶ γῆραος οὐδῶ, "*on the sad threshold of old age.*" More literally, "the destructive threshold," as referring to the wasting away of the physical powers. The epithet ὀλοός is here, by a species of poetical usage, applied to οὐδός in place of γῆρας.—καί που, "*and perchance.*"—περιναίεται, "*his neighbours,*" from περιναίετης.—οὐδέ τις ἐστίν, "*nor is there any one near.*" ἐστίν in the sense of πάρεστιν.—ἀλλ' ἦτοι, "*but yet.*"—σέθεν, from σέοθεν, for σοῦ, the syllableθεν being an old genitive-suffix.—ζώντος for ζῶντος.—ἀπὸ Τροίηθε, a pleonasm of the preposition, as in ἐξ οὐρανόθεν, verse 19, page 159.—τῶν δ' οὐτινὰ for τούτων δ' οὐτινὰ.—τῶν μὲν πολλῶν, "*of the most of these.*"—ὑπὸ, "*beneath them.*" Taken adverbially.—ὃς δέ μοι οἶος ἔην, "*but him who was alone to me.*" The term οἶος, according to the sense, stands in close connexion with what follows, and the whole passage is the same in effect as if Priam had said, "*but him who was alone able to defend my city and its people.*" Οἶος cannot, of course, mean that Hector was the last remaining son of Priam, since there were many sons still surviving.—τὸν, "*this one,*" for τούτον.—κτείνας for ἐκτείνας.—ἀμυνόμενον περὶ πάτρης, "*fighting for his country.*" More literally, "*while warding off the foe round about his native land,*" i. e., native city.—Ἐκτορα, "*my Hector.*" Observe with what force and feeling the name comes in at the close of the sentence.—τοῦ νῦν εἰνεχ', "*for his sake now.*"—λυσόμενος, "*to redeem him.*" Observe the force of the middle: to redeem him for myself, and in so doing gratify a father's feelings.—ἀλλ' αἰδεῖο θεοὺς, &c., "*oh, then, have respect, Achilles, for the gods, and compassion for me,*" i. e., have respect for the gods, the protectors of suppliants, and grant my prayer for their sakes and for mine.—αὐτόν.

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164 Equivalent here to ἐμέ, the reference being indicated by some gesture on the part of the speaker.

165 LINE 32-34. ἐγὼ δ' ἐλεεινότερός περ, &c., "I, however, am even worthier of compassion, for I have endured such things as no other mortal, dwelling upon the earth, has as yet (endured), to move towards my kins the hands of a man who is the slayer of my son." ἔτλην governs τοῖα understood, while with βροτὸς we must supply ἔτλη. The succeeding line, ἀνδρὸς παιδοφόνου, &c., has given rise to much diversity of opinion. We have adopted, as the most natural, the explanation of Heyne, which is based on verse 8, where Priam is said to have kissed the hands of Achilles. In the present passage, therefore, χεῖρ' will be for χεῖρε, the accusative dual. —ποτὶ στόμα for πρὸς στόμα.

35-42. τῷ δ' ὕρα πατρὸς, &c., "and thereupon he excited secretly within him a desire of mourning for his father." Literally, "unto him." Observe the double genitive γόιοι πατρὸς, the latter of which is the genitive of the cause, being equivalent in effect to ἐνεκα πατρὸς.—ἀψάμενος χειρὸς, &c., "having touched him by the hand, he put away the old man gently from him." Observe the force of the middle in ἀψάμενος and ἀπόσατο.—τῷ δὲ μνησαμένῳ, the nominative (dual) absolute, followed by distributive clauses.—ἀδινά, "loudly."—ἐλυσθεῖς. Passive for the middle.—ἄλλοτε δ' αὖτε, "and at other times, in turn." The more usual way is to have another ἄλλοτε preceding πατέρα, just as we have a double ἄλλοτε in verse 57.—ὥρρει, "arose." Pluperfect in the sense of an imperfect.—γόιοι τετάρπυτο, "had sated himself with grief." 2d aor. indic. mid., with the reduplication, for ἐτάρπυτο, from τέρω. —ἀπὸ θρόνου ὤρτο, "he arose from his seat." ὤρτο is the syncopated 2d aor. mid. for ὥρτο, from ὀρνυμι.—χειρὸς, "having taken him by the hand."

45-53. ἦ δῆ, "assuredly now."—ἄνσχεο, "thou hast endured," for ἀνέσχον.—ἀνδρὸς ἐς ὀφθαλμοὺς, ὅς, &c., "into the presence of a man (such as I am) who have slain," &c. Observe the change from the third person to the first, which we have endeavoured to express in English by a paraphrastic version. In the Greek there is supposed to be a gesture at ἀνδρὸς, which takes away from the apparent harshness of the transition.—σιδήρειόν νύ τοι ἦτορ, "thou hast, then, an iron heart," i. e., a heart uninfluenced by fear, since otherwise thou wouldst not have ventured to come to me.—ἔξεν for ἔξον.—ἄλγεα δ' ἔμπης, &c., "for, afflicted though we be, we will nevertheless allow the sorrows in our bosom to repose there, since there is no avail in chilling grief."—ζῶειν ἀκνυμένοις, "that they should live exposed to sorrow." Compare the explanation of Heyne, "non tam semper contristatos, sed obnoxios sollicitudinibus."—αὐτοὶ δὲ τ' ἀκηδέες εἰσίν, "while they themselves are free from care."

54-60. πίθοι, "vessels."—κατακείται for κατακύνται.—οὔδει from οὔδας.—δώρων, οἷα δίδωσι, &c., "of gifts, such as he bestows, the one of evil, and the other of good." Before κακῶν supply ἕτερος μὲν. Both κακῶν and εἰῶν refer to δώρων, for both are neuter, the latter coming from ἐός, ἄ, ὄν, another form for εὖς, and having in its neuter plural τὰ ἐά, whence the genitive εἰῶν in the present case; for in the ancient language the neuter plural in α appears to have had the genitive in ἰων. (Buttmann, *larger Gr. Gr.*, p. 71, *Robinson's transl.*) Jacobs, less correctly, makes εἰῶν feminine here, and supplies δόσεων.—ἁμμίξας, "having mixed them up," i. e., the evil with the good: for ἀναμίξας.—δῶη for δῶ. The earlier forms were δόη and δοόη.—κύρεται, "meets with." We have here an old deponent form. The ordinary verb is κύρω. (Buttmann, *Ausf. Gr. Gr.*, vol.

ii, p. 177.)—τῶν λυγρῶν, “of the mournful ones alone.” Supply 165
μόνον, i. e., without any admixture of good ones. Observe the gen-
itive of part in λυγρῶν.—λωβητὸν ἔθηκεν, “this one he renders exposed to
misfortune.” Supply τοῦτον, and observe the employment of the aorist to
indicate what is accustomed to take place, whence it obtains in our idiom
the force of a present.—κακῇ βούβρωστις, “evil and excessive hunger.”
We have given βούβρωστις its proper meaning here, in place of rendering
it, as many do, “excessive” or “consuming care.” (Consult Heyne, *ad*
loc.)—οὔτε θεοῖσι τετιμένος. In accordance with the early belief that wealth
and power were favours bestowed by the gods on those whom they delight-
ed to honour.

62-67. ἐπ’ ἀνθρώπους for ἐν ἀνθρώποις.—ἐκέκαστο, “he was adorned,”
pluperf. of καίνυμαι.—θεῶν. Thetis.—ἀλλ’ ἐπὶ καὶ τῷ, “and yet even upon
him.”—ὅτι οἱ οὔτι παίδων, &c., “in that there was not at all unto him in
his halls a race of sons about to succeed him.” More literally, “of sons
that were princes,” or, as Damm translates it, “*filiorum soboles princip-
um.*”—πανᾶριον, “destined prematurely to perish.”

LINE 68-73. κομίζω, “do I cherish,” i. e., remain by and nourish. 166
—ἀκούομεν. Not the imperfect, for ἤκούομεν, but the present, this
latter tense of ἀκούω being often employed when speaking of past time.—
ὅσσον Λέσθος ἄνω, &c., “as much land, lying above it, as Lesbos, seat of
Macar, bounds; and as much, lying below them, as do Phrygia and the vast
Hellespont; of those that dwell therein they say that thou, old man, wert
(most) adorned with wealth and sons.” With ὅσσον we must supply γῆς;
but when we reach τῶν the reference changes from the land to those dwell-
ing in it. The poet intends to give the whole extent of Priam’s kingdom
from south to north, and to describe the monarch himself as the most dis-
tinguished among his subjects in wealth and progeny. Macar, son of Ilus,
colonized Lesbos, and this island is named as the southern boundary of the
Trojan dominion in its flourishing times. The reference, therefore, in ἄνω
is to all the territory lying north of this limit, including, of course, the isl-
and itself, and ἐντὸς ἔργει is equivalent merely to περιορίζει. On the
other hand, Phrygia and the Hellespont are the northern boundaries of the
kingdom of Priam, at the period to which Achilles alludes, and καθύπερθε
marks all the country lying to the south. We must be careful, however,
not to fall into a very common mistake with regard to what is here denom-
inated Phrygia, a mistake from which even Jacobs himself has not been
saved. The poet does not mean what was called Phrygia at a later day,
occupying nearly the centre of Asia Minor, and lying at a considerable dis-
tance to the southeast of the Troad, but he refers, on the contrary, to an
earlier Phrygia on the shores of the Hellespont, and around Mount Ida.
The Phrygians, as we gather from ancient writers (*Conon, ap. Phot., cod.*
186), crossed over from Europe into Asia, under their leader Midas, nearly
a hundred years before the Trojan war, and first settled in the spot we have
just referred to. From this they gradually extended themselves to the
shores of the Ascanian lake and the valley of the Sangarius. At a later
period they occupied the country called after them, farther to the south.
(*Cramer’s Asia Minor*, vol. ii., p. 6.—*Heyne, ad loc.*—*Strab.*, 12, p. 842,
Cas.)

74-78. ἐπεὶ, “ever since.”—ἄνσχεο, “endure it,” for ἄνσχου, 2d aor. im-
perat. mid. of ἀνέχω.—ἀκαχήμενος υἱὸς ἔηος, “by having afflicted thyself on
account of thy son.” ἀκαχήμενος, without the augment, for ἀκηχήμενος,
perf. part. pass., in a middle sense, from ἀκαχίζω. With regard to ἔηος, it

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used to be the custom in Homeric parsing to write the word in such a case as the present, where it has a pronominal force, with the rough breathing (*ἔθος*), and to regard it as the genitive of an old form 'ΕΥΣ for *ἔός*, "*his*," which, like other forms of the third person, stood also for the second. This served to distinguish it, as was thought, from *ἔθος*, the genitive of *εὖς*, "*good*." This whole doctrine is erroneous. The word must never be written with the rough breathing, but always *ἔθος*, and it is in every instance the genitive of *εὖς*. When it has, as in the present passage, a pronominal force, this arises from a usage similar to that by which *φίλος* so often supplies the place of a possessive pronoun. (*Buttmann*, *larger Gr. Gr.*, p. 97, *Robinson's transl.*—*Id. Lexil.*, p. 246, s. v. *ἔθος*.)—οὐδέ μιν ἀνστήσεις, πρὶν, &c., "*nor wilt thou raise him up before thou suffer even another misfortune.*" The meaning is this: thou canst not, by thus sorrowing, raise Hector from the dead. On the contrary, by continuing to indulge in grief, thou wilt only bring upon thyself some new evil. For the effect of this long-protracted sorrow will be to make thee querulous and ungente of temper, careless of all around, and enfeebled both in body and mind.—*πάθησθα* for *πάνθης*.

80–84. *μή μέ πω ἐς θρόνον ἴξε*, "*do not yet place me upon a seat.*" For *μή πώ με ἴξε*. Observe the difference of meaning between the active *ἴξω*, "*I seat another*," and the middle *ἴζομαι*, "*I seat myself.*"—*ὅφρα κεν Ἑκτωρ κεῖται*, "*while my Hector lies, as is said.*" Observe the force of *κεν* with the indicative. Priam had received the information from Mercury, and hence the use of the indicative as denoting his trust in the intelligence. On the other hand, *κεν* is added, in order to show that his information is derived from others, not from his own personal knowledge. Hence *κεν κῆται* is inferior, as a reading, to *κεν κεῖται*, since it implies too much uncertainty.—*τά τοι φέρομεν* for *ἃ σοι φέρομεν*.—*σὺ δὲ τῶνδ' ἀπόναιο*, "*and mayest thou derive pleasure from these.*" More literally, "*and mayest thou benefit thyself from these.*" 2d aor. opt. mid. of *ἀπονίνημι*.—*ἐπεὶ με πρῶτον ἔασας*, "*since thou hast first suffered me to be safe from harm.*" *πρῶτον*, if freely rendered, will have the meaning of "*previously*," i. e., may this happen unto thee, since thou hast previously been kind unto me. With *ἔασας* (for *εἰσας*) supply *σῶον εἶναι*, and compare a similar usage of *ἔάω* in verse 95. Many editions (and among them Heyne's) have an entire line after *ἔασας* (from which word they remove the comma), namely, *αὐτόν τε ζῶειν καὶ ὄραν φάος ἡελίοιο*. It is, however, of very doubtful authenticity, and we have therefore rejected it with Jacobs.

86–96. *μηκέτι νῦν μ' ἐρέθιζε, γέρον*, "*irritate me no longer, old man*," i. e., by thus continually repeating thy request. Many circumstances tend to irritate the impetuous Achilles: the impatience, namely, of Priam; his apparent distrust of the good intentions of the Grecian warrior; his refusing to sit at the hospitable board, &c.—*μήτηρ*. Thetis had been sent to order Achilles to restore the corpse of Hector (*Il.*, 24, 120, *seqq.*).—*ἀλίοιο γέροντος*, "*of the aged sea-god.*" Nereus.—*καὶ δέ σε γιγνώσκω*, &c. Observe the construction, "*and I know thee, too, that some one of the gods led thee*," i. e., and I know, too, that some one, &c. Compare the somewhat analogous Latin phrase, "*novi te, qualis vir sis.*"—*ἐλθέμεν* for *ἐλθεῖν*—*μᾶλ' ἥβων*, "*being very youthful*," i. e., though in the bloom and vigour of youth.—*μετοχλίσσειε*, "*have pushed back.*"—*τῶρ*, "*therefore*," i. e., seeing that thou hast come hither through the interposition of the gods.—*ἐν ἄλγεσι*, "*already plunged in sorrows*," i. e., already excited by grief for the loss of Patroclus, and therefore the more easy to be

provoked. Supply *ὄντα* after *ἄλγεσι*.—*μή σε, γέρον, οὐδ' αὐτὸν,* 166 &c., "*lest I allow not even thee thyself, old man, to be safe within my tents, even though thou art a suppliant, and lest,*" &c. With *ἑάσω* supply *σῶν εἶναι*, and compare the note on verse 84.—*καὶ ἱκέτην περ ἑόντα*, i. e., notwithstanding thy sacred character of suppliant.

98-103. *οἰκοιο, λέων ὧς*, &c., "*sprang, like a lion, forth from the tent.*" The particle *ὧς*, coming after its noun, has the accent, as the tone rests upon it.—*ἄλτο*, 3d sing. of the syncopated 1st aor. mid. *ἡλάμην*, from *ἄλλομαι*.—*ἔποντο* for *εἶποντο*.—*οὓς ῥα*, "*whom.*" Literally, "*whom, namely,*" as in Latin, *quos scilicet*.—*τῷ* for *ἐτι*.—*μετὰ Πάτροκλόν γε θανόντα*, "*at least after Patroclus was dead.*" Observe the limiting force of *γε*.—*οἱ τότε*, "*they then.*"—*ζυγόφιν* for *ζυγοῦ*, with the old case-suffix, called by grammarians *φι παραγωγικὸν*.—*λύον* for *ἔλκον*.—*ἱππους ἡμιόνους τε*. The horses drew the chariot in which Priam and the herald had come; the mules were harnessed to the mule-car, or wagon, in which were conveyed the presents intended by Priam as a ransom for the corpse of his son.—*ἐς δ' ἄγαγον κήρυκα*, &c., "*and into the tent they led the herald, the caller of the aged monarch.*" *καλήτωρ* is a mere epithet coupled with *κήρυξ*, and denoting one accustomed to call or summon. *τοῖο* is for *τοῦ*.

LINE 104-111. *καὶ δ' ἐπὶ δίφρῳ εἶσαν*, "*and down on a seat* 167 *they placed him.*" *καὶ* is for *κατ*, a shortened form of *κατά*, the *τ* being changed into *δ* before the following *δ'*.—*εἶσαν*, 1st aor. of a defective verb. It is commonly, though not very correctly, assigned to *ἔζω*. All the defective parts were supplied rather from *ἰδρύω*.—*Ἥριον* for *ἦρουν*, from *αἰρέω*.—*Ἐκτορέης κεφαλῆς*, "*of Hector's head,*" i. e., of Hector. A mere periphrasis for *Ἐκτορος*.—*καὶ δ' ἔλιπον*, "*they left down, however, in it.*"—*χιτῶνα*. The corpse was to be arrayed in the tunic, and one of the cloaks was to be placed beneath the body, while the other was to be thrown over it like a pall.—*πύκασας*, "*having covered (with these).*"—*δῶν* for *δῶ*.—*νόσφιν ἀειράσας*, "*having lifted it up and borne it apart.*" Literally, "*having lifted it apart.*"—*χόλον οὐκ ἐρύσαιτο*, "*might not restrain his anger,*" i. e., the anger he would naturally feel, on beholding the mangled corpse of his son, and on thinking of the indignities it had experienced from Achilles.—*Ἀχιλλῇ δ' ὀρινθείη φίλον ἦτορ*, "*and might stir up the soul of Achilles.*" Literally, "*his heart unto Achilles.*" *ὀρινθείη* is the passive for the middle.

115-121. *αὐτὸς τόνγ' Ἀχιλεὺς*, &c., "*Achilles himself, having raised, placed him on a bier, and his companions, together with (the warrior), lifted (the corpse) upon the well-polished wagon.*" In this wagon, as above mentioned, the presents had been brought.—*φίλον δ' ὀνόμηνεν ἑταῖρον*, "*and he called by name upon his beloved friend.*"—*μή μοι σκνδμαινέμεν*, "*be not angry with me.*" *σκνδμαινέμεν* for *σκνδμαίνειν*. The infinitive is here used for the imperative. (*Matthiæ*, *Gr. Gr.*, § 546.)—*αἶ κε πύθηναι*, &c., "*if thou perchance mayest hear, though being in Hades.*" The prose form would be *εἰ ἂν πύθῃ ἐν*, &c.—*σοὶ δ' αὖ ἐγὼ καὶ τῶνδ'*, &c., "*and unto thee, on thy part, will I give a share even of these, as much as is fitting.*" Achilles promises to his departed friend a share of the gifts of Priam, intending to consecrate these to him on his tomb. *ἀποδόσσομαι* for *ἀποδάσσομαι*, the *σ* being doubled for the sake of the metre.

123-133. *ἐνθεν ἀνέστη*, "*from which he had arisen.*"—*τοίχου τοῦ ἐτέρου*, "*against the opposite wall.*" Literally, "*of the opposite wall,*" the genitive *τοίχου* being in fact governed by *κλισμῶ*. Observe that *ἐτέρου* is here equivalent to *ἐναντίον*.—*τοὶ λέλνται* for *σοὶ λέλνται*.—*λεχέεσσι* for

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167 λέχεσι.—ἄμα δ' ἡοὶ φαυνομένηφιν, &c., "and, at the first appearance of the dawn, thou shalt thyself behold him, bearing him away." More literally, "together with the appearing dawn." φαυνομένηφιν for φαυνομένη.—ὄψεαι for ὄψει. Compare note on verse 108, p. 163.—καὶ γάρ τ' ἠνέκομος Νιόβη, &c., "for even the fair-haired Niobe, too, was mindful of food, though twelve children perished unto her in her halls." The number of her offspring is, of course, differently given by different fabulists. (Consult Heyne, *ad loc.*)—ἀπ' ἀργυρέοιο βιοῖο, "from his silver bow." The preposition refers to something proceeding from the bow, namely, the death-bringing arrows.—οὐνεκ' ἄρα Λητοῖ, &c., "because she sought to equal herself with the fair-cheeked Latona." Literally, "because, namely;" ἄρα being explanatory here, and analogous to the Latin *scilicet*. Observe the force of the imperfect. ἰσάσκετο, according to Passow, is the imperfect mid. for ἰσάζετο, from ἰσάζω.

134-139. φῇ δοῶν τεκέειν, &c., "she said that (Latona) had borne but two, whereas she herself had become the mother of many." φῇ for ἐφῇ. Observe the change of construction, a dependant clause being changed into an independent one. The plain construction would have been, αὐτὴν δὲ πολλούς, *scil.* τεκέειν.—τῷ δ' ἄρα, καὶ δοῶν περ ἑόντ', &c., "and yet those, though two in number, quite destroyed the whole of these." Observe the adverbial force of ἀπό.—κέατο for ἔκειντο.—ἐν φόνῳ, "in the place where they had been slain." Compare the explanation of Eustathius, ἐν τῷ τόπῳ, οὗ ἐφονεύθησαν. Others render it, "in their gore."—οὐδέ τις ἦεν κατθάψαι, "nor was there any one to bury them." ἦεν for ἦν, and κατθάψαι for καταθάψαι.—λαοὺς δὲ λίθους, &c., "for the son of Saturn had made the people stones." This is to be taken either literally, or else the meaning is, that Jove had made the people unpitiful and hard-hearted, who therefore refused to the offspring of Niobe the rites of interment. The former explanation is the simpler, and, of course, the more Homeric, one. The whole legend differs from that of a later day, and is involved in obscurity.—ἡ δ' ἄρα, "and yet she."—ἐπεὶ κάμε δακρυχέουσα, "after she had become weary with weeping."

168 LINE 140-143. πον ἐν πέτρῃσιν, "somewhere among the rocks." πέτρῃσιν for πέτραις.—οὐρεσιν for ὄρεσιν.—ἐν Σιπύλῳ, "on Sipylus." A mountain of Lydia.—ὅθι φασὶ θεῶν, &c., "where they say are the couches of the goddess-nymphs," i. e., where they say dwell the goddess-nymphs.—αἶτ' ἄμφ' Ἀχελώϊον ἐβρώσαντο, "who dance around the river Achelous." Observe the use of the aorist here, with reference to what is customary or habitual. A difficulty exists respecting the term Ἀχελώϊον (*scil.* ὕδωρ) in this passage. The Grecian Achelous cannot, of course, be meant, but some stream of Lydia proceeding from Mount Sipylus. Unfortunately, however, there is very great doubt whether any Lydian Achelous ever existed. It is mentioned, to be sure, in Villosion's scholia, and also in Pausanias (8, 38, 7); but these authorities are of but little weight amid the silence of other writers. The best way is to consider the line an interpolation. According to one of the scholiasts, the four verses, from νῦν δέ πον, &c., to ἐνθα λίθος περ ἑοῦσα, &c., both inclusive, were rejected by the grammarian Aristophanes. (Consult Heyne, *ad loc.*)—θεῶν ἐκ κήδεα πέσσει, "she digests the woes sent upon her from the gods," i. e., learns to endure them.

145-159. ἐπειτά κεν αὖτε, &c., "after this thou mayest again weep for thy son." κλαίησθα for κλαίης.—πολυδάκρυτος δέ τοι ἔσται for πολυδάκρυτος γάρ σοι ἔσται.—ἔδερον, from δέρω.—ἄμφεπον εὖ κατὰ κόσμον,

"attended to it well and in due order."—ἐρύσαντό τε πάντα, "and drew them all off," i. e., from the spits.—σῖτον, "bread."—τραπέζῃ, "over the table."—κρέα νείμεν, "portioned out the flesh."—οἱ δ' ἐπ' ὀνειάθ' ἐτοίμα, &c., "they thereupon stretched forth their hands to the prepared viands lying before them."—ἐξ ἔρον ἔντο, "had taken away the desire." Literally, "had sent away." ἔντο is the 2d aor. mid. of ἵημι.—ἦτοι, "as may well be imagined."—θαύμαζ' Ἀχιλλῆα, ὅσος ἦν, &c., "admired Achilles, so great and such as he was," i. e., ὄντα τοσοῦτον, ὅσος, καὶ τοιοῦτον, οἷος ἦν.—θεοῖσι γὰρ ἅντα ἐώκει, "for, as he sat facing him, he resembled the gods." ἅντα is equivalent here to ἅντα ἑαυτοῦ. Compare the explanation of Heyne, "in conspectu, ex adverso sibi."—ὄψιν ἀγαθὴν, "his fine mien." ὄψιν is equivalent here to εἶδος.—ἐπεὶ τάρπησαν, "when they were satisfied."

161–167. λέξον νῦν με τάχιστα, "let me now lie down very quickly." Compare the remark of Eustathius, τὸ δὲ λέξον ἀντὶ τοῦ κοιμησόν.—ταρπόμεθα, "we may refresh ourselves." Literally, "delight ourselves." Aristarchus is said to have condemned this reading, as inconsistent with Priam's character as a mourner, and to have substituted πανσώμεθα. The objection is too refined. The physical exhaustion of the aged king, who had passed so many nights without sleep, and the simplicity of the Homeric style, furnish a sufficient answer to the objection of the critic.—οὐ γὰρ πω, i. e., οὐπω γὰρ.—μύσαν ὅσσε, "have my eyes closed."—ἐξ οὗ, "since." The full form is, ἐκ τοῦ χρόνου, ἐξ οὗ.—αὐλῆς ἐν χόρτοις, "within the enclosure of my court," i. e., in my courtyard. The αὐλά here denotes an open space or court around a building, Homer always using the term with reference to a place open to the air above, ἐπὶ τῶν ὑπαίθρων τόπων. Hence the employment of the term κόπρον, "qua aulam pecudes e stabulis eductæ perambulant." (Heyne, ad loc.)—λανκανίης καθέηκα, "have sent down my throat."

170–172. δέμνι' ὑπ' αἰθούσῃ θέμεναι, "to place couches under the portico." The couches of guests and strangers were accustomed to be placed in the portico connected with the main building. By δέμνιον is here properly meant the frame-work of the couch (what we would call the bedstead), with merely a species of mattress upon it, but as yet no couch-coverings, or vestes stragulæ.—ῥήγεα καλὰ πορφύρεα, "beautiful purple coverlets." The ῥῆγος appears to have resembled, in some respects, a modern blanket or rug. It was of a coarser texture than the τάπης, and formed, if we may so speak, the second substratum of the couch, the sleeper lying upon it. The τάπητες were finer than the ῥήγεα, and also softer, and were spread over these. They were probably of sufficient length to allow of being rolled or folded up at one end, and thus answered the purpose of a modern pillow, for we read of their being used as a support for the head. (Heyne, ad loc. —Terpstra; Antiq. Hom., p. 178.)—χλαίνας τ' ἐνθέμεναι, &c., "and to lay, on the top of these, woollen cloaks, with long nap, in which to wrap themselves." The χλαίνας were meant to supply the place of outer covering. The sleepers wrapped themselves in these.—οὔλας. The epithet οὔλος carries with it the associate ideas of a long nap and softness. (Consult Heyne, ad II., 16, 224.)—ἔσασθαι, from ἐννυμι.

174–175. ἐγκονέουσαι, "making haste."—ἐπικερτομέων, "in sportive tone." Hesychius explains ἐπικερτομέων here by ἐπισκώπτων, but Eustathius somewhat better by μετρίως χλευάζων. Achilles assumes, on this occasion, a sportive tone and manner, in order to dispel any anxiety or alarm

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168 which his words might otherwise have occasioned in the breast of Priam. (Compare *Heyne, ad loc.*)

169 LINE 176-184. ἐκτὸς μὲν δὴ λέξο, &c., "lie now without, esteemed old man." λέξο for λέλεξο, perf. imperat. pass., the reduplication being dropped.—ἐπέλθῃσιν for ἐπέλθῃ.—οἶτε μοι αἰεὶ βουλὰς, &c., "(of those) who, sitting by my side, always deliberate upon plans, as is proper." Supply τῶν (i. e., τούτων) before οἶτε.—ἡ θέμις ἐστίν. The full form would be, τῇ ὁδῷ ἡ θέμις ἐστίν.—τῶν εἴ τις, "if any one of these."—ἀνάβλησις λύσιος νεκροῦ, "a delay in the surrender of the corpse." More literally, "a putting off of the deliverance of the corpse."—ποσσημαρ μέμονας, &c., "for how many days dost thou purpose to celebrate the obsequies of the noble Hector?" ποσσημαρ is equivalent to πόσας ἡμέρας.—μέμονας, 2d sing. perf. mid. from a form μένω not extant in the present, but which is related to μέμαα, just as γέγονα is to γέμαα. (*Buttmann, larger Gr. Gr.*, p. 292, *Robinson's trans.*)—κτερεῖζέμεν for κτερεῖζειν.—αὐτὸς τε μένω, &c., "both I myself may remain quiet, and may restrain the forces."

186-193. εἰ μὲν δὴ μ' ἐθέλεις, &c., "since, then, thou wishest me to perform funeral rites for the noble Hector." τάφον is here equivalent, as the scholiast well remarks, to κηδεῖαν.—ὧδέ κέ μοι ῥέζων, &c., "by acting as follows thou wouldst do," &c., i. e., by sanctioning the following arrangement, as to the number of days we shall require.—ὥς κατὰ ἄστυ ἐέλμεθα, "how we are shut up within the city." More literally, "pressed together" or "pent up."—ἐέλμεθα, 1st plur. perf. pass. of εἶλω or εἰλλω, more commonly εἰλέω or εἰλέω.—τηλόθι δ' ὕλῃ ἀξέμεν, &c., "and that the wood (for the funeral pile) is afar, in order to bring it from the mountain." More freely, "is far to fetch from the mountain." With ἀξέμεν (for ἄξειν) we may supply ὥστε.—κε γούοιμεν, "we will mourn him (if naught prevent)." Observe the peculiar use of the optative with κε as a softening down of the future, and indicating possibility under existing circumstances.—δαίνντο. Syncopated form of the optative, for δαινύντο.—πολεμίζομεν. Dorico-poetic form for πολεμίσομεν. Observe the change from the optative with κε to the simple future. This tense indicates that the thing to which it refers will take place as a matter of course, and strikingly indicates the yet unsubdued spirit of the aged king.

197-200. ἐπὶ καρπῷ, "near the wrist." The reference is to a full grasping of the hand. Eustathius calls the attention of the reader to the circumstance of the ancients' touching, when they gave a pledge of this nature, not the palm of the hand, but the wrist: ὅρα δὲ καὶ ὥς οὐ θέναντος οἱ δεξιούμενοι, ἀλλὰ καρποῦ, ἥπτοντο.—πυκινὰ φρεσὶ μῆδε' ἔχοντες, "having many cares in mind."—One of the scholiasts asks how Achilles could deliver up the corpse of Hector without the consent of Agamemnon, and how he could promise a general cessation of arms on the Grecian side for the space of so many days. The answer is an easy one. He could not promise a cessation of hostilities in his own right, but he trusted to his influence among the other leaders in bringing this about, and he well knew how great that influence was. Besides, if they refused to ratify his agreement with Priam, he could again retire from the war. As to the delivery of the corpse of Hector, this lay entirely within the power of Achilles, since, by the rules of early Grecian warfare, the victor was allowed either to slay and despoil his foe, or preserve his life and sell him as a captive, or receive a ransom for his corpse.

ANACREON.*

ODE I.

LINE 1-4. θέλω λέγειν Ἀτρεΐδας, "*I wish to tell of the sons of Atreus,*" i. e., to tell on my lyre of Agamemnon and Menelaus, and the events of the Trojan war.—Κάδμον, "*of Cadmus,*" i. e., of Cadmus, founder of Thebes, and the wars that prevailed among his descendants. The early Theban history was equally rich in mythological incidents with the narrative of Trojan times.—ἡ βάρβιτος δὲ χορδαῖς, &c., "*but my lyre sounds love alone with its chords.*" We have given ἡ βάρβιτος the Ionic form, in place of the common reading ἁ βάρβιτος, which savours of the Doric. Mehlhorn has ὁ βάρβιτος.

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5-11. ἡμεῖς νεῦρα πρώην, "*I changed of late the strings,*" i. e., I had recourse to strings that sent forth a louder and stronger sound, and one better adapted to epic themes.—ἤδον, "*began to sing of.*"—ἔρωτας ἀντεφώνει, "*responded only love.*" Literally, "*spoke of loves in reply.*"—χαίροιτε λοιπὸν ἡμῖν, &c., "*farewell, henceforth, ye heroes, for us,*" i. e., as far as I and my lyre are concerned. With these words the poet renounces epic themes.

ODE II.

1-2. τὸ ρόδον τὸ τῶν Ἑρώτων, &c., "*let us mingle with wine the rose, the rose of the Loves.*" Literally, "*the rose which is that of the Loves,*" τὸ ρόδον τὸ ἐν τῶν Ἑρώτων.—ἀναμίζωμεν. We have given this reading, for the sake of the metre, in place of the common lection μίξωμεν.—Διονύσω. The name Διόνυσος in Greek, like *Bacchus* in Latin, is often used by the poets for *wine*.

4-11. κροτάφοισιν ἄρμόσαντες, "*having fitted to our temples.*" The allusion is to chaplets of roses. The ancients imagined, that, partly by the flowers of which it was composed, and partly by the constriction of the chaplet itself, ebriety might be prevented.—ἄβρὰ γελῶντες, "*laughing gayly.*"—ρόδον εἶαρος μέλημα, "*oh rose, favourite of spring.*" More literally, "*object of care,*" i. e., fostered and called into full life and beauty by the sunny skies and genial breezes of spring.—καὶ θεοῖσι. The deities particularly meant are Bacchus, Venus, Cupid, and the Muses.—Κυνθήρης. The form Κυνθήρη for Κυνθήρεια is unusual, and occurs only in some of the odes of Anacreon, and in the 30th Idyl ascribed to Theocritus.—ρόδα στέφεται καλοῖς λούλοις, "*is crowned with roses on his beauteous curling locks.*" Many of the commentators, with singular want of good taste, condemn the dative here, and substitute the accusative, καλοῖς λούλους. But the dative alone is correct, the reference being to the chaplet as reposing on the locks.—Χαρίτεσσι for Χάρισι, governed by σύν in composition. The Graces are here very properly chosen as companions for the god of love, since every quality that can adorn a female is ascribed by the poets to these divinities.

13-16. παρὰ σοῖς, Διόνυνσε, σηκοῖς, "*near thy shrine, oh Bacchus.*" The σηκός was the same with the Latin *cella*, forming the innermost part of the temple, and containing the statue of the divinity.—βαθνκόλπον,

* For the scanning, &c., consult "Metrical Key" at the end of the notes.

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170 "deep-bosomed." The term βαθύκολπος refers to the peculiar appearance presented by the Ionic female dress, the girdle being worn low, the waist being consequently long, and the bosom of the garment gathered into large and full folds. This species of dress was generally reserved for festal celebrations, and hence the poet alludes to it on the present occasion in connexion with the dance in the temple. Compare the remarks of Böckh on the term βαθύζωνος (*ad Pind., Ol., 3, 36*), and Passow, *s. v. βαθύκολπος*.—πεπνκασμένος, "*profusely decked*." Consult, as regards the force of πνκάζω, the remarks of Valckenaer and Schweighaeuser, *ad Herod., 7, 197*.

ODE III.

171 LINE 1-5. πέλεια. The ode is addressed to a dove or carrier-pigeon, this species of bird being employed in ancient, as in modern times, for the rapid transmission of intelligence. When an individual went upon a journey of any length, he took carrier-pigeons with him, one or more, and when he wished to send back any intelligence with more than ordinary expedition, he let a pigeon or dove fly off, with a letter tied to its neck; for the bird, it was well known, would make no delay, being anxious to return to its home and young ones. It will be observed that the poet here, as if he were unknown to her, questions his own dove concerning itself.—πόθεν, πόθεν ποτάσαι; "*whence, whence art thou winging thy way?*" ποτάσαι is from ποτάομαι. The common text has πέτασαι, where the penult must be lengthened by the arsis, unless we double the σ with Jacobs, and read πέτασσαι. Brunck and others prefer πετάσαι from πετάομαι, but this verb is to be regarded rather as a late prose form, whereas ποτάομαι is employed by both the epic and Attic poets.—πόθεν μύρων τοσοῦτων, &c., "*whence, moving swiftly upon the air, dost thou both breathe and distil fragrance from such an abundance of odours?*" Literally, "*dost thou breathe and drop from so many odours?*" Observe the genitive of part in μύρων τοσοῦτων. The ancients, observes Madame Dacier, perfumed their doves, as the moderns do their lapdogs.

6-14. τίς εἷς; τί σοι μέλει δέ; "*who art thou, and what is thy errand?*" Literally, "*and what is a care to thee?*" As regards the various conjectural emendations of this line, consult Mehlhorn, *ad loc.*—Ἀνακρέων μ' ἐπεμψε. The reply of the dove here begins, and occupies the rest of the ode.—τὸν ἄρτι τῶν ἀπάντων, &c., "*who now rules, and is monarch, over all,*" i. e., who now rules like a monarch over the affections of all. The term τύραννος is used here in its earlier sense, as equivalent to βασιλεύς.—λαβοῦσα μικρὸν ὕμνον, "*having received a small hymn (in return).*" The poet's effusions are of so much intrinsic excellence, that even Venus herself purchases a little hymn with one of her favourite doves!—διακονῶ τοσαῦτα, "*perform such important services as these.*" There is something very pleasing here in the use of τοσαῦτα. The dove prides herself on the important errands which she has to execute as the messenger of the ardent Anacreon.

16-29. ἐπιστολὰς κομίζω. Alluding to the letter tied about her neck, many of which she carries from time to time. Compare note on verse 1.—ἐλευθέρην ποιήσιν. Just as masters freed slaves, for faithful and important services.—κῆν ἀφ' ἡ με, "*even though he may dismiss me.*" κῆν is for καὶ ἂν.—ὄρη τε καὶ κατ' ἄγρους, "*over both mountains and fields.*" Equivalent to κατ' ὄρη τε καὶ κατ' ἄγρους.—φαγοῦσαν ἄγριόν τι, "*eating some wild food,*" i. e., berries, &c.—τανῦν, "*at present,*" i. e., κατὰ τὰ νῦν ὄντα.—

ἀφαρπάσασα χειρῶν, "having plucked it from the hands," equivalent to ἀρπάσασα αὐτὸν ἀπὸ τῶν χειρῶν.—ὃν προπίνει, "which he pledges." Literally, "of which he quaffs before me." The ancient mode of drinking healths, or pledging, was by first drinking a part of the contents of the cup, and then passing the same cup, with what remained in it, to another to quaff from. Anacreon and his dove are here pleasantly represented in the light of boon companions.

30-34. πιούσα δ' ἂν χορεύω, "and having quaffed it, I may perhaps dance," i. e., I sometimes dance. Pauw first conjectured ἂν χορεῦω, which has been generally received since his time. Most editors, however, who adopt this reading, together with Pauw himself, regard χορεύω as the indicative, and translate ἂν χορεύω, "I am accustomed to dance." The particle ἂν, however, is most commonly joined with the imperfect indicative, sometimes with the aorist, to express a habit or custom; but the use of ἂν with the present indicative is extremely uncertain. (Hermann, *Opusc.*, vol. iv., p. 38.—*Matthiæ*, *Gr. Gr.*, § 599, e.) It is better, therefore, to regard χορεύω, συσκιάζω, and καθεύδω, as so many subjunctives.—συσκιάζω. We have here given the conjectural emendation of Salmasius, in place of the earlier reading συγκαλύψω.—κοιμωμένη δ' ἐπ' αὐτῷ, &c., "and then betaking myself to repose, may sleep on the lyre itself." Observe the force of the middle in κοιμωμένη.

LINE 35-37. ἔχεις ἅπαντ', "thou hast all (that I can tell thee)." 172
—λαλιστέραν μ' ἔθηκες, &c., "thou hast made me, oh man, more talkative even than the crow." The crow is called by Homer (*Od.*, 5, 66) τανύγλωσσος, "long-tongued," and by Ovid (*Am.*, 3, 5, 22) "garrula."—λαλιστέραν from λάλος.

ODE IV.

1-5. χελιδὼν. We have given here the older form of the vocative, called Æolic, according to the grammarians, and following the Æolic accentuation in the nominative χελίδων. (Compare Mehlhorn, *ad Anacr.*, *Od.*, 12, 2.—Hermann, *ad Soph.*, *Antig.*, 39.—*Matthiæ*, *Gr. Gr.*, § 74, c.)—ἐτησίη μοι οὔσα, "coming every year."—εἰς ἄφαντος, "disappearing, thou goest." εἰς from εἶμι, "to go."—ἡ Νεῖλον, ἡ 'πι Μέμφιν, for ἡ ἐπὶ Νεῖλον, ἡ ἐπὶ Μέμφιν. The reference is to the more sunny land of Egypt.

6-19. Ἐρως δὲ, "love, on the contrary."—πόθος δ' ὁ μὲν πτεροῦται, &c., "and one passion is just fledging, and another is as yet an egg, while a third is already half hatched." πόθος is here equivalent to ἔρως.—βοῇ δὲ γίγνεται αἰεὶ, &c., "and there is continually a chirping of the gaping young ones." κεχηνότων refers to the opening the mouth for food.—Ἐρωτιδεῖς, "lovelings." Ἐρωτιδεύς now takes the place of πόθος. As regards the form Ἐρωτιδεύς itself, compare the remark of Valckenaer (*ad Theocr.*, *Adon.*, v. 121), "*In pullis animantium designandis δεύς erat forma velut patronymica.*"—κύουσιν, "bring forth."—τί μῆχος οὖν γένηται; "what remedy, then, shall there be?" i. e., what escape from this evil. μῆχος is an Homeric term, and answers here to the Latin *remedium*. (Consult Blomfield, *ad Æsch.*, *Agam.*, 2, and Bähr, *ad Herod.*, 2, 181.)—οὐ γὰρ σοῦτον, &c., "for I have no strength of my own to drive away so many loves." ἔκσοδησαι is the reading of Brunck. It was previously mentioned by Pauw, who preferred, however, εὐ φορῆσαι. Fischer retains the common lection ἐκβοῆσαι, which he explains by "*clamando exigere ex corde.*" Mehlhorn, in commenting on this interpretation, very correctly calls it *tetra imago*.

ODE V.

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172 1-6. ξαρος φάνεντος, "the spring having appeared," i. e., now that the spring has come.—ρόδα βρύουσιν, "scatter roses all around." The verb βρύω always carries with it the idea of profusion and abundance, and properly applies to plants and flowers of all kinds poured forth richly from a fertile soil. Its literal meaning is "to abound," "to be profusely decked with," in which sense it commonly takes the genitive, and sometimes (as in *Anacr.*, 58, 2) the dative. Its use, on the present occasion, with the accusative, is a poetic construction. (Consult *Fischer, Ind. ad Æschin., Dial. s. v.*)—ἀπαλύνεται γαλήνη, "is softening down into a calm." Observe the idea of continuance indicated by the dative.—ὁδεύει, "proceeds on its journey (to other climes)," i. e., is leaving us and departing for the north. This passage has been very generally misunderstood, and most commentators refer ὁδεύει, not to the departure, but to the return, of the crane. The true state of the case, however, is as follows: the cranes, originally northern birds, spend the winter in southern lands, appearing there about the end of autumn, but they prefer the summer of the north, since a moderate degree of temperature appears to agree with them best. The period of their departure for the north is the commencement of spring. (Compare the remarks of *Madame Dacier, ad loc.*, and *Dictionnaire des Sciences Naturelles*, vol. xix., p. 518, seqq.)

7-10. ἀφελῶς δ' ἔλαμψε Τιτάν, "then, too, the sun is wont to shine brightly." Observe the force of the aorist, in denoting what is customary, or wont to happen.—δονοῦνται, "are dissipated." The dark clouds of winter, obscuring the beams of the sun, are now dispelled by the radiance of spring, before which they flee, as if unable to endure its brightness and beauty.—τὰ βροτῶν δ' ἔλαμψεν ἔργα, "the labours of men also are conspicuous to the view," i. e., the incipient labours of agriculture. Observe again the peculiar force of the aorist in referring to what is wont to happen. The term ἔργα is here applied peculiarly to agricultural labours, just as *labores* is often used in Latin. Compare the remark of *Schweighaeuser, Lex. Herod.*, s. v. "τὰ ἔργα sunt opera rustica, agri culti arva." Consult also *Grævius, ad Hes., Op. et D.*, v. 409.—καρποῖσι γαῖα προκύπτει, "the earth is protuberant with fruits." This line is manifestly spurious, and appears to have arisen from some various reading of the succeeding verse. *Madame Dacier*, in commenting on the line that follows after, observes with great naïveté, "Avant ce vers il y en a un que je n'ai pas expliqué, parce qu'il n'est point Grec, et qu'il est même ridicule, comme mon père l'a remarqué." To this, "le citoyen Gail" rather ungallantly replies: "Ce vers, quoi qu'en disent les deux Dacier, n'est nullement ridicule: προκύπτειν signifie prominere, porter la tête en avant." Gail appears to confound, here, the father of the learned lady with her husband. *Faber, Brunck, Mœbius, Degen, &c.*, all regard the line as either spurious or else needing emendation.

173 LINE 11-14. καρπὸς ἐλαίας προκύπτει, "the fruit of the olive swells forth."—Βρομίον στέφεται τὸ νῆμα, "the liquor of Bacchus is crowned," i. e., then for the first time, since the departure of summer, is the wine-cup encircled with garlands, for then first appear the early flowers. The ancients were accustomed to crown their goblets with wreaths of flowers, on festal occasions. In the season of spring, moreover, the wine of the previous autumn had become mellow, the period of winter having intervened. Compare *Virgil's* "mollissima vina" (*Georg.*, 1, 341), and consult *Heyne, ad loc.*—κατὰ φύλλον, κατὰ κλῶνα, "along the leaf, along the bough, the fruit flourishes, having pulled them down." We have here a most con-

troverted passage, on which almost every editor has exercised his ingenuity in the shape of an emendation. We have given the Greek of the ordinary text, and have assigned it what appears to be the plainest and most natural interpretation. The aorist ἤνθισε refers to what is customary, or wont to happen, and hence has in our idiom a meaning like that of the present.

ODE VI.

3-5. ἀλλ' ἐτρώθη τὸν δάκτυλον, "*but was stung in his finger.*" Literally, "was wounded." ἐτρώθη from τιτρώσκω.—παταχθεὶς τὰς χεῖρας, ὠλόλυξεν, "*having struck his hands together (with the pain), he screamed aloud.*" παταχθεὶς is the passive for the middle. We have followed here the reading of Mehlhorn. The common text has a full stop after ἐτρώθη in the third line, and gives the fourth and fifth as follows :

τὸν δάκτυλον δὲ δαχθεὶς
τὰς χεῖρος, ὠλόλυξε,

"and having been bitten as to the finger of his hand, he screamed aloud." Brunck, justly regarding τὰς χεῖρος as an awkward pleonasm after δάκτυλον, corrects the text, as we have given it, except that he reads πατάξας where we have preferred παταχθεὶς. This latter form seems a simpler and more natural change from the δὲ δαχθεὶς of the common text.

6-16. δραμὼν δὲ καὶ πετασθεὶς, "*then, running and flying.*" Baxter makes a singular comparison here: "*hoc est, anseris ritu, quo velocius properaret, currendo volavit, et volando cucurrit.*"—πετασθεὶς, passive for the middle.—ὀλωλα, "*I am undone.*"—καποθνήσκω for καὶ ἀποθνήσκω.—ἡ δ' εἶπεν. The common text gives the Doric á for ἡ—εἰ τὸ κέντρον πονεῖ, &c., "*if the sting of the bee pains (so much).*" πονεῖ is here used, in an unusual signification, for the transitive λυπεῖ.—πονοῦσιν, "*do they suffer.*" Literally, "labour," i. e., with anguish. In close construction, supply τοσοῦτοι before πονοῦσιν.

ODE VII.

1-4. μακαρίζομέν σε, τέττιξ, "*we deem thee happy, oh cicāda.*" According to Dodwell (*Class. Tour*, vol. ii., p. 45) the tettix, or cicada, is formed like a large fly, with long transparent wings, a dark brown back, and a yellow belly. It is originally a caterpillar, then a chrysalis, and is converted into a fly late in the spring. Its song, which it makes with its wings, is much louder and shriller than that of the grasshopper, as Dodwell terms it. The ancient writers, especially the poets, praise the sweetness of its song, and Plutarch says that they were sacred to the muses. According to Ælian (*H. A.*, 1, 20.—11, 26), only the male tettix sings, and that in the hottest weather. Dodwell says, that nothing is so piercing as their note, nothing, at the same time, so tiresome and inharmonious. And yet, notwithstanding this, the song of the cicada may easily have charmed the Greeks, from the association of ideas, since it never occurs but in the most lovely summer-weather. The tettix is extremely common in the south of Italy. It is found also in the United States, being called, in some parts, "the harvest-fly," and in others, very erroneously, "the locust."—ὅτι δενδρέων ἐπ' ἄκρων, &c., "*because, having sipped a little dew, thou singest (enthroned) on lofty trees, like a king.*" The tettix has a sucker instead of a mouth, by which it lives entirely on liquids, as dew and the juices of plants.

7-11. χῳπόσα for καὶ ὀπόσα. Some editors, and among them Jacobs, give the less correct form χ' ὀπόσα. (Consult *Buttmann*, larger *Gr. Gr.*,

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173 p. 61, n. 7, *Robinson's transl.*, and *Ellendt, Lex. Soph.*, vol. i., p. 898.)—ὥραι, “the seasons.” Brunck prefers ὕλαι, “the woods,” on very slight authority, and is followed by Degen and Moebius. The more correct accentuation is undoubtedly ὕλαι. With regard to the superiority of ὥραι, as a reading here, consult *Mehlhorn, Prolegom.*, § 4.—ἀπὸ μηδενός τι βλάπτων, “by no act (of thine) injuring anything.” ἀπὸ μηδενός, as Jacobs well explains it, is equivalent here to μηδενὶ ἔργῳ, the preposition ἀπὸ with its genitive being often employed instead of the dative of the instrument. (Consult *Matthiæ, Gr. Gr.*, § 573.—*Bernhardy, Wiss. Synt.*, p. 224.) The common way of explaining this clause is, “injuring nothing belonging to any one.” Literally, “injuring something from no one.”—θέρους γλυκὺς προφήτης, “sweet harbinger of summer.” Madame Dacier thinks that Anacreon has here put the summer for the spring. Not so. The tettix begins to sing late in the spring, and may therefore well be regarded as the precursor of summer.

174 LINE 15. τὸ δὲ γῆρας οὐ σε τείρει, “old age, too, wastes thee not away.” Anacreon here has reference to the fable of Tithonus, the favourite of Aurora, who having wished for immortality, without having asked, at the same time, for perpetual youth, became so decrepit that Aurora, out of compassion, changed him into a tettix, because this insect, as the ancients believed, laid aside its skin every summer, and renewed its youth. Lucretius (4, 56) alludes to this circumstance in a beautiful simile. The truth is, that the tettix, or cicada, like all the other species of the gryllus, though existing but for a single season, since it dies at the close of the summer, casts its skin in the same manner as the caterpillar, and deposits in the fields a membrane so accurately true to its entire shape, that it is often mistaken, at first sight, for the tettix itself. (Consult *Good, ad Lucret.*, l. c.)

16–18. σοφὲ, “skilful insect,” i. e., insect skilled in song. The epithet σοφός is often applied to the votaries of the Muse.—γηγενής, “offspring of earth.” Observe, in this and ἀπαθής, the intermingling of nominative forms with vocatives. There is nothing very unusual in this, since the nominative often supplies the place of the vocative. With regard to the term γηγενής, itself, it may be remarked, that the Athenians, in order to show their indigenous origin (for they boasted that they were αὐτόχθονες, that is, sprung from the soil of Attica), used to wear golden cicadæ, in the shape of clasps, for keeping up the hair of the head behind, on its being gathered into a knot. (*Thucyd.*, 1, 6.)—ἀπαθής, “exempt from every malady.” Literally, “impassible,” or “free from suffering.” The reason of this is assigned by the poet immediately after in the word ἀναιμόσαρκε, “of bloodless flesh.” The absence of red blood, according to the bard, occasions the absence of every malady. Insects are not furnished with red blood, but their vessels contain a transparent lymph. This last, in the eyes of the poet, resembles the ichor (ἰχώρ) of the gods, and therefore assimilates the tettix, in its freedom from suffering, to these celestial personages.

ODE VIII.

2–4. χορευτήν. We have retained this form with Mehlhorn, in place of the Doric χορευτάν, unnecessarily preferred by Brunck, Baxter, and some more recent editors.—τρίχας γέρων μὲν ἔστιν, &c., “he is old indeed as to his locks, but in spirit he is young.” τρίχας and φρένας are accusatives of nearer definition, where some supply κατὰ.

BION.

I.

LINE 1-2. Αιάζω τὸν Ἀδωνιν, &c., "*I mourn Adonis, the Loves join in the lament.*" Adonis, the favourite of Venus, was slain by a wild boar in hunting. His death was commemorated in an annual festival called Ἀδωνια. The cry of mourning employed on this occasion, namely, αἶ αἶ τὸν Ἀδωνιν, here assumes a poetic garb, αἰάζω τὸν Ἀδωνιν.—ῶρεσι, Doric for ὄρεσι. Bion wrote in what is called the new Doric, which approximates closely to the softness of the Ionic.—μῆρὸν ὀδόντι λευκῷ λευκὸν, &c., "*wounded in his white thigh by a tusk, a white tusk.*" μῆρὸν is here the accusative of nearer definition. One of the editors of Bion, in order to avoid what he considers an unbecoming play upon words, suggests λυγρῷ for λευκῷ. If any change, however, be needed, it is that of ὀδόντι, at the end of the second line, into Ἀδωνις, so as to have the proper name twice in the same verse. This is the conjectural emendation of Ruardi, which is commended, though not adopted, by Valckenaer.

3-9. καὶ Κύπριν ἀνιά, &c., "*and, feebly breathing, fills Venus with anguish,*" i. e., by his feeble breathings, as life is passing away.—εἴβεται, "*trickles.*" Poetic form for λείβεται.—χιονέας κατὰ σαρκός, "*down along his snowy flesh.*"—ναρκῇ, "*grow heavy.*" 3d sing. pres. indic. act. of ναρκάω. In Doric ναρκάει is contracted into ναρκῇ, instead of ναρκᾶ. This Doric contraction remains in several verbs, even in Attic, as ζῆ, δνψῆ, &c.—καὶ τὸ ρόδον φεύγει, &c., "*and the rosy hue of his lip flees away.*" τῷ, Doric for τοῦ.—ἀμφὶ δὲ τήνῳ, &c., "*while around that lip dies also the kiss, which Venus will never relinquish.*" τήνῳ, Doric for ἐκείνῳ, and θνάσκει τὸ φίλαμα for θνήσκει τὸ φίλημα. The broad α was the favourite letter of the Dorians.—τὸ μήποτε for ὁ μήποτε.—καὶ οὐ ζώντος, "*even when dead.*" ζώντος for ζώντος.—ὁ μιν θνάσκοντ' ἐφίλασεν, "*who kissed him as he died.*" ὁ is here for ὅς, and not, as some maintain, for ὅτι. The forms θνάσκοντ' ἐφίλασεν are Doric for θνήσκοντ' ἐφίλησεν.

10-16. αἶ αἶ τὰν Κυθήρειαν, "*alas! alas! for the goddess of Cythëra.*" The accusative of exclamation is in fact dependant on some verb understood, the emotion with which the words are uttered naturally giving rise to elliptical modes of speech. In the present instance we may supply αἰάζω.—ὥς ἶδεν, ὥς ἐνόησεν, &c., "*when she saw, when she considered, the incurable wound of Adonis.*"—μαραιομένῳ περὶ μῆρῳ, "*around his wasting thigh.*"—πάχεας ἀμπετάσασα κινύρετο, "*having stretched out her arms, she exclaimed in a mournful tone.*" πάχεας is Doric for πήχεας, and ἀμπετάσασα poetic for ἀναπετάσασα. In κινύρετο the augment is dropped.—μείνον, "*stay but for one moment.*" Observe the force of the aorist, as indicating momentaneous action.—κιχείω, poetic for κιχώ, pres. subj.—ὥς σε περιπτύξω, &c., "*that I may but for one moment fold thee in my embrace, and blend my lips with thine.*" The aorist again has its peculiar force. περιπτύξω, 1st aor. subj. act. of περιπτύσσω.—μακρὸν, "*afar.*"—ἔρχεαι for ἔρχει, in the common dialect ἔρχη. Consult note on line 108, page 163.

LINE 17-19. βασιλῆα. Referring to Pluto. The accusative, here, depends on εἰς that precedes. This preposition is frequently

175 found with persons in the place of *πρός*.—*ἀ δὲ τάλαινα, &c.*, “but I, the wretched one, live, and am a goddess,” i. e., live, and shall ever live. *ἀ* is Doric for *ἡ*. The full clause is *ἐγὼ δὲ ἀ τάλαινα*.—*ζῶω*, poetic for *ζῶ*.—*ἐμὺι*, Æolic and Doric for *εἰμὺι*.—*Περσεφόνα*, Doric for *Περσεφόνη*.—*τὸν ἐμὸν πόσιν*, “this my spouse.” Observe the demonstrative force of *τὸν*, equivalent here to *τοῦτον τὸν*.—*ἐσσί γὰρ αὐτὰ, &c.*, “for thou, thou art far more powerful than I; and everything fair descends unto thee.” Doric for *εἰς γὰρ αὐτὴν*. There is something beautifully emphatic in the use of *αὐτὰ* here (literally, “thou thyself”), and which we have translated by the double pronoun. It portrays briefly but forcibly the anguish of Venus at her own comparatively powerless state, and at the superiority enjoyed, in this respect, by the queen of Hades.—*πολλὸν*, poetic for *πολὺ*.—*ἐς σὲ for πρὸς σὲ*. Consult note on *βασιλῆα*, at the beginning of this paragraph.

21–23. *τριπόθατε*, Doric for *τριπόθητε*.—*πόθος δέ μοι, &c.*, “and my love has fled, on a sudden, like a dream.” Observe the quickness of action indicated by the aorist. By *πόθος* is here meant, in fact, not love itself, but the object of one’s love. This explanation will save the necessity of Valckenaer’s proposed correction of the text, namely, *πόσις* for *πόθος*.—*κεστὸς ὄλωλε*, “the cestus has perished,” i. e., has lost all its potency. The cestus was the mysterious cincture of Venus, and all-powerful in kindling the softer emotions. (Compare *Hom., Il., 14, 214, seqq.*) Her grief for the loss of Adonis will deaden, for the future, all desire, on the part of the goddess, of arraying herself in the habiliments of loveliness.—*τί γὰρ, τολμηρὲ, κυνάγεις*; &c., “for why, oh rash one, didst thou engage in the hunt?” The abruptness with which the sentence begins is strikingly indicative of emotion on the part of the goddess. We have retained the common reading *κυνάγεις*, being the Doric for *κυνήγεις*, and this last the 2d sing. imperf. indic. for *ἐκυνήγεις*. Valckenaer proposes the following lection for this and the succeeding line: *τί γὰρ, τολμηρὲ κυναγὲ, Καλὸς ἔων τοσσοῦτο μέμνας θηραὶ παλαίειν*; Brunck reads *ἐμεινας*, in the sense of *sustinuisti*, but makes mention also of *ἐμῆναο* (from *Theocr., 24, 31*) as a lection that might be introduced here, and this last is given by Jacobs, whose example we have followed.—*καλὸς ἔων τοσσοῦτον ἐμῆναο, &c.*, “(why), being so beautiful, didst thou madly desire to contend with savage beasts?” Supply *τί*, from the previous line, before *καλὸς ἔων*. We must join here, in construction, *τοσσοῦτον* with *καλὸς*, not with *ἐμῆναο*. So in Sophocles, *Trach., 1107, μὴ τοσσοῦτον ὥς δάκνη θυμῷ δύσσοργος*, i. e., *τοσσοῦτον δύσσοργος*. The form *τοσσοῦτον* in our text is equivalent to *ἐς τοσοῦτο*.—*ἐμῆναο*, poetic for *ἐμῆνω*, 2d sing. 1st aor. indic. mid. of *μαίνω*.

26–28. *ἀ Παφία*, “the goddess of Paphos,” i. e., Venus. *ἀ* is Doric for *ἡ*.—*τὰ δὲ πάντα, &c.*, “and all these become flowers upon the earth,” i. e., the tears of Venus and the blood of Adonis are converted into flowers. The expression *τὰ δὲ πάντα* is equivalent to *τὰ δὲ δάκρυα καὶ τὸ αἷμα*.—*ποτὶ*, Doric for *πρὸς*.—*τὰν ἀνεμώναν*, Doric for *τὴν ἀνεμώνην*. The *anemone*, or wind-rose, has its name from the Greek word *ἄνεμος* (“wind”), either because, according to Pliny (21, 23), it never opens except when the wind blows; or because, as Hesychius states, its leaves are most easily scattered by the wind (*ταχέως ὑπὸ ἀνέμων φθειρόμενον*). With this last agrees the account of Ovid (*Met., 10, 738, seq.*).

“*Namque male hærentem, et nimia levitate caducum
Excutiunt idem, qui præstant nomina venti.*”

The general opinion of the learned inclines to regard the *anemone* of the

classic writers as the *anemone coronaria* of the botanists. Some, however, are in favour of the *Adonis æstivalis*, and among the number is Sprengel. (*Hist. Rei Herb.*, 1, 34.) The question is a difficult one to decide. According to Dioscorides, there were two kinds of anemone, the wild and the cultivated. (2, 207.) The cultivated kind was very variable in the colour of its flowers, these being either blue, violet, purple, or white; whereas the wild kind had merely a flower of purple hue. This may serve to explain the discrepancy in the poetic legends respecting Adonis, some writers, like Bion, making the anemone to have sprung from the tears of Venus; and others, like Ovid, from the blood of her favourite. The reference may be, in the one case, to the white flower of the wind-rose, in the other to that of purple hue. (Consult Sibthorp, *Flora Græca*, 1, 375. —Fée, *ad Plin.*, l. c.)

30-34. *μηκέτ' ἐνὶ δρυμοῖσι*, &c., “no longer, oh goddess of Cyprus, mourn for thy loved one in the woods; there is (here) a goodly couch (prepared for him); there is (here) a bed of leaves ready for Adonis.” At the celebration of the Adonia, an image of the favourite of Venus was represented as reclining, in death, on a bed of state. (*Theocrit.*, 15, 125, *seqq.*) It is to this custom that the line contains an allusion. Luzac, without any necessity, conjectures *ἔσθ' ἀπαλὰ στιβᾶς*.—*ἀγαθὰ*, Doric for *ἀγαθῇ*.—*καλὸς νέκυσ οἷα καθεύδων*, “though dead, he is beautiful as one that sleeps.”—*κέκλιται*, “lies.” Literally, “reclines.” Passive for middle.—*κειράμενοι χαίτας ἐπ' Ἀδώνιδι*, “having shorn their locks on account of Adonis.” Cutting off the hair of the head was one of the usual acts of mourning among the Greeks. The hair thus cut off was sometimes laid upon the corpse (*Il.*, 23, 135), and from this may have arisen the meaning of *ἐπὶ* in such cases as the present, where the idea of placing the shorn locks upon the dead body appears to lie at the basis of the expression. Thus Hightius, in his beautiful trochaics, renders the line as follows: “*Luteos ponunt capillos, triste donum mortuo.*”

35-37. *χὼ μὲν δίστως*, &c., “and one trampled upon his arrows, and another upon his bow, while a third broke his well-winged quiver,” i. e., and one, trampling under foot, broke his arrows, &c. Literally, “and one went upon his arrows,” where observe the continued action indicated by the imperfect. *χὼ μὲν δίστως* is for *καὶ ὁ μὲν δίστονος*, the Dorians using *ὡς* for *οὗς* in the termination of the accusative plural.—*ὧς δὲ* for *ὁ δὲ*. The article appears here under one of its earlier forms, which was afterward appropriated exclusively to the relative. Poetic usage, however, as in the present instance, often recalled the form *ὧς* for *ὁ*, and Plato in prose very frequently employs the phrase *ἦ δ' ὧς*, “said he,” for *ὁ δ' ἔφη*.—*εὐπτερον*. An epithet applied to the quiver as the receptacle of the feathered arrows.—*ἄγε*, Doric for *ἦγε*, imperf. of *ἄγω*, or, more correctly speaking, *ἄγνυμι*, “to break.” As regards the whole passage, compare the language of Ovid (*Am.*, 3, 9, 7) in lamenting the death of Tibullus:

“*Ecce, puer Veneris fert eversamque pharetram
Et fractos arcus, et sine luce facem.*”

38-40. *ἔλυσε*. A momentary act, and, therefore, requiring the aorist.—*χρυσείους* for *χρυσέους*, and this for *χρυσοῖς*.—*φορέησιν* for *φόρησιν*, from *φορέημι* for *φόρημι*. Some branches of the Doric dialect formed the 1st pers. sing. pres. indic. of many common verbs in *μι* instead of *ω*, and likewise the 3d sing. in *σι*. (*Buttmann, larger Gr. Gr.*, p. 220, *Robinson's trans.*) Hence *φόρημι* is for *φορέω*, and *φόρησι* for *φορεῖ*. The attachment to forms

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175 in μ i, however, was still more marked in Æolic Greek.—περύγεσιν for πτέρυξιν (i. e., πτερύγεσι, πτέρυγσι, πτέρυξι).—ἀναψύχει, “fans.” Literally, “cools.”

41–44. αὐτὰν. Lennep conjectured αἱ αἱ in place of αὐτὰν, and Brunck admits the emendation into the text. Jacobs thinks we ought to read καὐτὰν, i. e., καὶ αὐτὰν, the Loves mourning not only for Adonis, but also for Venus herself. This, however, is sufficiently implied in αὐτὰν, without the need of any connective.—ἔσβεσε λαμπάδα πᾶσαν, &c., “Hymen has extinguished every torch upon the thresholds, and has untwined (and cast from him) the marriage crown.” Literally, “has opened the marriage crown.” There is a double idea conveyed, in fact, by the verb ἐξεπέτασσε, not only of untwining, but also of casting away, and hence Valckenaer renders it, “*coronam resolutam projecit*.” So Higtius, “*nuptialem nunc coronam spargit irata manu*.” Nor has Voss failed to express the same meaning, “*und die vermählende krone zerstreut*.” The meaning intended to be conveyed by the whole passage is striking and beautiful: the torches, by the light of which the bride was wont to be conducted from the dwelling of her parent to that of the bridegroom, and to the threshold of the nuptial chamber; the crown, the symbol of union, worn, not only by the married pair, but also by their attendant train; and the song of marriage itself (ἤμῃν, ὦ Ἥμῃναιε!), all these cease to exist on the death of Adonis.—οὐκέτι δ' ἤμῃν, &c., “no longer is the song of ‘Hymen, Hymen,’ sung; ‘alas! alas!’ is chanted.” The funeral dirge succeeds the bridal song.—ἀειδόμενον for ῥόδομενον.

45–47. κλαίοντι, Doric for κλαίουσι. Observe the analogy between the Latin 3d pers. plur. in -unt, and the Doric termination in -οντι.—τῷ Κινύραο, Doric for τοῦ Κινύρου. Adonis was the fabled son of Cinyras, king of Cyprus.—καί μιν ἐπαιίδουσιν, “and seek by their strains to charm him back unto life.” The verb ἐπαιίδω has reference properly to magic rites and incantations, and is here beautifully employed in this sense. (Compare Theocrit., 2, 91, and consult Blomfield, *Gloss. ad Æsch.*, *Prom. Vinc.*, 180, s. v. ἐπαιιδῆ.)—ὁ δὲ σφισιν οὐκ ὑπακούει, “he, however, obeys them not,” i. e., yields not to the sweet influence of their strains. The common reading is ὑπακούει, for which we have not hesitated to substitute, with Jacobs, ὑπακούει, as recommended by Valckenaer.—οὐ μὰν, εἰ κ' ἐθέλοι, &c., “no, indeed, even if he should wish so to do; for Proserpina leaves him not free,” i. e., he will not, at their invocation, return to the upper world, even if the draught of Lethe should lose its influence, and he himself should feel inclined to listen to the call, for Proserpina now holds him as her own. The common text has οὐ μὰν οὐκ ἐθέλει, which Jacobs retains, making οὐκ ἐθέλει equivalent to ἀναίνεται. The meaning will then be, “he does not, indeed, refuse (so to do),” as in Latin, *non quod ipse nolit*. This construction of the second οὐκ, however, appears to us extremely harsh, if not actually inelegant. Koen suggested, οὐ μὰν, ὅκκ' ἐθέλει, of which Brunck and Valckenaer both approve, except that the latter changes ἐθέλει to ἐθέλοι. This reading, however, appears to us deficient in spirit. We have adopted, therefore, the emendation of Higtius, οὐ μὰν, εἰ κ' ἐθέλοι, as decidedly the best that can be offered. The version of Eobanus accords with this: “*Quas, et si cupiat, Stygia non audit ab umbra*.” as does that of Voss: “*Nein doch, ob er auch wollte; Persefone loset ihn nimmer!*”—Κώρα, Doric for Κόρα.

II.

1–3. Ἰξεντὰς, Doric for Ἰξεντῆς.—κῶρος, Doric for κοῦρος.—δενδρά-
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εντι, Doric for δενδρήεντι.—τὸν ἀπότροπον εἶδεν Ἐρωτα, “saw Love, that being whom all should avoid.” The term ἀπότροπον is here equivalent to the Latin *abominandum*. So we have in Sophocles (*Ajax*, 602), τὸν ἀπότροπον αἰδηλον Ἀιδαν, where one of the scholiasts remarks, τὸν ἀπότροπον, ἤγουν τὸν ἀποστροφῆς καὶ ἀποτροπιασμοῦ ἄξιον. Compare Sophocles, *Œdipus Tyr.*, 1314.—ἐσδόμενον, Doric for ἐξόμενον.—πύξιο for πύξου.—ποτὶ, Doric for πρὸς.—ἐνόασε, Doric for ἐνόησε.

LINE 4-6. ὦνεκα δὴ, “because, forsooth.” ὦνεκα is Doric for οὔνεκα.—τὼς καλάμωσ ἀμα πάντας, &c., “joining, at one and the same time, all his rods to each other.” τὼς καλάμωσ is Doric for τοὺς καλάμους, and ἀλλάλοισι Doric for ἀλλήλοισι. The reference is to catching birds by means of rods smeared with birdlime. This mode of capture is commonly employed against small birds merely; and hence the young fowler on the present occasion, believing that he has met with a bird of more than ordinary size, prepares to use all his rods at once.—τᾷ καὶ τᾷ τὸν Ἐρωτα, &c., “watched Cupid, having darted in this direction and in that,” i. e., who kept darting, &c. τᾷ καὶ τᾷ is Doric for τῇ καὶ τῇ, where we are to supply ὁδῶ or χώρα.—μετάλλμενον, syncopated 2d aor. part. middle, with the soft breathing (in ἄλμενον), from μεθάλλομαι. (Buttmann, larger Gr. Gr., p. 266, Robinson’s transl.)

7-11. ᾧ for καὶ ὁ.—ἐνεχ’ οἱ τέλος, &c., “because no end (of this) appeared to him.” Literally, “met him.” ἐνεχ’, before an aspirated vowel for ἐνεκα, has here the force of οὔνεκα. (Schneider, *Wörterb.*, s. v.) In a strict, literal translation, however, ἐνεκα retains its proper meaning, and the clause following after supplies the place of a genitive.—ἀπάντη, Doric for ἀπὴντα, 3d sing. imperf. indic. act. of ἀπαντάω. (ἀπὴνταε, ἀπὴντα, Doric ἀπάντη, dropping the augment.)—ποτ’ ἀροτρεά. The form ποτ’ is by apostrophe for ποτὶ, and this Doric for πρὸς.—τάνδε τέχναν, “this art,” i. e., of ensnaring birds by birdlime. Doric for τήνδε τέχνην.—καὶ λέγεν αὐτῷ, “and mentioned the circumstance to him.” λέγεν for ἔλεγεν, augment dropped.—δείξεν for ἔδειξεν.—κίνησε for ἐκίνησε.—καὶ ἀμείβετο παῖδα, “and replied unto the boy.” Literally, “and answered the boy.” There is no need whatever of supplying πρὸς here to govern the accusative, as some do. The case depends at once upon the verb. ἀμείβετο for ἡμείβετο. Observe the peculiar force of the imperfect, and the slow and impressive manner which it indicates on the part of the speaker.

12-16. φείδεο τᾶς θήρας, &c., “refrain from the hunt, and approach not this winged creature here.” φείδεο is for φείδου, and τᾶς Doric for τῆς.—ἐς τόδε, in the sense of πρὸς τόδε.—τῶρνεον ἔρχεν for τὸ ὄρνεον ἔρχον.—φεῦγε μακράν, “flee far away.” Supply ὁδόν.—ἐντὶ, Doric for ἐστὶ.—ἔσση for ἔση, Attic ἔσει, 2d sing. fut. of εἰμί.—εἰσόκα μὴ μιν ἔλξη, “as long as thou shalt not have taken him.”—ἀπάλμενος, syncopated 2d aor. part. mid., with the soft breathing (ἄλμενος), from ἀφάλλομαι.—αὐτὸς ἀφ’ αὐτῷ, “himself, of himself,” i. e., moved by his own impulse. αὐτῷ is for αὐτοῦ, and this for ἑαυτοῦ.—κεφαλὰν ἐπὶ σεῖο καθιζεῖ, “will alight upon thy head.” A figurative expression, for “will occupy thy every thought.” κεφαλὰν, Doric for κεφαλὴν, σεῖο for σοῦ, and καθιζεῖ Doric for καθίσει. The Dorians change the future in σω, with the short penult, into ξω.

III.

1-2. εἶαρος ὦ Μύρσων, &c., “in spring, oh Myrson, or in winter, or autumn, or summer, what is pleasing unto thee? and what one (of these

seasons) *dost thou wish to come more than the rest?*" εἶαρος, χεῖματος, &c., are the genitives of part of time. εἶαρος for ἔαρος.—φθινοπώρον. The φθινόπωρον of the Greek writers was, strictly speaking, the latter part of autumn, from the rising of Arcturus to that of the Pleiades. The Grecian year was commonly divided into seven parts, ἔαρ, θέρος, ὁπώρα, φθινόπωρον, σπορητός, χειμών, and φυταλιά. The position of φθινοπώρον, in the text, before θέρεος, is a mere poetic arrangement for the sake of the line. The true order comes in immediately after.

3-4. ἡ θέρος, &c., "*is it summer, when all the things on which we bestow labour are drawing to a close,*" i. e., when our rural labours are ending, and the objects of them are perfecting and ripening. ἀνίκα and μογεῦμες are Doric forms for ἡνίκα and μογοῦμεν. The literal translation is as follows: "*(am I wrong), or (dost thou wish) summer (to come),*" where observe that the particle ἡ, though apparently interrogative in a free translation, is, in reality, always disjunctive and elliptical.—ὅτ' ἀνδράσι λιμός ἐλαφρά, "*when famine possesses no terrors for men,*" i. e., in consequence of the abundance which then prevails. Literally, "*when famine is light for men.*" Compare the version of Eobanus, "*aut ferax, qui, cuncta donans, pellit autumnus famem?*" Grotius, following Canter, read λιμός ἐλαφρός. But ἁ λιμός was said in Doric, and ἡ λιμός occurs in the Homeric hymn to Ceres, 312. In the later and common language, the feminine was the prevalent form. (Jacobs, *Anthol. Pal.*, p. 19, 1042.)

5-8. δύσεργον, "*difficult for labour,*" i. e., in which we find it difficult to work, and are lazily inclined.—θαλόμενοι θέλγονται, &c., "*warming themselves (by the fire), are charmed with both inaction and indolence.*" ἀεργεῖν for ἀεργία. By ἀεργεῖν is here meant the state of inaction, which, recurring day after day, produces eventually the habit denominated ὄκνος.—ἡ τοι καλὸν ἔαρ, &c., "*or is the beauteous spring wont to delight thee more?*" Observe the force of the aorist in denoting what is customary or usual. εὔαδεν is the 3d sing. 2d aor. indic. act. of ἀνδάνω, and is for ἔαδεν. The form εὔαδον is thought to have arisen from doubling the digamma after the augment (ΕΦΦΑΔΟΝ like ἔλλαβον), for here, where this letter made a position, it could not fall away as in other cases. The apparent significance of this εὔ, "*well,*" as in English, "*well pleased,*" may have contributed to the preservation of this form. (Buttmann, *larger Gr. Gr.*, p. 267, *Robinson's transl.*)—αἰρεῖται, "*prefers.*"—λαλέειν γὰρ ἐπέτραπεν, &c., "*since our leisure has permitted us to converse.*" λαλέειν for λαλεῖν.—ἃ σχολὰ, Doric for ἡ σχολή.

9-11. θεῆια for θεῖα.—ιερά. Lennep conjectures ὦρια, an extremely neat emendation.—ἀδέα, Doric for ἡδέα.—σεῦ δὲ ἑκατι, &c., "*for thy sake, however, will I declare, oh Cleodāmus, what one is more pleasing to me than the rest.*"—ἐξερέω. Oldest form ἐξερέσω, Ionic and poetic ἐξερέω, Attic ἐξερῶ, future to ἐξειπεῖν.—τό μοι for ὁ μοι.—πέλεν for ἔπελεν, imperf. of πέλω, with the signification of the present.—ἄδιον, Doric for ἥδιον.

12-18. ἦμεν, Doric for ἔμεν, and this by apocope from ἔμεναι, which stands for the common εἶναι.—τόκα, Doric for τότε.—ὀπτῇ, "*scorches.*" Doric for ὀπτᾶ.—φθινόπωρον. Supply ἦμεν, i. e., εἶναι.—ὦρια, "*the fruits of the season.*" Literally, "*the seasonable things.*" The reference here, of course, is to an immoderate indulgence in these.—οὔλον χειμα φέρειν, &c., "*I dread to endure the dire winter, its falls of snow, and its frosts.*" φοβεῖμαι for φοβοῦμαι.—εἶαρ ἐμοὶ τριπόδατον, &c., "*for me, indeed, may the thrice-beloved spring be present throughout the whole year.*" Observe

the employment of the emphatic ἐμοὶ, and also the use of the optative, without κε or ἄν, as indicating a wish.—ἀνίκα, Doric for ἡνίκα.—ἄμμε for ἡμᾶς.—κύει, “are pregnant with life.”—εἰαρος. The genitive of part of time, for which the dative has just been employed at the beginning of the line.—χὰ νύξ ἀνθρώποισιν, &c., “and the night is equal unto men, and like (to the night) is the day,” i. e., and the days and nights are equal. The labours of the day are compensated by the long repose of night. χὰ νύξ ἴσα, Doric for καὶ ἡ νύξ ἴση. Supply ἐστὶ.—ἀώς, Doric for ἥως. The morning is here taken for the entire day, the beginning of light for its continuance. Compare the version of Higtius: “*vere noctis æqua currunt, æqua lucis tempora.*”

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MOSCHUS.

I.

LINE 1-3. Ἄ Κύπρις τὸν Ἑρωτα, &c., “the goddess of Cy-
prus made loud proclamation for Cupid her son.” Literally,
“was calling aloud for.” Ἄ Κύπρις, Doric for ἡ Κύπρις.—ἐβώστρει, from
βωστρέω. This verb is commonly regarded as Doric for βοάω. Passow,
however, regards it as formed from βοάω, just as καλιστρέω comes from
καλέω, ἐλαστρέω from ἐλαύνω, &c.—εἴ τις ἐνὶ τριόδοισι, “if any one has
seen Cupid wandering at the cross-roads.” The τριόδοι, or places where
three roads met, were always a kind of public thoroughfare, where many
persons were found. Venus thinks it likely that her runaway may be in
one of these spots. Some understand before εἴ τις the words λέγονσα τάδε.
They are certainly implied in ἐβώστρει, but by no means actually under-
stood.—δραπετίδας, Doric for δραπετίδης. So also μανντὰς for μνηντῆς.

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4-9. περίσματος, “a very remarkable one,” i. e., has many tokens and
marks by which he may be distinguished. Doric for περίσημος.—ἐν εἴκοσι
πᾶσι μάθοις νιν, “thou mightst know him among a whole score.”—χρῶτα,
“as to his complexion.” Literally, “as to his skin.”—αὐτῷ, Doric for αὐ-
τοῦ.—κακαὶ φρένες, ἀδὸν λάλημα, “his disposition is wicked, his way of
talking is sweet.”—ἴσον, “in the same way.”—φωνά, Doric for φωνή.—ἦν
δὲ χολᾶ, &c., “but if he be angry, his spirit is merciless.” χολᾶ is here
the pres. subj. contracted from χολάη, and ἀνάμερος is Doric for ἀνήμερος.
All the editions that we have seen place merely a comma after ἀνάμερος,
but have a colon after ἀλαθεύων. We have adopted a punctuation more
in accordance, it is conceived, with the true meaning of the poet.—ἡπερο-
πεντὰς, οὐδὲν ἀλαθεύων, &c., “a deceiver, uttering nothing of truth, an
artful child, he sports with savage cruelty,” i. e., his delight is in cruel and
savage sports. ἡπεροπεντὰς, ἀλαθεύων, and παῖσδει, are Doric for ἡπερο-
πεντῆς, ἀληθεύων, and παίζει respectively: ἄγρια is taken adverbially.—
κάρανον, Doric for κάρηνον.

11-19. μικκύλα μὲν τήνω, &c., “his little hands are very small, but they
shoot a great way.” τήνω, Doric for ἐκείνου.—μακρὰ, taken adverbially.
—κ’ εἰς, “even to,” for καὶ εἰς.—Ἄιδεω for Ἀίδου. In reading, Ἀίδεω is
to be pronounced Ἀἶδω here, on account of the metre.—τόγε σῶμα, “as to
his body, indeed.”—ἐμπεπόκασται, “is closely covered,” i. e., is closely
concealed from view.—καὶ πετερόεις, ὅσον ὄρνις, &c., “and having wings,
like a bird, he flies at one time on one, at another on another, of men and

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177 also women, and perches on their vitals."—ὕπὲρ τόξῳ δὲ, "and upon his bow." ὕπὲρ is here used for ἐπὶ, which last is given by two MSS.—τυτθὸν ἐοῖ τὸ βέλεμνον, &c., "his arrow, indeed, is small, but it is carried even to the sky." ἐοῖ for οἷ. Literally, "the arrow unto him," &c.—ἐνδοθι δ' ἐντὶ τοῖς πικροῖς κάλαμοι, &c., "and within it are those bitter shafts, with which he often wounds even me." ἐντὶ, Doric for εἰσὶ, and τοῖς, Doric for οἷ in the sense of ἐκείνοι.—τοῖς, poetic for οἷς.—κῆμὲ, Doric for κἀμὲ, and this for καὶ ἐμὲ.

20-27. ταῦτα μὲν ἄγρια πάντα, &c., "all these things are cruel indeed; but far more so is the little torch that he has, with which he inflames the sun himself." Literally, "the little torch, being unto himself," i. e., which is unto himself. We have followed, in this passage, the readings of Luzac. The common text has πάντα μὲν ἄγρια, πάντα, and in the succeeding line, τὸν ἄλιον αὐτὸν ἀναίθει. There can be but one opinion as to the inferiority of the common lection.—ἐοῖσα, Doric for εὖσα, and this for οὔσα.—τᾶ, Doric for ᾶ, and this for ῆ.—ἄλιον, Doric for ἥλιον.—ἦν τὸ γ' ἔλῃς τῆνον, Doric for ἦν σύ γ' ἔλῃς ἐκείνον.—δάσας ἄγε, "bind and bring (him to me)." δάσας, Doric for δήσας.—κῆν ποτ' ἰδῇς κλαίοντα, "and shouldst thou, perchance, see him weeping."—κῆν for καὶ ἦν.—γελᾶν for γελᾶ, pres. subj.—τὸ νῦν ἔλκε for σὺ αὐτὸν ἔλκε.—φιλάσαι, Doric for φιλήσαι.—κακὸν τὸ φίλαμα, &c., "his kiss is fraught with evil; his lips are (very) poison." ἐντί, Doric for ἐστί. Another ἐντί is for εἰσὶ, and has already occurred.—χαρίζομαι ὅσα μοι ὅπλα, i. e., χαρίζομαι σοι ὅσα ὅπλα ἐστί μοι.—μήτι θίγῃς, &c., "don't touch them at all; they are deceitful gifts, for they have all been dipped in fire." Brunck suggests μὴ τὸ θίγῃς, which Valckenaer commends. It is certainly a spirited emendation, though not more so than the received reading.

II.

178 LINE 1-5. Ἀρχετε, Σικελικαὶ, &c., "begin, Sicilian Muses, begin the strain of wo," i. e., the funeral dirge. By the Sicilian Muses are here meant the Muses of pastoral or bucolic verse, which had been carried to its highest perfection by Theocritus, a native of Syracuse in the island of Sicily. Bion and Moschus had both taken him for their model in this department of composition.—ἁδόνες, Doric for ἀηδόνες.—πυκνιοῖσιν ποτὶ φύλλοις, "amid the thick foliage." ποτὶ, Doric for πρὸς.—νάμασι τοῖς Σικελοῖς, &c., "tell unto the Sicilian waters of the (fount of) Arethusa." τᾶς Ἀρεθούσας, Doric for τῆς Ἀρεθούσης.—τέθνακεν, Doric for τέθνηκεν.—βωκόλος, Doric for βουκόλος.—ὅττι σὺν αὐτῷ καὶ τὸ μέλος τέθνακε, &c., "that with him both melody itself has died, and the Doric song is no more." αἰοῖδά, Doric for αἰοιδῇ.

7-8. κείνος for ἐκείνος.—οὐκέτι μέλπει, "no longer gives utterance to his strains."—ἐρημαΐαισιν ὑπὸ δρυσὶν, "beneath the (now) solitary oaks." By a beautiful figure, a feeling of loneliness, at the loss of the bard, is ascribed to the very oaks under which he was wont to sing.—ἀλλὰ παρὰ Πλουτῇ, &c., "but he sings with Pluto the song of oblivion," i. e., but he now sings in the lower world, where all is oblivion of the past. Compare the version of Eobanus :

. "Sed Ditis in aula
Immemores hymnos, et longa oblivia cantat."

11-16. τίς ποτὶ σᾶ σύριγγι, &c., "who shall play upon thy pipe?" The common text has μελίσσεται, the Doric present for μελίξεται. The true reading, however, is μελίξεται, the Doric future for μελίσειται, as adopted

by Brunck, Valckenaer, Jacobs, and many others.—σύριγγι. The syrinx was a pipe of many reeds, joined side by side, and each of different length. The usual number of reeds, thus connected, was seven; but we read on some occasions of less, on others of more than this. The Pandean pipe of modern times is a species of syrinx. (Consult Voss, *ad Virg.*, *Eclog.*, 2, 33.)—καλάμοις. Referring to the reeds that composed the syrinx.—θάσει Doric for θήσει.—εἰσέτι γὰρ πνεῖει τὰ σὰ χεῖλεα, &c., “for it still breathes the music of thy lips and of thy breath, and echo among its reeds still feeds upon thy strains.” Supply ἡ σύριγγς. The idea is a most beautiful one: the breathings of song still linger on the syrinx of the bard, and their echoes still murmur in its reeds.—πνεῖει for πνέει.—ἀχῶ Doric for ἡχῶ.—δονάκεσσι for δόναξι.—Πανὶ φέρω τὸ μέλισμα, “I offer the strain to Pan,” i. e., I offer thy syrinx unto Pan, that from it he may produce sweet melody. Valckenaer and others read μέλιγμα, in the sense of “pipe,” though Valckenaer himself appears to have considerable doubts about the propriety of using μέλιγμα in this signification.—τάχ’ ἂν κάκεινος ἐρεῖσαι, &c., “perhaps even he would fear to apply his lips (unto thy reeds), lest he bear away the second prize to thee,” i. e., lest he be deemed inferior to thee. After τὸ στόμα we must supply, in thought, the words σὰ σύριγγι, the idea of which naturally arises from τὸ μέλισμα that precedes. With τὰ δεύτερα supply ἄθλα, and observe the genitive σεῖο (for σοῦ) following δεύτερα, since this last here implies comparison.—φέρηται. Observe the force of the middle, “bear off for himself,” or, “as his own.”

17-22. ὦ ποταμῶν λιγυρώτατε, “oh most tuneful of rivers.” The allusion is to the river Meles, in Ionia, which flowed by the city of Smyrna. According to one account, Homer was born on its banks, from which circumstance he obtained the appellation of *Melesigēnes* (Μελεσιγενής). Bion having been born in the city of Smyrna, the river Meles is here poetically styled “most tuneful” of streams, from its flowing by the native seats of two so eminent poets.—ἀπώλετο πρὶν τοι Ὅμηρος, “in former days thy Homer perished.” Literally, “in former days Homer perished for thee.”—τῆνο τὸ Καλλιόπας γλυκερὸν στόμα, “that sweet mouth of Calliope.” τῆνο, Doric for ἐκείνο, and Καλλιόπας for Καλλιόπης. Homer is here, by a striking figure, called the στόμα Καλλιόπας, since the muse, through him, poured forth her strains unto men. So in Theocritus (*Id.*, 7, 37), a poet is called Μοισᾶν στόμα, and, in one of the Epigrams of the Anthology, Pindar is styled Μουσᾶν ἱερὸν στόμα.—λέγοντι Doric for λέγουσι.—πολυκλαύστοισι ρέεθροις, “with thy deeply-lamenting waters.” The true reading, very probably, is πολυκλύστοισι ρέεθροις, “with thy swelling tide of waters.”—πᾶσαν δ’ ἐπλησας φωνᾶς ἅλα, “and didst fill the whole sea with the voice of thy lament.” φωνᾶς, Doric for φωνῆς.—ἄλλον νιέα. Referring to Bion.—τάκη, Doric for τήκη, and this for the Attic τέκει.

23-25. παγαῖς πεφιλαμένοι Doric for πηγαῖς πεφιλημένοι.—ὃς μὲν ἔπινε, &c., “the one drank of the Pegasæan fountain, while the other had a draught of that of Arethusa.” ὃς μὲν for ὁ μὲν.—Παγασίδος κρίνας, Doric for Πηγασίδος κρήνης. By the Παγασίδος κρίνα is meant the fountain of Hippocrēnē, on Mount Helicon, fabled to have been produced from the earth by a stamp of the foot, on the part of the winged steed Pegasus.—ἔχεν for εἶχεν, augment dropped.—The meaning of the poet in this passage is as follows: as Homer drank from the Pegasean fountain the inspiration of epic verse, so Bion quaffed that of bucolic poetry from the fount of Arethusa, its native home. The whole, however, is figurative, and must not be understood as if Bion had been personally present in the island of Sicily.

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178 —*χὼ μὲν*. Referring to Homer, as the singer of the Iliad, in which poem Helen, daughter of Tyndarus, and likewise Achilles and Menelaus were introduced. To the song that has war and slaughter for its themes is opposed the bucolic strain, breathing peace and all that is pleasing and joyous.—*ἄεισε* for *ἤσε*, from *ᾄδω* for *ᾄδω*.

27-31. *κεῖνος δ' οὐ πολέμους*, &c., "the other, however, sang not of wars, nor of tears, but of Pan; and told in clear-toned strains of the keepers of herds, and pastured (the cattle) as he sang," i. e., told of herdsmen, and the scenes of bucolic and pastoral life.—*βώτας*, Doric for *βούτας*.—*ἰδέα*, Doric for *ἰδέαν*. This Dorico-poetic accusative is more commonly employed as a masculine ending, as, for example, *εὐρέα πόντον*, &c.—*παίδων*, "of the young."—*ἤρεσε* from *ἄρεσκω*. We have here retained the common reading, as in every respect superior to *ἤρεθε*, the lection of Valckenaer, Brunck, and others. Compare the version of Higtius: "*et Cupidinem, Dionæ, fovit, acceptus, sinu.*"

33-34. *ἄστεα πάντα*. Supply *θρηνεῖ*.—*Ἀσκρα*. A town of Bœotia, situate on a rocky eminence belonging to Helicon, and famed, in the annals of poetry, as the residence of Hesiod.—*γοάει* for *γοᾷ*.

179 LINE 35-38. *Πίνδαρον*. Pindar was a native of Thebes in Bœotia.—*ποθέοντι*, Doric for *ποθέουσι*, and this for *ποθοῦσι*.—*οὐδὲ τόσον τὸν αἰοῖδον*, &c., "nor is the Teian city accustomed to mourn so deeply for its bard." The reference is to Anacreon, a native of Teios, in Ionia. Some editions read *Κήιον* for *Τήιον*, making the passage refer, not to Anacreon, but to Simonides, a native of Iulis in the island of Ceos. The lection *Τήιον*, however, is regarded by Valckenaer as the genuine one, although he retains *Κήιον* in the text. *Τήιον* is given by two Paris MSS. and the Florence edition.—*ἐμύρατο*. Observe the force of the aorist.—*Ἀρχιλόχοιο*, "than her Archilochus." Archilochus was born in the island of Paros.—*ἀντὶ δὲ Σαπφούς*, &c., "and Mitylene still mourns for thy song, instead of that of Sappho." Observe the conciseness of expression in *ἀντὶ δὲ Σαπφούς* for *ἀντὶ δὲ τοῦ μελίσματος Σαπφούς*.—*ἃ Μιτυλάνα*. Doric for *ἣ Μιτυλήνη*.

40-46. *ταὶ μαλάχαι*, Doric for *αἱ μαλάχαι*. Dioscorides (2, 3) and Theophrastus (1, 5) designate mallows as aliment, and the former of these authors makes the mallow of the gardens superior to the wild kind, as an article of food.—*κᾶπον*, Doric for *κῆπον*.—*τό τ' εὐθαλὲς οὐλὸν ἄνηθον*, "and the verdant, crisped-leaf anise."—*ὑστερον αὖ ζῶντι*, &c., "they afterward live again, and spring up for another year." *ζῶντι*, Doric for the common poetic form *ζῶοντι*, and this last for *ζῶσι*.—*φύοντι*, Doric for *φύουσι*.—*ἄμμες*, Doric for *ἡμεῖς*.—*ὅπποτε πρᾶτα θάνομες*, "when once we have died." *πρᾶτα*, Doric for *πρῶτα*, the adjective taken as an adverb.—*θάνομες*, Doric for *θάνωμεν*.—*ἀνάκοι ἐν χθονὶ κοίλα*, &c., "sleep, unhearing, in the hollow earth, the long, long, endless sleep, from which we never shall awake." The melancholy flow of the line is heightened by the gloomy and chilling disbelief in a future state, which it seeks to inculcate. *ἀνάκοι*, Doric for *ἀνήκοι*.—*κοίλα*, Doric for *κοίλη*.—*εὐδομες*, Doric for *εὐδομεν*.—*εὐ μάλα μακρὸν*. This combination cannot well be expressed by a literal version. We have endeavoured to convey the meaning by the repetition of the adjective.—*καὶ σὺ μὲν ἐν σιγᾷ*, &c. This verse is considered supposititious by Valckenaer.—*σιγᾷ*, Doric for *σιγῇ*.—*πεπνικασμένους ἔσσεαι*, "shalt remain hidden." Observe the continued action indicated by the perfect participle.—*ἔσσεαι* for *ἔσει*, common form *ἔση*.

METRICAL KEY.

I. EXTRACTS FROM HOMER.

1. The measure employed in these extracts is the *Hexameter*.
2. In Greek hexameters, and especially those of the Homeric class, when two vowels come in contact, one at the end and the other at the beginning of a word, the following is the result :
 - (A.) Either the previous vowel is found to be elided by the poet ; as, *ἔπειθ' ἵκανε* for *ἔπειτα ἵκανε* ;
 - (B.) Or, a long vowel, or diphthong, at the end of a word, loses a portion of its length before the vowel at the beginning of the next word ; as, *πύργῳ ἐφεστήκει* ;
 - (C.) Or, in order to explain away the hiatus, we must have recourse to the intervention of the digamma, or else to some emendation of the text ; though cases still remain where these expedients are nugatory, and where critical sagacity is completely baffled.*
3. In Greek, much more frequently than in Latin, hexameters, we find a short vowel lengthened by the *Arsis*, or stress of the voice on the first part of the foot.†
4. On the other hand, it is almost a constant rule, in the Greek epic poets, that if a word end in a long vowel, or a diphthong, and the next word begin with a vowel, the long vowel, or diphthong, becomes short.
5. The principle on which the preceding rule depends is as follows. The long vowels in Greek, namely, *η* and *ω*, are supposed to consist, in fact, of two short vowels, the *η* of *εε*, and the *ω* of *οο*. Hence, when the long vowel comes before another vowel, at the beginning of the next word, it loses one of its short component vowels by this collision, and the other remains, of course, short by nature.
6. In the same way, a diphthong loses one of its component vowels, and the other, if not short already, becomes so before the vowel at the beginning of the next word.
7. It must be borne in mind, however, with regard to diphthongs, that in *α*, *η*, *ω*, the subscript iota so far coalesces with the vowel to which it is appended as to be considered, in Homeric scanning, as forming only one sound with it. Hence *α*, *η*, *ω*, are to be here regarded as consisting, in fact, of only two short vowels, and not, as would otherwise be the case, of three.
8. But when the long vowel, or the diphthong, falls in the arsis of the foot, it retains its natural measure, because the stress of the voice then compensates for whatever the long vowel, or the diphthong, may have lost by collision with another vowel. An instance of this occurs in the fourth line of the first extract, page 155, where the final *ω* in *ἀμφιπόλῳ*, after

* Spitzner thinks that the hiatus was not forbidden in the earlier epic verse ; a doctrine by no means improbable, considering the confluence of vowel sounds that characterized the epic-Ionic dialect. (*De Versu Græc. Her.*, p. 147.)

† The remainder of the foot is called the *Thesis*.

losing one of its two short component vowels before the initial vowel in the next word, has the remaining short one again lengthened by the stress of the voice, the syllable $\lambda\omega$ being in the arsis of the foot $\lambda\bar{\omega} \epsilon\upsilon$.

9. In the remarks that follow, we will first call attention to such peculiarities, in a few lines, at the commencement of the first extract from Homer, as may serve to elucidate the rules that have just been laid down, and will then only note more important particulars.

FIRST EXTRACT.

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LINE 4. $\pi\alpha\iota\delta\acute{\iota} \kappa\alpha\acute{\iota}, \acute{\alpha}\mu\phi\iota\pi\acute{o}\lambda\omega$. The diphthong loses its final vowel before the initial vowel in $\acute{\alpha}\mu\phi\iota\pi\acute{o}\lambda\omega$, and the a that remains is shortened before the a in the next word. The $\bar{\omega}$ in $\acute{\alpha}\mu\phi\iota\pi\acute{o}\lambda\omega$ has already been explained.

5. $\pi\ddot{\upsilon}\rho\rho\acute{\omega} \epsilon\phi\epsilon\sigma\tau\acute{\eta}\kappa\epsilon\iota$. The ω loses one of the two component omicrons, and the remaining omicron continues short before the succeeding epsilon. The iota subscript is not regarded as a separate vowel.

7. $\epsilon\sigma\tau\acute{\eta} \epsilon\pi'$. The η loses one of its two component epsilons, and the remaining one continues short before the succeeding vowel in $\epsilon\pi'$.

9. $\pi\eta \epsilon\beta\eta$. The η in $\pi\eta$ loses one of its component epsilons, but the remaining one, being in the arsis of the foot, is again lengthened by the stress of the voice. On the other hand, the η in $\epsilon\beta\eta$, after losing one of its epsilons before the initial A in 'Ανδρομάχη , keeps the other epsilon short, since this last-mentioned vowel is in the thesis of the foot, and is not, therefore, acted upon by any stress of the voice.

10. $\eta \epsilon\iota\upsilon\alpha\tau\acute{\epsilon}\rho\omega\upsilon$. This hiatus can only be remedied by a change of reading, since we cannot have recourse to the digamma, $\epsilon\iota\upsilon\alpha\tau\acute{\epsilon}\rho\omega\upsilon$ not being a digammated word, as appears from line 15. As the η is in the thesis of the foot, it ought, strictly speaking, to lose one of its epsilons before the succeeding vowel, and then remain short.

24. $\acute{\mu}\acute{\epsilon}\gamma\alpha \acute{\alpha}\sigma\tau\upsilon$. The hiatus here is prevented by the digamma: **META** **FAΣΤΥ**.

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LINE 33. $\kappa\alpha\lambda\bar{\omega}$. The first syllable of $\kappa\alpha\lambda\acute{o}\varsigma$ is long in Homer, short in Attic.

34. $\kappa\alpha\lambda\acute{\epsilon}\epsilon\sigma\kappa\acute{\epsilon} \Sigma\kappa\alpha\mu\acute{\alpha}\nu\delta\rho\iota\omega\upsilon$. The ϵ here remains short, though $\sigma\kappa$ follows. This license appears to have been allowed from the difficulty otherwise of introducing the proper name into verse. A similar license is found in the case of the double consonant ζ , before which Homer keeps a vowel short in such words as Ζάκυνθος , Ζέλεια . To remove these shortenings, Knight writes $\Delta\acute{\alpha}\kappa\upsilon\eta\nu\theta\omicron\varsigma$, $\Delta\acute{\epsilon}\lambda\epsilon\iota\alpha$, and refers, in support of his opinion, to the coins of Zancle (Messana), of the seventh century B.C., which give the name of the place in the old form, $\Delta\text{ANKΛH}$. (*Prolegom. ad Hom.*, § 79.)

35. $\epsilon\rho\upsilon\epsilon\tau\omicron$. From $\rho\ddot{\upsilon}\omega$, not from $\epsilon\rho\ddot{\upsilon}\omega$, which has the digamma (FEP-ΥΩ), and would consequently lengthen $\gamma\grave{\alpha}\rho$ and vitiate the line. Compare the remark of Knight (*Prolegom.*, p. 158, ed. *Ruhkopf*), in speaking of $\epsilon\rho\ddot{\upsilon}\omega$: "*Verbum mire corruptum rhapsodorum et grammaticorum licentia; et cum ΠΥΦΩ (ρύω) perpetuo confusum.*"

38. $\acute{\alpha}\rho\alpha \omicron\acute{\iota} - \chi\epsilon\iota\rho\acute{\iota} \epsilon\pi\omicron\varsigma$. A double hiatus in one and the same line, but remedied, in each case, by the digamma: **APA FOI**—**XEIP** **FEΠOΣ**.

54. $\eta\mu\alpha\tau\iota \text{'Α}\acute{\iota}\delta\omicron\varsigma$. The hiatus in this line induced Bentley to correct

the verse as follows : *οἱ μὲν πάντες ἱηκίον ἡμέρῃ Ἄιδος εἶσω*. It is better, however, to consider the hiatus as allowable here, from the circumstance of *ἡματι* terminating a foot. (Consult *Heyne, ad loc.*)

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LINE 75. *κακὸς ὤς*. The final syllable of *κακὸς* is lengthened by the stress of the voice, it being in the *arsis* of the foot.

79. *τόδε οἶδα*. The hiatus here is remedied by the digamma : *ΤΟΔΕ ΦΟΙΔΑ*.

80. *ὀλῶλῃ Ἰλίου*. The final syllable in *ὀλῶλῃ* ought properly to be short, since it comes before a vowel in the next word, and is, moreover, in the *thesis* of the foot. The digamma, however, remedies this : *ΟΛΩΛΗΙ ΦΙΑΙΟΣ*.

91. *τῖς εἴπησιν*. The pronoun *τῖς* is here lengthened by the stress of the voice, being in the *arsis* of the foot.

93. *ὅτε Ἰλίον*. Hiatus prevented by the digamma : *ΙΟΤΕ ΦΙΑΙΟΝ*.

94. *τῖς ἐρέει*. The pronoun again lengthened by the stress of the voice.

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LINE 101. *ἡδὲ λόφον*. The final syllable of *ἡδὲ* is lengthened here by the stress of the voice. The old reading, *χαλκόν τε, ἰδὲ, &c.*, produces an hiatus.

110. *καὶ Ἰλίου*. The digamma (*ΦΙΑΙΟΥ*) prevents the diphthong's losing its final vowel before the initial vowel of *Ἰλίου*, and therefore *καὶ* remains long. Still, however, the line contains a violation of metre, for the last syllable of *Ἰλίου* cannot be shortened before *ἰφι*, since this last has the digamma (*ΦΙΦΙ*). The verse, therefore, is most probably an interpolation (the sense itself not requiring it), and must have been inserted by the rhapsodists at a time when the digamma had gone out of use. (Consult *Heyne, ad loc.*)

111. *τῖς εἴπησι*. The pronoun again lengthened by the stress of the voice.

125. *τοῖ Ἰλίω*. The measure is vitiated here, and the line is consequently incorrect, since *τοι* cannot be shortened before the initial vowel of *Ἰλίω*, this last having the digamma (*ΦΙΑΙΩΙ*). Bentley suggests *μάλισθ'*, *οἱ Ἰλίω*. It is better, however, to regard the line as an interpolation, similar in its nature to that of verse 110.

127. *ἱππουρῖν*. Final syllable lengthened by the stress of the voice.

132. *ἐνὶ οἴκῳ*. Hiatus prevented by the digamma : *ΕΝΙ ΦΟΙΚΩΙ*.

133. *μῖν*. Lengthened by the stress of the voice. The measure is violated, however, by the hiatus in *ἔφαντο ὑπότροπον*, unless we insert *γ'* with Bentley, or else consider the cæsure of the verse as allowing such hiatus to exist.

SECOND EXTRACT.

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LINE 6. *ὄφρ' εἶπω*. The verse is faulty here, since *εἶπω* has the digamma (*ΦΕΗΠΩ*), and the *α* ought not to be cut off by apostrophe in *ὄφρα*. Bentley reads *ὄφρ' αὐδῶ*. The line, however, is probably an interpolation.

8. *ἐμῶν*. Last syllable lengthened by the stress of the voice.

9. *τάδε ἔργα*. Hiatus prevented by the digamma : *ΤΑΔΕ ΦΕΡΤΑ*.

16. *Ἀἰδεω*. Pronounced here, by synizesis, *Ἀἰδω*, as if of three syllables.

bles. Observe how the accent indicates that the ω in 'Αἶδεω is only a half-length. Hence this half-long ω , with the short vowel preceding it, are more capable of being pronounced as but one syllable.

18. ἵνα εἰδετε . Hiatus prevented by the digamma : HINA FEIΔETE .

21. ἄν . Lengthened by the stress of the voice.

23. ἐθέλωμι ἐρύσσαι . Hiatus prevented by the digamma : ΕΘΕΛΟΙΜΙ FEPΥΣΣΑΙ .

25. περὶ . Final syllable lengthened by the stress of the voice. A short syllable at the end of a word is often lengthened in this way, when the next word begins with a liquid.

THIRD EXTRACT.

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LINE 2. 'Αχαιοῖσιν . Final syllable lengthened by the stress of the voice.

4. ἐπειδὴ . Initial syllable lengthened by the stress of the voice.

17. νῆυσιν . Pronounced here as a dissyllable.

18. ἡράμεθα . Final syllable lengthened by the stress of the voice.

19. κατὰ ἄστυ . Hiatus prevented by the digamma : KATA FΑΣTY .

20. μήδετο ἔργα . Hiatus prevented by the digamma : MHΔETO FEP-ΓA .

31. δῆ . Lengthened by the stress of the voice.

32. μᾶλᾶ . Final syllable lengthened by the stress of the voice. (Compare line 25, page 159.)

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LINE 34. κατὰ ἄστυ . Hiatus prevented by the digamma : KATA FΑΣTY .

37. μόγις . Final syllable lengthened by the stress of the voice.

40. ἄνδρα ἕκαστον . Hiatus prevented by the digamma : ANΔPA FEKAΣTON .

58. κατὰ ἄστυ . Hiatus prevented by the digamma : KATA FΑΣTY .

59. θεῶν . Final syllable lengthened by the stress of the voice.

60. μᾶλᾶ . Final syllable lengthened by the stress of the voice. (Compare line 25, page 159.)

63. γάρ οἱ . The particle γάρ is here long, though in the thesis, before οἱ , or, with the digamma, FOI . The following rule is laid down by Spitzner : "*Particula γάρ non minus, quam aliæ syllabæ breves, et in arsi et in thesi ante οἱ longa est, non solum in Homeri et Hesiodi libris, verum etiam in seriorum poetarum operibus.*" (*Vers. Græc. Her.*, p. 36.)

64. ρά οἱ . Hiatus prevented by the digamma : PA FOI .

68. τρίποδᾶ . Final syllable lengthened by the stress of the voice.

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LINE 73. δέ οἱ . Hiatus prevented by the digamma : ΔE FOI .

74. μετηύδα . Pronounced as a trisyllable.

83. πληθύς . Pronounced as a dissyllable.

84. τὸ ὄν . Hiatus prevented by the digamma : TO FON . The words οὐδενὶ εἶκον , however, present an hiatus for which there is no aid found in the digamma, εἶκω not being a digammated word. Heyne, therefore, considers the whole line an interpolation.

85. μαινάδι ἴση . Hiatus prevented by the digamma : MAINΑΔΙ FIEH .

94. The old reading in this line, namely, *τε ἥδὲ*, makes an hiatus, which is remedied by the new lection, *τ' ἥδὲ*.

95. *ρά οί*. Hiatus prevented by the digamma: PA FOI.

97. *μυρία ἔδνα*. Hiatus prevented by the digamma: ΜΥΡΙΑ FEΔΝΑ.

98. *εἰνατέρῃς*. Final syllable lengthened by the stress of the voice.

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LINE 106. *αἰνόμορον*. Final syllable lengthened by the stress of the voice.

107. *μὲν*. Lengthened by the stress of the voice. Barnes interposed *ρ'* to save the measure, as he thought, but without any necessity.

114. *γάρ οί*. Consult remarks on line 63, page 161.

117. *παῖς ἔς*. Final syllable in *παῖς* lengthened by the stress of the voice.

124. *παῖς ἔς*. Same as in preceding line.

129. *ἐνὶ μαλακῇ*. Final syllable of *ἐνὶ* lengthened by the stress of the voice.

133. *νηυσὶ*. Pronounced as a dissyllable.

135. *ἐνὶ μεγάροισι*. Final syllable of *ἐνὶ* lengthened by the stress of the voice.

137. *κηλέω*. Pronounced as a dissyllable, *κηλῶ*.

138. *ὄφελος*. Final syllable lengthened by the stress of the voice.

FOURTH EXTRACT.

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LINE 2. *Διὶ φίλος*. Final syllable in *Διὶ* lengthened by the stress of the voice.

5. *ποιπνῦον*. The upsilon is short in the present and imperfect of *ποιπνύω*, when the following syllable is short; and long when the following syllable is long, even when, as in the present case, the latter length is produced by position.

9. *αἰ οί*. Hiatus prevented by the digamma: IAI FOI.

13. *θεοειδέα*. Pronounced, as if consisting of four syllables, *θεοειδῶ*.

14. *δὲ ἰδοντο*. Hiatus prevented by the digamma: ΔE FIDONTO.

21. *ἐπὶ τ' ἔλπεται*. There is something erroneous here, since *ἔλπεται* is entitled to the digamma, but then ΕΠΙ Τ' ΕΛΠΕΤΑΙ could never stand. Bentley conjectures ΚΑΙ ΕΛΠΕΤΑΙ; and Heyne καὶ ἐέλπεται, but thinks it likely that the early reading was ἐπὶ τ' ἔλδεται.

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LINE 36. *ἀπόσατο ἦκα*. Hiatus prevented by the digamma: ΑΠΩ-ΣΑΤΟ FHKA.

55. *ἕτερος δέ τ' ἑάων*. The common text omits *τ'*, which makes an hiatus, *ἑάων* not being entitled to the initial digamma.

63. *πλούτω τε ἄνασσε*. Hiatus prevented by the digamma: FANΑΣΣE.

65. *ὅττι οί*. Hiatus prevented by the digamma: IOTTI FOI.

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LINE 71. *Μάκαρος ἔδος*. Final syllable in *Μάκαρος* lengthened by the stress of the voice.

75. *περὶ ἄστυ*. Hiatus prevented by the digamma: ΠEPI FΑΣΤΥ.

85. *ὑπόδρα ἰδὼν*. Hiatus prevented by the digamma: IΥΠΟΔΡΑ FIAΩN.

98. Πηλείδης δ' οἶκοιο. There is some error here, since οἶκοιο is digammated, and Δ' FOIKOIO could not of course stand. Bentley suggests Πηλείδης δὲ θρόνοιο.

99. οἶδς ἄμα. Last syllable of οἶος lengthened by the stress of the voice.

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LINE 104. δίφρον εἶσαν. As εἶσαν is not entitled to the digamma, we must, in order to prevent the hiatus, make δίφρον ε- a dactyl (resolving the ει by diæresis), and must lengthen, by the stress of the voice, the first syllable of the next foot -ῖσαν ε-. There is some error, however, most probably in the line.

107. δῶη οἰκόνδε. Hiatus prevented by the digamma: ΔΩΙΗ FOIKONΔE.

109. Πρίαμῳ ἴδοι. Final syllable of Πρίαμος lengthened by the stress of the voice.

111. παῖδα ἰδὼν. Hiatus prevented by the digamma: ΠΑΙΔΑ FΙΔΩΝ.

112. καὶ ἐ. The diphthong remains long here, as a matter of course, the pronoun ἐ being digammated: FE.

119. ὅτι Ἑκτορα. An hiatus, which Bentley skilfully remedies by reading ὅτ' ἄρ' Ἑκτορα.

129. ἐνὶ. Final syllable lengthened by the stress of the voice.

130. θυγατέρεες. Final syllable lengthened by the stress of the voice.

133. ἄρᾱ. Final syllable lengthened by the stress of the voice. In Αητοῖ, the diphthong remains long as a matter of course, the next word being digammated: FΙΣΑΣΚΕΤΟ.

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LINE 156. ἄντα ἐρκει. Hiatus prevented by the digamma: ANTA FEFΩKΕΙ.

163. ὅσσε ὑπὸ. An hiatus, which may be removed by reading, with Bentley, ὅσσοι, since the forms ὅσσοις and ὅσσοισιν occur in Hesiod and Sappho. (Consult Heyne, *ad loc.*, and Spitzner, *Vers. Her. Græc.*, p. 75.)

167. καὶ αἰθοπα οἶνον. The first hiatus is obviated by reading, with Bentley, καὶ τ' αἰθοπα; the second is remedied by the digamma: ΑΙΘΟΠΑ FOINON.

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LINE 179. σε ἰδοίτο. Hiatus remedied by the digamma: ΣΕ FΙΔΟΙΤΟ.

182. τόδε εἶπε. Hiatus remedied by the digamma: ΤΟΔΕ FΕΙΠΕ.

188. κατὰ ἕστυ ἐέλμεθα. Both the first and second hiatus are remedied by the digamma: ΚΑΤΑ FΑΣΤΥ FΕFΕΛΜΕΘΑ.

190. ἐνὶ. Final syllable lengthened by the stress of the voice

191. δαίνυτο. The long penult here arises from contraction. The imperfect would have the upsilon short.

II. EXTRACTS FROM ANACREON.

I. The Anacreontic verse is generally ranked under the Ionic *a minore* class (— — — —); it belongs, however, more properly, to the Ionic *a majore* kind (— — — —).

II. The poems which pass at the present day under the name of Anacreon are not genuine, but are the productions of persons who lived at a much later period, and some of whom appear to have been quite ignorant. Hence the doubt and difficulty to which they have given rise.

III. As a great part of these poems consist of pure iambs, we ought to rank such, no doubt, with iambic, rather than Ionic, numbers; as, for example, the following: Θῆλῶ | λῆγεῖν || Ἀτρειδ | ας.

IV. But of those which are really Ionic there appear to be two kinds; one with a monosyllabic, the other with a dissyllabic, anacrusis or base.*

V. The kind which has a monosyllabic anacrusis admits of two forms only, of which the proper one is this:

ῥ | — — — | — —

while the other, which changes the dactyl of the Ionic foot into an amphibrach (— — —), is as follows:

ῥ | — — — | — —

VI. The Anacreontics that have a dissyllabic anacrusis are divided into two forms or classes, as follows:

— — | — — — — | — —
— — | — — — — | — —

The first of these is much less used than the second. Sometimes the first long syllable is found resolved.

ODE I.

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This ode consists of iambic lines throughout, namely, *iambic dimeters catalectic*, i. e., iambic dimeters wanting the last syllable. The iambus is admitted everywhere. Sometimes a spondee is found in the first place, but never in the second. The scanning is as follows:

Θῆλῶ | λῆγεῖν || Ἀτρειδ | ας
θῆλῶ | δῆ Kᾱδμ || ὄν ᾰδ | εἰν
ῆ βῶρδ | ἱτῶς || δῆ χῶρδ | αῖς, &c.

ODE II.

The scanning in this ode is to be referred to Anacreontics with a dissyllabic anacrusis, as explained under § vi. Variations, however, occur throughout.

Verses 1, 3, 4, 6, 7, 8, 9, 10, 11, and 16, are all scanned after the following manner, namely, two short syllables forming a dissyllabic anacrusis, then a double trochee (or pure trochaic syzygy), and finally two long syllables.

The measure is, therefore, *Ionic a majore* dimeter, brachycatalectic, with dissyllabic anacrusis, or — — | — — — | — —, for it must be observed that the *Ionic a majore* verse admits a trochaic syzygy promiscuously with its proper foot (— — — —). The lines we have enumerated are therefore scanned as follows:

* An *anacrusis* is a prefix of one syllable, or of two syllables, to a verse, and which are to be pronounced somewhat apart from the measure. A dissyllabic anacrusis is commonly styled a base. The anacrusis of an iambus is the part before the arsis.

τῷ ῥῶδ | ὄν τῷ τῶν ἔ | ῥῶτῶν
 τῷ ῥῶδ | ὄν τῷ καλλί | φῦλλον
 κρῶτᾶ | φοῖσιν ἄρμῳ | σάντες,
 ῥῶδον, | ὦ φέριστον | ἀνθός, &c.

Verse 2. In this line, the first of the included iambs has a long anacrusis (ῶ), the second a dissyllabic one (Δῖῶ-).*

ἄνᾶ | μῖξῳμῆν Δῖῶν | ὕσῳ.

5. In this line, the dissyllabic anacrusis is contracted into one long, and the third syllable of the trochaic syzygy is resolved into two short :

πῖ | νῶμῆν ἄβρᾶ γῆ | λῶντες.

12. We have here a trochaic anacrusis, στῆψον. The rest of the verse is similar to line 1.

13. In this line the first iambus has a dissyllabic anacrusis (Δῖῶ-).

πᾶρᾶ | σοῖς Δῖῶνῶς | σῆκοις.

14. The *Ionic a majore* appears here in place of the trochaic syzygy. In other words, we have a regular verse.

μῆτᾶ | κοῦρῆς βᾶθῦ | κῶλπου.

15. Here also, as in the preceding line, a regular *Ionic a majore* occurs :

ῥῶδιν | οἷσι στῆψαν | ἱσκοῖς.

ODE III.

PAGE 171.

The measure of this ode is like that of the first one, Θέλω λέγειν Ἀτρεΐδας. Thus,

ἔρᾶσ | μῖῃ || πέλει | ᾶ, &c.

ODE IV.

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The measure of this is also the same as that of the first ode. Thus,

σῦ μῆν | φίλῃ || χῆλι | δόν, &c.

ODE V.

This ode, in its general features, resembles the second. Thus, the 2d, 4th, 7th, 8th, and 9th verses are scanned with the dissyllabic anacrusis, trochaic syzygy, and two long syllables :

* Hermann maintains, that such a dissyllabic anacrusis is not allowed in Anacreontics, and therefore proposes to read Δεύνυσε, a form which the grammarians say was actually employed by Anacreon. As, however, a similar dissyllabic anacrusis is used by the comic poets in choriambic verses, it might also have been employed in the Anacreontic lines, the author or authors of which were far from accurate, and were disposed, besides, to avail themselves of every license.

Χάριτ | ἔς ρῶδᾶ βρῦ | οὐσίῃ
 ἄπᾶ | λῦνέται γᾶλ | ἦνῃ, &c.

VERSE 1. In this line the first of the included iambs has a dissyllabic anacrusis; as,

ἰδε | πῶς ἔαρὸς φᾶν | ἐντῶς.*

3. This line presents a regular Ionic *a majeure*; as,

ἰδε | πῶς κῦμᾶ θᾶλ | ἄσσης.

5. An Ionic *a majeure* like the preceding:

ἰδε | πῶς νῆσσοῦ κῶλ | ὕμβῃ.

6. Scanned like the second, except that the second arsis, or second long syllable of the trochaic syzygy, is resolved into two short; as,

ἰδε | πῶς γῆρᾶνός ὀδ | εὐεῖ.

10. In this line, if the common reading be correct, of which there are strong doubts, we have a second Pæon in place of an Ionic *a majeure*, and the base consists of two long syllables; as,

κᾶρποις | ἵ γαῖᾶ πρῶ | κῦπτει.†

11. If this line be genuine, which is hardly possible, it contains a resolution of the first arsis, and a lengthening of the anacrusis of the first iambus. The anacrusis of the line, moreover, is one long in place of two short. Thus,

κᾶρπ | ὅς ἐλαῖᾶς πρῶ | κῦπτει.

12. In this line we have inserted τὸ before νᾶμα, and the verse will then be scanned like the 13th of Ode II. Thus,

Βρῶμ | οὐ στῆφέται τὸ | νᾶμᾶ.

13. We have here a regular Ionic *a majeure*.

κᾶτᾶ | φῦλλῶν κᾶτᾶ | κλῶνᾶ.

14. By adopting in part Hermann's emendation of this line, namely, ἦν-θισε, instead of the common ἦνθησε, we have here, as in the previous verse, an Ionic *a majeure*. Thus,

κᾶθελ | ὦν ἦνθισέ | κᾶρπός.

ODE VI.

PAGE 173.

The scanning of this ode is like that of the first one. Thus,

Ἐρῶς | πῶτ' ἐν || ῥῶδοῖς | ἱ
 κοῖμῶ | μένην || μέλιττ | ἄν, &c.

ODE VII.

The scanning of this ode is like that of the second one in its general features. Thus,

* Hermann reads, ἰδε πῶς φανέντος ἥρος.

† Hermann reads, καρποῖς γαῖα προκύπτει.

μαῦκῦρ | ἰζόμεν σῆ | τεττιξ
 ὅτι | δένδρεῶν ἔπ' | ἀκρῶν
 ὁλίγ | ἦν ὀρθῶν πέπ | ὠκῶς, &c.

VERSE 7. In this line the anacrusis is one long syllable, and there is also a resolution of the first *arsis*, or first long syllable of the trochaic syzygy. Thus,

χῶ | πῶσά φεροῦσιν | ὦραϊ.

8. Here also we have a resolution of the first *arsis*, but with the ordinary dissyllabic anacrusis. Thus,

σὺ δῆ | φίλιός εἰ γέ | ὦργῶν.

ODE VIII.

The scanning is like that of the first ode. Thus,

φίλω, | γέροντ | ἄτερπ | νδν, &c.

The extracts from Bion and Moschus are in the ordinary hexameter verse, and present no difficulty.

LEXICON.

ΑΤΑ

A.

ἀ, Doric for ἡ, nom. sing. fem. of ὁ, ἡ, τό.

ᾶ (interj.). *Ah! oh!*

ἄβατος, ον (adj. from α, not, and βα-τός, accessible). *Inaccessible, unapproachable, not to be trodden.*

ἀβέβαιος, ον (adj. from α, not, and βέβαιος, firm). *Insecure, unfaithful, unsteady.*

ἀδοήθητος, ον (adj. from α, not, and βοηθέω, to aid). *Destitute of aid, unaided; hence, incurable.*

ἀδρός, ἄ, ὄν (adj.). *Delicate, luxurious.*—ἀβρά, accus. plur. neut., taken as an adverb, *gayly.*

ἄδροχος, ον (adj. from α, not, and βρέχω, to wet). *Unwet, dry, arid, unbedewed.*

ἄβυσσος, ον (adj. from α, not, and βυσσός for βυθός, measurable depth). *Bottomless, very deep.*—As a substantive, ἄβυσσος, ον, ἡ. *An abyss, a vast chasm.*

Ἀγαθοκλῆς, εὐς, ὁ. *Agathōcles*, a Sicilian of low birth, who, by his military talents, made himself master of the greater part of Sicily. His seat of government was Syracuse.

ἀγαθός, ἡ, ὄν (adj.). *Good, virtuous, fair, brave, meritorious, excellent, sound, &c.* The primitive signification is, excelling in any quality of mind or body.—In the neuter, ἀγαθόν, a good, any good thing, but with the article, good (of itself), or, (abstract) good. In the plural neuter, τὰ ἀγαθά. *The things that are good, profitable, or advantageous, the gifts of fortune,*

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opulence, prosperity, benefits.—

The comparatives most in use are ἀμείνων, βελτίων, and κρείσσων, or κρείττων, superl. ἀριστος, βέλτιστος, κράτιστος.

Ἀγᾶθων, ωνος, ὁ. *Agātho*, an Athenian tragic poet, the contemporary and friend of Euripides.

ἀγακλύτος, ὄν (adj. from ἄγαν, very much, and κλυτός, famous). *Far-famed, very renowned, illustrious.*

ἄγαλμα, ἄτος, τό (from ἀγάλλω, to honour). *A statue, an image.*

ἄγαμαι, fut. -ᾶσομαι, perf. ἤγασμαι. *To admire, to revere, to wonder at, to honour, to esteem, to prize.*

Ἀγᾶμέμνων, ονος, ὁ. *Agamemnon*, king of Mycenæ and Argos, and leader of the Grecian forces at Troy.

ἀγᾶνακτέω, ὦ, fut. -ήσω, perf. ἤγαν-άκτηκα (from ἄγαν, very much, and ἄχθος, strong feeling). *To be indignant, to be displeased, to complain.*

ἀγαῶμαι, fut. -άσομαι, perf. ἤγασμαι, (an older form of ἀγαμαι). *To admire, to revere, to wonder at, &c.*

ἀγαπᾶω, ὦ, fut. -ήσω, perf. ἤγάπηκα (from ἀγαμαι, to revere, &c.). *To love, to treat with respectful kindness or affection.*—*To be content, to be satisfied with.*

ἀγαπητός, ἡ, ὄν (adj. from ἀγαπάω, to love). *Beloved, prized, cherished.*

Ἀγανῇ, ἡς, ἡ. *Agāvē*, daughter of Cadmus and Hermiōnē, and mother of Pentheus.

ἄγγειον, ον, τό (from ἄγγος, a vase, a vessel). *A vessel, a receptacle, a basket, &c.*

ἄγγελῖα, ας, ἡ (from ἄγγελος, a messenger). *Intelligence, tidings, a message.*

ἄγγελιᾶφόρος, ου, ὁ (from ἄγγελια, intelligence, and φέρω, to bring). *A messenger, an envoy.*

ἄγγέλλω, fut. -ελῶ, perf. ἤγγελκα, 1st aor. ἤγγειλα (from ἄγω, to bring). *To bring intelligence, to announce, to declare, to inform.*

ἄγγελος, ου, ὁ (from ἄγγέλλω). *A messenger.*

ἄγγος, εος, τό. *A pouch, a receptacle, a bag, a repository, a vessel.*

ἄγείρω, fut. -ερῶ, perf. ἤγερκα, with Attic redupl. ἀγήγερκα (from ἄγω, to drive). *To gather together, to collect, to assemble.*

ἄγελη, ης, ἡ (from ἄγω, to drive). *A herd.*

ἀγεννής, ἐς (adj. from α, not, and γένος, noble birth). *Ignoble, mean, base, illiberal, &c.*

ἀγέννητος, ου (adj. from α, not, and γεννάω, to beget). *Unbegotten, unborn, uncreated.*

ἀγεννώς (adv. from ἀγεννής). *Illiberally, meanly, cowardly, basely, &c.*

ἀγγορία, ας, ἡ (from ἀήνωρ, valiant). *Valour, impetuous daring.*

Ἀγήνωρ, ορος, ὁ. *Agēnor*, son of Neptune and king of Phœnicia. He was the father of Cadmus and Europa.

ἀγήρως, ων (adj. from α, not, and γῆρας, old age). *Not growing old, uninfluenced by age, imperishable.*

Ἀγησίλαος, ου, ὁ. *Agēsilaus*, a celebrated king of Sparta and military leader.

Ἀγησίπολις, ἱος, ὁ. *Agēsipōlis*, a king of Sparta.

ἅγιος, ᾱ, ου (adj.). *Sacred, venerable, holy, pure, revered, &c.*

Ἄγισ, ἱδος, ὁ. *Agis*, a name common to several Spartan kings.

ἁγιστεύω, fut. -εύσω, perf. ἡγίστενκα (probably from ἅγιος, the superl. of ἅγιος). *To be sacred, to be holy, to be pure.—Primitive meaning, to perform sacred rites, to observe religious usages.*

ἀγκᾶλῖς, ἱδος, ἡ (from ἀγκη, obsolete,

the arm in a bent state). The arm. The term refers to the arm in a bent state, ready to receive some object or take something.

ἄγκιστρώδης, ες (adj. from ἄγκιστρον, a fishhook, and εἶδος, appearance). *Barbed, hooked.*

ἄγκυρᾱ, ας, ἡ. *An anchor.* (Compare, as regards the root, the theme assigned to ἀγκάλῖς.)

ἀγλᾶός, ᾱ, ὅν (adj. probably from ἀγᾶλός, from ἀγάλλω, to make splendid). *Splendid, brilliant, illustrious.*

ἀγνοέω, ῶ, fut. -ήσω, perf. ἠγνόηκα (from α, not, and γνοέω, old form for νοέω, to know). *To be ignorant of, to be unacquainted with, not to comprehend.—οὐκ ἀγνοῶ, "I am well aware," "I know well."*

ἄγνοιᾱ, ας, ἡ (from ἀγνοέω). *Ignorance, inadvertence, inexperience, unskilfulness.*

Ἀγνωνίδης, ου, ὁ. *Agnōnīdes*, a rhetorician of Athens, who accused Phocian of betraying the Piræus to the Macedonian general Nicanor.

ἀγνώς, ὢν, genitive -ῶτος (adj. from α, not, and γνωστός, known). *Unknown.*

ἄγνωστος, ου (adj. from the same). *Unknown.*

ἀγορά, ᾱς, ἡ (from ἡγορα, perf. mid. of ἀγείρω, to collect). *A marketplace, a public place, a forum.*

ἀγοράζω, fut. -ᾶσω, perf. ἠγόρακα (from ἀγορά). *To buy, to make traffic, to purchase.*

ἀγορεύω, fut. -εύσω, perf. ἠγόρευκα, and, in the middle, ἀγορεύομαι (from ἀγορά). *To harangue, to speak in public, to announce.*

ἄγρα, ας, ἡ. *The chase, hunting, game, prey, capture, &c.*

ἀγράμματος, ου (adj. from α, not, and γράμματα, learning, plural of γράμμα). *Illiterate, unlearned.*

ἀγρεύω, fut. -εύσω, perf. ἠγρενκα. *To hunt, to take, to catch, to capture.*

ἄγριος, ᾱ, ου (adj. from ἄγρος, country). *Rustic, savage, wild, cruel, fierce, untamed.—ἄγρια, neut. as an adverb, cruelly, fiercely.*

ἀγριότης, ητος, ἡ (from ἄγριος). *Wildness, rusticity, savageness, fierceness, cruelty, &c.*
 ἀγροικία, ας, ἡ (from ἀγροϊκος). *Boorishness, rusticity.*
 ἀγροϊκος, ον (adj. from ἄγρος, country, and οἰκέω, to inhabit). *Boorish, clownish, rustic.*
 ἀγρός, οὔ, ὁ. *A field, land, country, territory, region, &c.*
 ἀγροτεῖρα, ας, ἡ (fem. of ἀγρότηρ). *Rustic.*
 ἀγρότερος, α, ον (adj. poetic form for ἄγριος). *Rustic, pertaining to the country, &c.*
 ἀγρυπνέω, ὦ, fut. -ήσω, perf. ἡγρύπνηκα (from ἀγρυπνος, sleepless). *To take no rest, to watch carefully, to go without sleep.*
 ἀγυιᾶ, ᾱς, ἡ (from ἄγω, to lead). *A street, a public way.*
 ἀγύρτης, ον, ὁ (from ἀγείρω, to collect, i. e., a crowd). *A juggler, a mountebank, a quack, &c.*
 ἄγχι (adv.). *Near.*
 ἀγχινοῖα, ας, ἡ (from ἀγχίνους, possessing presence of mind). *Acuteness, intelligence, cunning, penetration, slyness.*
 ἀγχόνη, ης, ἡ (from ἄγχω). *Strangulation, hanging.—A rope (for hanging), a cord, &c.*
 ἄγχω, fut. -ξω, perf. ἤγχα, to choke, to strangle, to choke by hanging, to hang.
 ἄγω, fut. ἄξω, perf. ἤγα, with the Attic redupl. ἀγήοχα, 2d aor. ἡγάγον, perf. pass. ἤγμαι. *To lead, to drive, to bring, &c.—σχολῆν ἄγειν, to be at leisure.—εἰρήνην ἄγειν, to be at peace, &c.—ἄγε, the imperative, often taken as an adverb, come, come on, &c., i. e., bring thyself.*
 ἀγωγή, ης, ἡ (from ἄγω). *A mode of life. Literally, the act of leading or bringing.*
 ἀγών, ὦνος, ὁ (from ἄγω). *A contest, a combat, a game.*
 ἀγωνιάω, ὦ, fut. -ᾱσω, perf. ἡγωνιάκα (from ἀγών). *To contend, to strive eagerly.—To be anxious, to be solicitous, to fear.*
 ἀγωνίζομαι, fut. -ῖσμαι, perf. ἡγωνίσμαι (from ἀγών). *To contend,*

to combat for a prize at the games, to struggle earnestly.
 ἀγωνισμᾶ, ἄτος, τό (from ἀγωνίζομαι). *A contest, a combat, a struggle, a battle, &c.*
 ἀγωνιστής, οὔ, ὁ (from ἀγωνίζομαι). *A combatant (at the games), an opponent, a contender, &c.*
 ἀδαμάντινος, η, ον (adj. from ἀδάμας, hardest iron). *Made of hardest iron, hard as iron, firm, strong, hard.—Adamantine, invincible.*
 ἀδάμαστος, ον (adj. from α, not, and δαμάω, to subdue). *Unsubdued, untamed, unbroken (as of horses), unconquerable.*
 ἀδδηφᾶγος, ον (adj., poetic form for ἀδδηφάγος, from ἀδδην, excessively, and φάγω, to eat). *Voracious, gluttonous, insatiate.*
 ἀδεής, ἐς (adj. from α, not, and δέος, fear). *Fearless.*
 ἀδελφή, ης, ἡ (from ἀδελφός). *A sister.*
 ἀδελφίδους, οὔ, ὁ (from ἀδελφός). *A brother's or sister's son, a nephew.*
 ἀδελφός, οὔ, ὁ (from α, for ἄμα, together, and δελφύς, a womb). *A brother.*
 ἀδεῶς (adv. from ἀδεής). *Fearlessly, without alarm, securely, calmly, &c.*
 ἄδηλος, ον (adj. from α, not, and δῆλος, manifest). *Obscure, uncertain, unknown, &c.*
 Ἄιδης, ον, ὁ Attic (Ionic, Ἀΐδης, ᾰο and εω) contracted ἄδης, ον, and also Ἄϊς (obsolete form), gen. Ἄϊδος, dat. Ἄϊδι, &c. (from α, not, and ἰδεῖν, 2d aor. infin. of εἶδω, to see). *Pluto, as god of the lower and invisible world; hades, or the lower and invisible world; the shades, the lower regions.—εἰς Ἄϊδον, and εἰς Ἄϊδος, into hades, i. e., into the mansion of Pluto, δόμον being understood, or some other equivalent term.—ἐν ἄδου, and εἰν Ἀΐδαο, in hades, supply δόμω, &c.*
 ἀδιαλείπτως (adv. from ἀδιάλειπτος, incessant). *Incessantly, unceasingly.*
 ἀδιατύπωτος, ον (adj. from α, not, and διατυπώω, to fashion). *Un-*

formed, undelineated, not marked out.

ἀδικέω, ὦ, fut. -ήσω, perf. ἡδίκηκα (from ἀδίκος). To act unjustly, to wrong, to injure.

ἀδικημῖα, ἄτος, τό (from ἀδικέω). Injustice, an act of injustice, a wrong, an injury, &c.

ἀδικία, ας, ἡ (from ἀδίκος). Injustice.

ἀδικος, ον (adj. from α, not, and δίκη, justice). Unjust.

ἀδικως (adv. from ἀδικος). Unjustly.

ἀδινός, ἡ, ὅν (adj. from ἀδην, excessively). Dense, thick, abundant, frequent, crowded, vehement, intense, &c.—ἀδινά, neut. taken adverbially, densely, in great numbers, abundantly, excessively.—Hence, loudly.

*Αἰμητός, ον, ὁ. Admētus, king of Phææ, in Thessaly. His life was prolonged by the voluntary death of his wife Alcestis in his stead.

ἀδόλεσχος, ον, ὁ (from ἄδω, to satiate, and λέσχη, conversation). Loquacious, talkative, a prater, a talkative person, &c.

ἀδοξία, ας, ἡ (from ἄδοξος, inglorious). Disgrace, dishonour, infamy.

ἀδούλωτος, ον (adj. from α, not, and δουλόω, to enslave). Unsubdued, unenslaved, free.

ἀδύνᾰτος, ον (adj. from α, not, and δυνᾰτός, able). Impossible, unable.

ἀδύς, Doric for ἡδύς.

ᾄδω (contracted from αἶδω), fut. ᾄσω, perf. ᾄκα, perf. pass. ᾄσμαι. To sing.

ᾄδών, Doric for ἀηδών.

*Αἰώνις, ἴδος, ὁ. Adōnis, a beautiful youth, beloved by Venus. He was killed by a wild boar in hunting.

αἶεί (adv.). Always. Poetic form αἶεί.

αἶδω (contracted into ᾄδω. See ᾄδω), fut. αἶσω, perf. ᾄκα.

αἰεκής, ἐς (adj. from α, not, and εἰκός, what is becoming). Unbecoming, unseemly, disgraceful, mean.

αἰεκίζω, fut. -ῖσω, perf. ἡεῖκῖκα (from

αἰεκής). To treat ignominiously, to maltreat, to deform, &c. The prose form is αἰκίζω, the poetic αἰεκίζω.

αἶρω, fut. ἀερῶ, perf. ἤερκᾰ, 1st aor. ἤειρᾰ; without the augment, αἶρᾰ (poetic form for αἶρω). To raise, to take up, to lift.

ἀεκαζόμενος, η, ον (pres. part. pass. of ἀεκάζω). Reluctant. Literally, being compelled, acting under compulsion.

αἰένᾰος, ον (adj. from αἶε, ever, and νᾰώ, to flow). Everflowing.

ἀεργείη, ης, ἡ (Ionic and poetic form for ἀεργία, from α, not, and ἐργον, work). Idleness, laziness. Literally, want of employment.

ἀεροιδής, ἐς (adj. from ἀήρ, in its Homeric signification of dusky air, and εἶδος, appearance). Cloudy, dusky, dark.—Airy, i. e., resembling dark air, &c.

αἰτός, οὔ, ὁ. An eagle.—A surname of Pyrrhus, king of Epirus.

ἀηδία, ας, ἡ (from ἀηδής, displeasing). Displeasure, disgust, repugnance, &c.

ἀηδών, ὄνος, ἡ (from αἶδω). The nightingale.

ἄηρ, ἐρος, ἡ, more rarely ὁ (from ἄημι, or ἄω, to blow). The air.

ἀήττητος, ον (adj. from α, not, and ἡττάω, to vanquish). Unconquered, unsubdued.—Unconquerable, invincible.

*Αἰῆμας, αντος, ὁ. Athāmas, king of Thebes, in Bæotia. He married Nephēlē, by whom he had Phryxus and Hellē.

ἀθᾰνᾰσίᾰ, ας, ἡ (from ἀθᾰνᾰτός). Immortality.

ἀθᾰνᾰτός, ον (adj. from α, not, and θᾰνᾰτός, death). Immortal, everlasting.

ἄθαπτος, ον (adj. from α, not, and θάπτω, to bury). Unburied.

ἀθεῖᾰτος, ον (adj. from α, not, and θεῖᾰμαι, to behold). That cannot be seen, invisible, unseen.

*Αθηνᾰ, ᾰς, ἡ. Minerva, the goddess of wisdom, war, and the arts. She was produced from the brain of Jupiter. The right of naming the city of Cecrops was given to

her, in preference to Neptune, and she called it after herself, and became the tutelary goddess of the city.

'Αθήναζε (adv. equivalent to 'Αθήνασδε, accus. plur. of 'Αθῆναι, with the enclitic δε, denoting motion towards). *To Athens, or towards Athens.*

'Αθῆναι, ὦν, αἶ (from 'Αθηνᾶ). *Athens, the capital of Attica.*

'Αθηναίη, ης, ἡ (poetic form for 'Αθηνᾶ). *Minerva.*

'Αθηναῖος, α, ον (adj. from 'Αθῆναι). *Athenian.—An Athenian.*—In the plural, 'Αθηναῖοι, ὦν, οἱ, *the Athenians.*

'Αθήνη, ης, ἡ (Ionic form for 'Αθηνᾶ). *Minerva.*

'Αθήνηθεν (adv. equivalent to ἀπ' 'Αθηνῶν). *From Athens.*

'Αθήνησι (adv. equivalent to ἐν 'Αθήναις). *In Athens.*

ἄθλησις, εως, ἡ (from ἀθλέω, *to combat*). *Athletic exercise, exercise in general, a combat, a contest, a toiling in conflict.*

ἄθλητής, οὔ, ὁ (from ἄθλος, *a contest*). *An athlete, a champion at the games, a wrestler.*

ἄθλιος, ον, and also α, ον (from ἄθλος, *toil*). *Wretched, miserable, unhappy, &c.*

ἄθλιος (adv. from ἄθλιος). *Miserably, wretchedly.*

ἄθλον, ον, τό (from ἄθλος). *The prize of a contest, a reward, a recompense.*

ἄθλος, ον, ὁ. *A contest, especially in gymnastics, a combat, toil, labour, &c.*

ἀθόρυβος, ον (adj. from α, *not*, and θόρυβος, *tumult*). *Without tumult, untroubled, calm, undisturbed, &c.*

ἀθορυβως, (adv. from ἀθόρυβος). *Without tumult, quietly, calmly.*

ἄθραυστος, ον (adj. from α, *not*, and θραύω, *to break in pieces*). *Unbroken, entire; unhurt.*

ἀθροίζω, fut. -σω, perf. ἤθροικα (from ἀθρός). *To gather together, to assemble, to collect.*

ἀθρός, α, ον, and, contracted, ἄθρους, ονν (from α, for ἄγαν,

very, and θρός, *clamour*). *Numerous, crowded, dense, frequent, abundant, &c.*

ἀθῦμέω, ὦ, fut. -ήσω, perf. ἠθύμηκα (from ἀθῦμος, *dispirited*). *To despond, to be dejected, to be spiritless, &c.*

'Αθως, ὦ, ὁ. *Athos, a mountain in Macedonia, now called Monte Santo.*

αἶ (interj.). *Alas! wo!*—It often indicates a wish, *would that*, and in Homer is always followed by γάρ or γάρ δῆ, with the optative.

αἶα, ης, ἡ, Ionic and poetic for γαῖα. *The earth.*

αἰάζω, fut. -άξω, perf. ἤαχα (from αἶ). *To mourn, to lament.*

Αἰακίδης, ον, ὁ (patronymic of Αἰᾶκος). *A son or descendant of Æacus.*—In the plural, Αἰακίδαι, *the Æacidae.*

Αἰᾶκος, οὔ, ὁ. *Æacus, son of Jupiter and Ægina, king of the island of CEnopia, the name of which he changed to Ægina, in honour of his mother. For his piety and justice he was made a judge in the lower world.*

Αἶας, αὐτος, ὁ. *Ajax.* There were two Grecian chieftains of this name, the one a son of Telamon, and native of Salamis, the other a Locran, and son of Oileus. They both distinguished themselves in the war against Troy.

αἰγειρος, ον, ἡ. *A poplar.*

Αἰγεύς, εως, ὁ. *Ægeus, king of Athens and father of Theseus.*

αἰγιαλός, οὔ, ὁ (from ἀγνῦμι, *to break*, and ἄλς, *the sea*). *A coast, a seashore, a shore, a strand.*

αἰγίδιον, ον, τό (diminutive from αἶξ, *a goat*). *A kid.*

Αἰγῖνᾶ, ης, ἡ. *Ægina, an island in the Sinus Saronicus, near the coast of Argolis, and now called Engia.*

Αἰγινήτης, ον, ὁ (from Αἰγῖνα). *A native of Ægina, an Æginetan.*

αἰγίοχος, ον, ὁ and ἡ (from Αἰγίς, *the ægis*, and ἔχω, *to have or bear*). *The Ægis-bearer, an epithet of Jupiter and Minerva.*

αἰγίς, ἰδος, ἡ (from αἶξ, *a goat*, ac-

cording to the common etymology, but more properly from αἶσσω, *to rush, to move rapidly*). An *ægis*, part of the armour of Jupiter and Minerva. Originally a goatskin wound around the arm as a shield or defence; afterward the shield of Jove, &c.—In a figurative sense, αἰγίς also denotes a *storm, a tempest, darkness, clouds, thunder and lightning*, as aroused by the rapid movements of the ægis of Jove.

αἰγοτριχέω, ὦ, fut. -ήσω, perf. ἡγο-
τρίχηκα (from αἶξ, a *goat*, and
τριξ, τρίχος, *hair*). *To have*
goat's hair.

Αἰγύπτιος, α, ον (adj. from Αἴγυπ-
τος). *Egyptian*.—In the plural,
Αἰγύπτιοι, οί, the *Egyptians*.

Αἴγυπτος, ον, ἡ. *Egypt*.

Αἴγυπτος, ον, ὁ. 1. *Ægyptus*, an
early king of Egypt, son of Belus,
and brother of Danaüs. 2. *The*
Nile.

αἰδέομαι, οὔμαι, fut. -έσομαι, and
-ήσομαι, perf. pass. ἤδεσμαι (from
αἰδώς, *respect*). *To reverence, to*
respect, to dread, to stand in awe
of.—*To be ashamed, to be abashed*.

αἰδέμων, ον (adj. from αἰδέομαι).
Decorous, well-mannered.—*Mod-*
est, abashed, ashamed.

αἰδίος, α, ον (adj. from αἰεί, *ever*).
Lasting, uninterrupted, perennial.
—*Everlasting*.

αἰδοῖος, α, ον (adj. from αἰδώς). *In-*
spiring awe, revered, venerable.—
Feeling shame, bashful.

αἰδώς, ὅος, contr. οὖς, ἡ. *Shame,*
reverence, respect, modesty, deco-
rous behaviour, &c.

αἰεί (adv. poetic form for αἰεί). *Al-*
ways, ever.

Αἰήτης, ον, ὁ. *Æetes*, king of Col-
chis and father of Medæa.

αἰθαλώδης, ες (adj. from αἰθάλη,
soot, and εἶδος, *appearance*). *Fu-*
liginous, sooty, black, smoky.

αἰθήρ, ἔρος, ὁ and ἡ (from αἶθω, *to*
burn). *The upper air, the sky,*
æther, the empyreal region.

Αἰθιοπῖα, ας, ἡ. *Æthiopia*, an ex-
tensive country of Africa, south of
Egypt.

Αἰθιοπικός, ἡ, ὄν (adj. from Αἰθιο-
πία). *Æthiopian*.

Αἰθίοψ, οπος, ὁ (from αἶθω, *to burn,*
and ὦψ, *the visage*). An *Æthio-*
pian.

αἰθουσά, ης, ἡ (from αἶθω, *to sun*
one's self). A *porch*, generally in
an eastern position, in order to sit
and enjoy the sun; also the place
where strangers slept.

αἰθοψ, οπος (adj. from αἶθος, *dark*
red or fiery, and ὦψ, *look*). *Burn-*
ing, fiery, &c.—αἰθοψ οἶνος, *dark*
red wine; according to some, how-
ever, *fiery wine*.

αἰθρία, ας, ἡ (from αἰθήρ, *pure air*).
Fair clear weather, open air, clear,
keen, frosty weather.

αἶθω (used only in the present and
imperfect). *To burn, to be on fire,*
to blaze, to set in a blaze.

αἶλουρος, ον, ὁ and ἡ. *A cat*.

αἶμα, ἄτος, τό. *Blood*.

αἰμάσσω, fut. -ξω, perf. ἤμαχα (from
αἶμα). *To render bloody. To be*
bloody.

Αἰμιλιανός, οὔ, ὁ. *Æmiliānus*, the
surname of Scipio Africanus the
younger, derived from his father
Paulus Æmilius.

Αἰνείας, ον, ὁ. *Ænēas*. 1. A Tro-
jan prince, son of Anchises and
Venus, and the hero of Virgil's
Æneid.—2. The third king of Al-
ba, surnamed *Silvius*.

αἰνέω, ὦ, fut. -έσω, perf. ἤνεκα, perf.
pass. ἤνημαι, 1st aor. pass. ἤνεθην
(from αἶνος, *praise*). *To praise,*
to commend, to approve.

αἰνιγμα, ἄτος, τό (from αἰνίσσομαι,
to speak enigmatically, perf. ἤνιγ-
μαι). An *enigma, a riddle, a dark*
saying.

αἰνόμορος, ον (adj. from αἶνός,
wretched, and μόρος, *fate*). *Ill-*
fated, wretchedly unfortunate.

αἶνός, ἡ, ὄν (adj. Ionic and poetic for
δεινός). *Wretched, dreadful, dire,*
woful.

αἰνῶς (adv. from αἶνός). *Extremely,*
greatly, fearfully, &c.

αἶξ, αἰγός, ἡ (from αἶσσω, *to move*
rapidly). A *she-goat, a goat*.

αἰόλος, η, ον (adj.). *Active, nimble,*
fleet.—*Of varied colours, varie-*

gated, like bodies in rapid movement.

αἰπόλος, ου, ὁ (for αἰγοπόλος, and this from αἶξ, a goat, and πολέω, to tend). A goatherd.

αἶρεσις, εως, ἡ (from αἰρέομαι, to select for one's self). A taking for one's self, a choice, a preference, a selection.—A mode of life.—A sect of philosophy.

εἰρετός, ἡ, ὅν (adj. from the same). Taken, chosen, selected.—Eligible, preferable, desirable.

εἰρέω, ὦ, fut. -ήσω, perf. ἤρηκα, 2d aor. εἶλον, 2d aor. infin. ἐλεῖν, 2d aor. mid. εἰλόμην. To take, to catch, to seize, to choose, to select, to prefer.—μαῖλλον αἰρέομαι, I prefer, i. e., I choose rather for myself.

εἶρω, fut. ἄρῶ, perf. ἤρκα, 1st aor. ἤρα (contracted from ἀεῖρω). To lift, to raise, to pull up, to elevate, &c.

Αἶς (obsolete nominative, from which come Ἄιδος gen., Ἄιδι dat., &c.). Pluto, hades. See Ἄιδης.

Ἄϊα, ης, ἡ. Destiny, fate.

αἰσθάνομαι, fut. αἰσθήσομαι, perf. ἥσθημαι, 2d aor. ἥσθόμην. To perceive, to feel, to observe, to understand.

αἰσθησις, εως, ἡ (from αἰσθάνομαι). The act of perceiving, perception, feeling, a sense, &c.

Αἰσχίνης, ου, ὁ. Æschines, an Athenian orator, and the political opponent of Demosthenes. He was born 397 B.C.

αἰσχιστά (adv. neuter pl. of αἰσχιστος, the superlative of αἰσχύρος). Most disgracefully, most foully, most shamefully.

αἰσχύς, εως, τό. Baseness, infamy, disgrace; deformity, ugliness.

αἰσχύρος, ἄ, ὅν (adj. from αἰσχύς). Disgraceful, base, shameful.—Deformed, ugly.—Comp. αἰσχίων, superl. αἰσχιστος.

αἰσχύως (adv. from αἰσχύρος). Base-ly, shamefully, disgracefully, foul-ly.—Comp. αἰσχίον, superl. αἰσχιστά. These, however, are strictly neuter forms of the comp. and superl. of αἰσχύρος.

Κ κ 2

Αἰσχύλος, ου, ὁ. Æschylus, a celebrated tragic poet, and a native of Eleusis, in Attica. Born 525 B.C. αἰσχύνη, ης, ἡ (from αἰσχύς, disgrace). Shame, disgrace, infamy, &c.

αἰσχύνω, fut. -υνῶ, perf. ἥσχυγκα (from αἰσχύς). To produce shame, to make ashamed, to treat shamefully, to disgrace.—In the middle, αἰσχύνομαι, to feel ashamed, to dread, to reverence, to respect, &c.—1st fut. pass. αἰσχυνθήσομαι, perf. pass. ἥσχυμμαι.

Αἰσών, ονος, ὁ. Æson, brother of Pelias, and father of Jason.

αἰτέω, ὦ, fut. -ήσω, perf. ἤτηκα. To ask, to request, to beg, to demand.—In the middle, αἰτέομαι, to ask for one's self, &c.

αἰτιά, ας, ἡ. A cause, a motive, a pretext.—A charge, a complaint, an accusation, a cause in a court of justice, a suit, &c.

αἰτιάομαι, ὦμαι, fut. -ᾶσομαι, perf. ἤτιάμαι (from αἰτία, a charge or complaint). To charge, to blame, to complain of, to accuse, &c.

αἰτιατέος, α, ου (verbal adj. from αἰτιάομαι). Deserving of being blamed, to be blamed, to be inculpated.—The neuter αἰτιατέον denotes necessity, like the gerund in -dum, in Latin; as, μὲν αἰτιατέον ἐστὶ, "I must blame."

αἰτίον, ου, τό. A cause, a ground, a reason, a motive.

αἰτίος, ᾶ, ου (adj. from αἰτία). In fault, culpable.—Blamed, reproved.—That causes or produces, that is the origin of, either in a good or bad sense.

αἰτίος, ου, ὁ (from αἰτία). A culprit, an accused person, &c.

Αἶτνη, ης, ἡ. Ætna, a volcano of Sicily, now called Etna or Monte Gibello.

Αἰτωλία, ας, ἡ. Ætolia, a country of northern Greece, to the east of Acarnania.

Αἰτωλίς, ἰδος, ἡ. An Ætolian female.—As an adjective, Ætolian.

Αἰτωλοί, ὦν, οἱ. The Ætolians.

αἰφνίδιως (adv. from αἰφνίδιος, sudden). Suddenly, on a sudden.

αἰχμᾶλωτίζω, fut. -ίσω, perf. ἤχμᾶ-
λώτικα (from αἰχμᾶλωτος). To
make prisoner, in war.

αἰχμᾶλωτος, ον (adj. from αἰχμή, a
spear-point, and ἄλωτος, taken).
A captive, a prisoner of war.

αἰψά (adv.). Quickly, speedily, in-
stantly, immediately.

αἰών, ὄνος, ὅ, and in the epic poets
and tragedians ἥ (from αἰεί, al-
ways, and ὢν, being). Time, an
age, eternity.

αἰώνιος, ον, and ᾱ, ον, (from αἰών).
Permanent, enduring, eternal, ev-
erlasting.

αἰώρῳ, ὦ, fut. -ήσω, perf. ἤώρηκα
(a poetic form of αἰείρω). To
raise on high, to lift up.—In the
middle voice, αἰώρομαι, οὔμαι, to
be in anxious expectation, to be in
great uncertainty, to be in sus-
pense, &c.

ἄκαιρος, ον (adj. from α, not, and
καιρός, season). Untimely, un-
seasonable, out of season, inopport-
une, improper.

ἄκαμπτος, ον (adj. from α, not, and
κάμπω, to bend). Unmoved.

ἄκανθᾶ, ης, ἥ (from ἀκή, a point).
A thorn, a prickle.—A quill of a
porcupine.

Ἀκαρνάν, ἄνος, ὅ and ἥ. An Aca-
rnanian.—Ἀκαρνᾶνες, ον, οἱ. The
Aeacnians, a people of northern
Greece, to the west of Ætolia.

ἄκαρπῖα, ας, ἥ (from ἄκαρπος). Un-
fruitfulness, barrenness.

ἄκαρπος, ον (adj. from α, not, and
καρπός, fruit). Unfruitful, un-
productive.

Ἀκαστος, ον, ὅ. Acastus, son of
Pelias, king of Thessaly.

ἀκαχίζω, fut. -ίσω, perf. ἤκαχίκα
(from ἀκάχω). To afflict, to grieve,
to trouble, &c.

ἀκάχω (not used in the present, from
ἄχος, grief), fut. ἀκαχίσω, 2d aor.
ἤκαχον, perf. pass. ἤκαχηναι. To
afflict, to grieve, to trouble, &c.

ἀκέρατος, ον (adj. from α, not, and
κεράννυμι, to mix). Unmixed,
pure, entire, perfect.—Unharm-
ed, uninjured.

Ἀκεσίνης, ον, ὅ, and Ἀκεσῖνος, ον,
ὅ. The Acesines, a large and rapid

river of India, falling into the In-
dus. Now called the *Ravei*; or,
more correctly perhaps, the *Je-
nab*.

Ἀκεστόδωρος, ον, ὅ. Acestodorus,
a Greek historian.

ἀκηδής, ἐς (adj. from α, not, and
κήδος, care). Not taken care of,
neglected.—Without funeral hon-
ours, unburied.—Careless, indif-
ferent.

ἀκήν (an old adverbial form). Con-
sult note on verse 28, page 159.

ἀκηδέστως (adv. from ἀκήδεστος,
neglected). Heedlessly, careless-
ly, cruelly, unfeelingly.

ἀκινδύνος, ον (adj. from α, not, and
κίνδυνος, danger). Without dan-
ger, secure, &c.

ἀκινδύνως (adv. from ἀκινδύνος).
Safely, securely, &c.

ἄκλαυτος, ον (adj. from α, not, and
κλαίω, fut. κλαύσω, to weep). Un-
wept, unlamented.

ἄκλαυτος, ον (adj. from same). Un-
wept, unlamented. This is the
earlier form.

ἄκληρέω, ὦ, fut. -ήσω, perf. ἤκληρη-
κα (from ἄκληρος, without a lot,
share, or portion). To be poor, to
be unfortunate.

ἄκλητος, ον (adj. from α, not, and
καλέω, to invite). Uninvited, un-
called, unsummoned.

ἀκμάζω, fut. -ῶσω, perf. ἤκμακα (from
ἀκμή). To be at the highest point,
to be at the height, to bloom, to
flourish, to prevail.—To be impor-
tant, to excite attention, &c.

ἀκμαῖος, ᾱ, ον (adj. from ἀκμή). At
the acme, at the height.—Ripe,
blooming, in full season.—At the
critical or fitting time, seasonable.

ἀκμή, ης, ἥ (from ἀκή, a point).
A point, an edge.—The highest
degree or point.—Bloom, full
growth, vigour, energy.

ἀκμήν (adv., properly the accus. sing.
of ἀκμή). Instantly.

ἀκμής, ἦτος (adj., common gender,
from α, not, and κάμνω, to be worn
down by toil). Fresh, unfatigued.

ἀκοή, ης, ἥ (from ἀκοίω, to hear).
The hearing.—Report, rumour.

ἄκοιτις, ιος, ἥ (from α, for ἄμα, to-

gether, and *κοίτη*, a couch). *A spouse, the partner of one's couch, a wife.*

ἀκολουθέω, ὦ, fut. -ήσω, perf. ἠκολούθηκα (from *a* for *ἅμα*, together, and *κείμενος*, a path). *To follow.*
ἀκοντίζω, fut. -ίσω, perf. ἠκόντικα (from *ἄκων*, a javelin). *To hurl the javelin.—To hurl, to fling.*

ἀκοντίον, ον, τό (dimin. of *ἄκων*). *A small dart, a javelin.*

ἀκούσιος, ον (adj. from *α*, not, and *ἐκούσιος*, voluntary). *Unwilling, involuntary, constrained, forced, compelled, reluctant.*

ἀκούω, fut. mid. ἀκούσομαι, perf. act., in later writers, ἠκουκα, perf. mid. ἤκουα, and with the Attic redupl., ἀκήκουα, perf. pass. ἠκουσμαι. *To hear.—ἐν ἀκούειν, to be well spoken of, i. e., to hear well of one's self; κακῶς ἀκούειν, to be ill spoken of, &c.*

ἀκρά, ας, ἡ (properly feminine of *ἄκρος*, with an ellipsis of *χώρα*, or some other noun). *A height, a summit, an elevation, a citadel.*

Ἀκραγαντίνος, ον, ὁ (from *Ἀκράγας*, *αντος*, *Agrigentum*). *An Agrigentine, or native of Agrigentum.*
Ἀκραγαντινοί, οἱ, the *Agrigentines*, a people of Sicily.

ἀκραῖα, ας, ἡ (from *ἀκραῖης*, *incontinent*). *Intemperance.*

ἀκράτος, ον (adj. from *α*, not, and *κράσις*, mixture). *Unmixed, pure, generally said of wine, and hence, strong.*

ἀκριβειᾶ, ας, ἡ (from *ἀκριβής*). *Accuracy, exactness, precision, diligence, purity, &c.*

ἀκριβής, ἐς (adj. from *ἄκρος*, extreme, and *βάω*, to proceed). *Accurate, exact, precise, nice, pure, &c.—ἐπ' ἀκριβές, with precision, in an exact, or accurate manner, &c.*

ἀκριβῶ, ὦ, fut. -ώσω, perf. ἠκριβῶκα (from *ἀκριβής*). *To examine accurately, to ascertain with exactness, to know exactly, to be well versed in, &c.*

ἀκριβῶς (adv. from *ἀκριβής*). *Exactly, accurately, nicely, &c.*

Ἀκρίσιος, ον, ὁ. *Acrisius*, king of Argos, and father of Danaë.

ἀκροῦσις, εως, ἡ (from *ἀκροόμαι*, to listen). *The act of listening, a hearing, a lecture, a discourse.*

ἀκροβάτέω, ὦ, fut. -ήσω, perf. ἠκροβάτηκα (from *ἄκρος*, extreme, and *βατήρ*, from *βαίνω*, to go). *To walk on the toes, to walk on tiptoe, to move on tiptoe.*

ἀκρόδρυον, ον, τό (from *ἄκρος*, high at top, and *δρῦς*, a tree). *A fruit-tree.—τὰ ἀκρόδρυα, fruits, having a shell, or ligneous covering, and generally such as grow high up on trees.*

ἀκροθίνιον, ον, τό (from *ἄκρος*, at top, and *θίν*, a heap). *The first fruits, offered to the gods. Literally, "the top of the heap," this part, as the best and choicest, being offered up. Said of offerings of all kinds, but especially of booty, &c., taken in war.*

ἀκροποδῆτῃ (adv. from *ἄκρος*, extreme, and *πούς*, a foot). *On tiptoe.*

ἀκρόπολις, εως ἡ (from *ἄκρος*, on high, and *πόλις*, a city). *A citadel, an acropolis. Said especially of the citadel or Acropolis of Athens.*

ἄκρος, α, ον (adj. from *ἀκή*, a point). *Lofty, at top, extreme, highest, and hence, excelling, superior, &c.—ἄκροις τοῖς ποσὶ, with the toes; ἄκροι δάκτυλοι, the tips of the fingers.—In the neuter plural, ἄκρα, summits, heights, &c., χώρα being understood.*

ἀκρωτηριάζω, fut. -ᾶσω, perf. ἠκρωτηριάκα (from *ἀκρωτήριον*). *To cut off the extremities of anything, to mutilate at the extremities; hence, generally, to mutilate.*

ἀκρωτήριον, ον, τό (from *ἄκρος*, extreme). *The extreme point of any object, hence a promontory.*

Ἀκταίων, ωνος, ὁ. *Actæon*, a famous hunter, son of Aristæus and Autonoe. He was changed by Diana into a stag, and was hunted down and torn into pieces by his own dogs.

ἄκτῃ, ἧς, ἡ (from *ἄγω* or *ἄγνυμι*, to break). *A shore, where the waves break.—Ἄκτῃ of a river.*

Attica, so called, probably, from its extent of shore.

ἀκυβέρνητος, ον (adj. from *a*, *not*, and κυβερνάω, *to pilot*). *Without a pilot, unguided.*

ἀκύμαντος, ον (adj. from *a*, *not*, and κυμαίνω, *to rise in waves*). *Waveless, calm, smooth.*

ἀκῦμων, ον (adj. from *a*, *not*, and κύμα, *a wave*). *Without waves, calm, tranquil.*

ἄκων, ονσα, ον (adj. from *a*, *not*, and ἐκώ, *willing*). *Unwilling, reluctant.*

ἀλαζονικός, ή, όν (adj. from ἀλαζών). *Boastful, arrogant, ostentatious, vain.*

ἀλαζών, όνος, ό (from ἀλάομαι, *to wander*). *A boaster, a vain person.* The original meaning is "*a person who roams about like a vagabond*," and it coincides nearly with ἀγύρτης, "*a mountebank*," "*a quack*," "*a fortune-teller*."

ἀλᾶθεύω, Doric for ἀληθεύω.

Ἀλβάνια, ας, ή. *Albania*, a country of Asia, bordering on the Caspian Sea.

Αλβανοί, όν, οί. *The Albanians.*

ἀλγέω, ώ, fut. -ήσω, perf. ήλγηκα (from ἄλγος). *To suffer pain, to grieve, to be sad, to be afflicted, &c.*

ἄλγος, εος, τό. *Pain, suffering, grief, sorrow, &c.*

ἀλγεινός, ή, όν (adj., a form of ἀλγεινός, from ἄλγος). *Painful, afflicting, mournful, sorrowful, wretched.*

ἀλείφω, fut. -ψω, perf., in later writers, ήλοιφα, Attic perf. ἀήλϊψα, perf. pass. ἀήλϊμμαι. *To anoint, as for a contest; hence, freely, to prepare.*

ἀλεκτρυών, όνος, ό and ή. *A cock, a hen.*

Ἀλεξάνδρειᾶ, ας, ή. *Alexandrēa*, the capital of Egypt, under the Ptolemies, built by Alexander the Great, B.C. 332.

Ἀλεξανδρεύς, έως, ό. *An Alexandrian.*

Ἀλέξανδρος, ον, ό (from ἀλέξω, *to protect*, and ἀνήρ, *a man*). 1. *Alexander*, surnamed the Great, son

of Philip of Macedon, born at Pella, B.C. 356.—2. *A tyrant of Pheræ, in Thessaly.*

ἀλήθειᾶ, ας, ή (from ἀληθής). *Truth.* ἀληθεύω, fut. -εύσω, perf. ήλήθενκα (from ἀληθής). *To speak the truth, to be true, to be sincere.*

ἀληθής, ές (adj. from *a*, *not*, and λήθω, *to lie concealed*). *True, sincere, veracious, real.*

ἀληθώς (adv. from ἀληθής). *Truly, really, exactly, honestly.*—ώς ἀληθώς, *in reality, truly.*

ἀλήθω, fut. -ήσω; and also ἀλέω, fut. -έσω; Attic perf., with the redupl., ἀήλεκα, perf. pass. ἀήλεσμαι. *To grind.*

ἀλημιμένος, η, ον (perf. part. pass. of ἀλείφω, with the Attic reduplication).

ἀλίστος, ον (adj. from *a*, *not*, and λιάομαι, *to turn aside*). *Not ceasing, incessant.*—Not to be avoided, inevitable.

ἀλίκιος, α, ον (adj.). *Like.*

ἀλινδέομαι, οῦμαι (seldom used. In place of it κυλινδέομαι is employed). *To roam about, to wander.*

ἄλιος, ᾶ, ον (adj. from ἄλς, *the sea*). *Marine, appertaining to the sea, dwelling in the sea, &c.*

ἄλιος, ον, ό, Doric for ήλιος. *The sun.*

ἄλις (adv.). *In great numbers, in a crowd, in abundance.*

ἀλίσκω (active form of the present obsolete. Vid. ἀλίσκομαι).

ἀλίσκομαι (the active present ἀλίσκω is obsolete, and in its stead αἰρέω is employed) fut. ἀλώσομαι (from ἀλόω), 2d aor. ήλων, Attic έἄλων, perf. act. ήλωκα, Attic έἄλωκα, 2d aor inf. ἄλῶναι, 2d aor. part. αλούς. *To take, to capture.*—The 2d aor. act. and perf. act. are used with a passive signification; thus, έἄλων, *I was taken*; έἄλωκα, *I have been taken.*

ἀλιταίνω, fut. ἀλιτήσω, perf. ήλίτηκα, 2d aor. ήλιτον, 2d aor. mid. ήλιτόμην. *To commit a fault, to perpetrate a crime, to err, to sin, to offend against, to violate.*

ἀλιτενής, ές (adj. from ἄλς, *the sea*,

and τείνω, *to stretch towards*).
Low out of the water, shallow.
 ἀλιτήριος, ον (adj. from ἀλείτης, *a wicked person*). *Guilty, laden with guilt, wicked.*
 ἀλίτω (not in use); from it comes ἡλίτον, 2d aor. assigned to ἀλιταίνω.
 ἀλκή, ἥς, ἥ. *Strength, courage, valour, power, might.*
 Ἀλκηστις, ἴδος, ἥ. *Alcestis*, daughter of Pelias, and wife of Admetus. She voluntarily laid down her own life to prolong that of her husband.
 Ἀλκιβιάδης, ον, ὁ. *Alcibiādes*, an illustrious Athenian commander and statesman, the son of Clinias, and nephew of Pericles.
 ἀλκίμος, ον (adj. from ἀλκή, *courage, strength*). *Brave, valiant, strong, powerful.*
 Ἀλκίμος, ον, ὁ. *Alcīmus*, a Grecian warrior, and one of the followers of Achilles.
 Ἀλκμήνη, ἥς, ἥ. *Alcmēna*, daughter of Electryon king of Mycenæ, and mother of Hercules by Jupiter.
 ἀλλά (conj. from ἄλλος, *other*). *But, however, notwithstanding, wherefore, &c.*—ἀλλὰ μὴν, *and yet*; ἀλλά γε, *but at least, but surely*; ἀλλὰ γάρ, *but indeed*.
 ἀλλάσσω, fut. -ξω, perf. ἥλλαχα, 2d aor. ἥλλαγον (from ἄλλος, *another*). *To change, to alter.*
 ἀλλαχόθεν (adv. from ἀλλαχοῦ, with the termination *θεν*, denoting motion from). *From another place, from another side.*
 ἀλλαχοῦ (adv. from ἄλλος, *another*). *Elsewhere, on a different side.*
 ἄλλοι ἀλλαχοῦ, “*some in one direction (or on one side), others in another.*”
 ἄλλη (adv., properly the dative sing. fem. of ἄλλος, with χώρα understood). *Elsewhere, in another place or quarter.*—ἄλλοι ἄλλη, “*some in this quarter, others in that.*”
 ἀλλήλων (reciprocal pronoun, nominative wanting, used in the dual and plural). *Of one another*; dat. ἀλλήλοις, &c., *to one another, &c.*
 ἀλλοεθνής, ἐς (adj. from ἄλλος, *an-*

other, and ἔθνος, a nation). *Of another race, a stranger.*
 ἄλλοθι (adv. from ἄλλος, *another*). *Elsewhere, in another place.*
 ἀλλόκοτος, ον (adj. transp. for ἀλότοκος, from ἄλλος, *other than usual, and τόκος, a birth*). *Uncommon, strange, unusual, &c.*
 ἄλλομαι, fut. mid. ἀλοῦμαι, perf. wanting, 1st aor. ἡλάμην, 2d aor. ἡλόμην, of which the 2d and 3d persons sing. are syncopated into ἄλσο and ἄλτο in Homer. *To leap, to spring.*
 ἄλλος, η, ο (adj.). *Another, other.*
 Used adverbially in the neuter, τὸ ἄλλο, τὰ ἄλλα, *as to the rest, in other respects.*—οἱ ἄλλοι, *the rest.*—ἄλλος μὲν, . . . ἄλλος δέ, *one, . . . another.*
 ἄλλοτε (adv. from ἄλλος, and ὅτε, *when*). *At another time, at one time, at times.*—ἄλλοτ' ἐπ' ἄλλους, *now on these, now on those.*
 ἀλλότριος, ᾧ, ον (adj. from ἄλλος, *another*). *Foreign from, unsuitable to, alienated, &c.* Joined to a genitive of the person or thing.
 ἀλλόφυλος, ον (adj. from ἄλλος, *another, and φύλη, a tribe*). *Of another tribe, race, or nation, strange, foreign.*
 ἄλλως (adv. from ἄλλος, *another*). *Otherwise, differently.*—*Besides.*
 ἀλογίη, ἥς, Ionic for ἀλογία, ἥς, ἥ (from α, *not*, and λόγος, *reflection*). *Folly, inconsiderateness, want of sense or reflection.*—*Neglect, contempt.*
 ἀλόγιστος, ον (adj. from α, *not*, and λογίζομαι, *to calculate*). *Inconsiderate, thoughtless, foolish, wanting in reflection.*
 ἄλογος, ον (adj. from α, *not*, and λόγος, *reason*). *Void of reason or sense, irrational, absurd, senseless.*
 ἄλοξ, οκος, ἥ. *A furrow.*
 ἀλουργής, ἐς (adj. from ἄλς, *the sea*, and ἔργον, *a production*). *Purple, as referring to the dye obtained from the murex, a species of shell-fish.*
 ἄλοχος, ον, ἥ (from α for ἄμα, *together*, and λέχος, *a couch*). *A spouse.*

**Ἀλπεις*, εων, αἰ. *The Alps.*

**Ἀλπειος*, α, ον (adj. from **Ἀλπεις*).

Alpine.—τὰ **Ἀλπεια*, *the chain of the Alps*, ὄρη being understood.

ἄλς, ἄλος, ὁ. *Salt*. In the plural, *witty sayings, witticisms, repartees*.

ἄλς, ἄλος, ἡ. *The sea*. Of rare occurrence in prose writers, θάλασσα being there employed.

ἄλσος, εος, τό. *A grove, a sacred grove, a well-wooded place*.

ἀλυσιτελής, ἐς (adj. from α, not, and λυσιτελής, profitable). *Unprofitable, disadvantageous, injurious*.

ἀλυσκάζω, fut. -ἄσω, perf. ἡλύσκῃκα, and also ἀλύσκω, fut. -ύξω, perf. ἡλύχα, and with the Attic reduplication, ἀλλύχα. *To avoid, to wander from, to shun, to escape from*.

**Ἀλωεύς*, ἐως and ἦος, ὁ. *Alōeus* (three syllables), a giant, son of Neptune and Canāce. He married Iphimedia, by whom Neptune had Ōtus and Ephialtes, brought up, however, by Aloeus, and hence called *Aloidæ*.

**Ἀλωπεκῆθεν* (adv. from **Ἀλωπέκη*, *Alopēcē*, a borough of Attica). *Of Alopecce*.

ἄλώπηξ, εκος, ἡ. *A fox*.

ἄλως, ω and ωος, ἡ (in the plural mostly of the third declension). *A threshing-floor*.

ἀλώσιμος, ον (adj. from ἀλίσκομαι, *to capture*). *Easy to capture or take*.

ἄλωσις, εως, ἡ (from ἀλίσκομαι, *to capture*). *A conquest, a capturing, a taking*.

ἅμα (adv.). *At the same time, at once, as soon as*.—Sometimes taken as a preposition with the dative, σύν being in reality understood, *together with, along with*.—With μέν and δέ, as ἅμα μέν, ἅμα δέ, *at the same time, . . . at the same time, or, partly . . . partly*.

**Ἀμαζόνις*, ἴδος, ἡ (from **Ἀμαζών*). *An Amazonian female, an Amazon*.

**Ἀμαζόν*, ὄνος, ἡ (commonly, though incorrectly, derived from α, not, and μάζος, *a breast*). *An Amazon*,

one of a race of warlike females, who are commonly supposed to have burned or cut off the right breast, in order to handle the bow more conveniently. One of their places of abode was the plain of Themiscyra, in Cappadocia, watered by the river Thermōdon.

ἀμαθής, ἐς (adj. from α, not, and μανθάνω, *to learn*). *Unlearned, ignorant*.

ἅμαξ, ης, and ἅμαξα, ης, ἡ (commonly derived from ἅμα, *together*, and ἄγω, fut. ἄξω, *to carry*). 1. *A wagon*. 2. *The Wain or Greater Bear* (Ursa Major), a constellation of the northern hemisphere, near the pole.

ἁμαξικός, ἡ, ὄν (adj. from ἅμαξα). *Belonging to a wagon*.—τὰ ἁμαξικά, *the countries situate to the north*.

ἁμαξόβιος, ον (adj. from ἅμαξα, *a wagon*, and βίος, *life*). *Living in wagons, that live in wagons*.—ἁμαξόβια ἔθνη, *nations that live in wagons*, referring to the Scythians.

ἁμαξοίκος, ον (adj. from ἅμαξα, *a wagon*, and οἰκέω, *to dwell*). *Dwelling in wagons*.—Ἀμαξοῖκοι, οἱ, *the wagon-inhabiting Scythians*.

ἁμαρτάνω, fut. mid. ἁμαρτήσομαι, perf. act. ἡμάρτηκα, 2d aor. ἡμαρτον, in Homer ἡμρότον. *To miss, to err, to fail, to do wrong, to commit a fault, to sin*.

ἁμαρτημᾶ, ἄτος, τό (from ἁμαρτάνω). *A failure, a fault, an error, an offence*.

ἁμαρτιῦ, ας, ἡ (from ἁμαρτάνω). *An error, a fault, a crime*.

ἁμαυρόω, ὤ, fut. -ώσω, perf. ἡμαύρωκα (from ἁμαυρός, dim, *obscure*). *To obscure, to darken, to blind*.—*To enfeeble, to weaken, to destroy*.

ἁμβῆτος, ον (adj. Ionic and poetic for ἀνάβατος). *Accessible*.

ἁμβλήδην (adv. Ionic and poetic for ἀνάβληδην, from ἀναβάλλω). *With sobs, sobbing*.

ἁμβλύνω, fut. -ύνῶ, perf. ἡμβλυγκα (from ἁμβλύνς). *To blunt*.—*To render dim, said of the sight, hence, to weaken, said of strength*.

ἀμβλός, εἶα, ὅ (adj.). *Blunt, dull, weak, feeble, obtuse, &c.*

ἀμβλυόω, fut. -ώξω (from ἀμβλός). *To be weak of sight, to be dim of vision, to be blind.*

ἀμβροσίᾱ, ἄς, ἡ (properly the fem. of ἀμβρόσιος, with τροφή, food or sustenance, understood). *Ambrosia, the food of the gods.*

ἀμβρόσιος, α, ον (adj. from ἀμβροτος, immortal). *Ambrosial, divine.*

ἀμείβω, fut. -ψω, perf. ἡμειβά, perf. mid. ἡμοίβα, 2d aor. ἡμίβον. *To change, to exchange.—To compensate, to repay, to requite, to remunerate, to retaliate.—In the middle, ἀμείβομαι, to answer, to reply to.*

Ἀμεινίας, ον, ὁ. *Amīnias, the brother of Æschylus. He gained the prize of valour at the battle of Salāmis.*

ἀμείνων, ον (adj., irregular comparative of ἀγαθός). *Better, braver, superior to, &c.*

ἀμέλγω, fut. -ξω, perf. ἡμελχα. *To milk.*

ἀμελέω, ᾧ, fut. -ήσω, perf. ἡμέληκα (from ἀμελής, free from care). *To be free from care, to be unconcerned.—To neglect, to slight, to leave undone.*

ἀμελῶς (adv. from ἀμελής, careless). *Carelessly, without care, negligently.*

ἀμεμπτος, ον (adj. from α, not, and μέφομαι, to blame). *Blameless, not to be blamed.*

ἀμέτρος, ον (adj. from α, not, and μέτρον, measure). *Without measure, immoderate.—Without metre, prosaic, in prose.*

ἀμέτρως (adv. from ἀμετρος). *Without bounds, immoderately.*

ἀμηχανέω, ᾧ, fut. -ήσω, perf. ἡμηχανηκα (from ἀμήχανος, at a loss). *To be at a loss, to be without any means or expedient, to know not what to do.*

ἀμήχανος, ον (adj. from α, not, and μηχάνη, an expedient). *Without any expedient, at a loss, helpless.—Against whom expedients are of no avail, invincible, irresistible, wonderful. Hence ἀμήχανον ὄσον,*

equivalent to the Latin *mirum quantum*.

ἄμιλλα, ἡς, ἡ (from ἄμα, together, and ἴλη, a troop or band?). *A contest, a struggle.*

ἀμιλλάσθαι, ᾧμαι, fut. -ήσομαι, perf. ἡμίλλημαι (from ἄμιλλα, a contest). *To contend, to struggle, to vie with one another, to emulate.*

ἀμίμητος, ον (adj. from α, not, and μιμέομαι, to imitate). *Not susceptible of imitation, inimitable.—Not imitated.*

ἀμισθί (adv. from ἀμισθος). *Without reward, without recompense, for nothing.*

ἀμισθος, ον (adj. from α, not, andμισθός, a reward). *Unrewarded.*

Ἀμισωδάρος, ον, ὁ. *Amisodārus, a king of Caria.*

ἄμμι, ἄτος, τό (from ἄπτω, to fasten or attach). *A fastening, a knot, a band, a tie. In the plural, τὰ ἄμματα, the hug of wrestlers, the arms being thrown around the opponent's neck.*

ἄμμε, Æol. and Dor. for ἡμῆς.

ἄμμες, Æol. and Dor. for ἡμεῖς.

ἀμίζας for ἀναμίζας, from ἀναμίγνυμι, 1st aor. part. act.

ἄμμορος, ον (adj., poetic form for ἄμορος, from α, not, and μόρος, a lot or share). *Having no share, deprived, bereft.—Hence, unfortunate, unhappy, wretched, ill-fated.*

ἄμμος, ον, ἡ. *Sand.*

ἄμμώδης, ἐς (adj. from ἄμμος, sand, and εἶδος, appearance). *Sandy.*

ἄμνός, οὐ, ὁ. *A lamb.*

ἀμοιβή, ἡς, ἡ (from ἀμείβω, to exchange). *A recompense, a return, an exchange.*

ἄμός, ἡ, ὅν, Æol. and epic for ἑμός.

ἄπελος, ον, ἡ. *The vine.—A vineyard.*

ἄμπέχω, fut. ἀμφέξω, 2d aor. ἡμπισχον. *To surround, to enclose.—In the middle, ἀμπέχομαι, fut. ἀμφέξομαι, 2d aor. ἡμπισχόμεν, with double augment, to cover one's self, to array one's self in, to put on.*

ἄμπνξ, ὅκος, ὁ and ἡ (from ἀμπέχω). *A head-band, a fillet for the brow.*

ἀμυδρός, ἄ, ὅν (adj.). *Obscure, faint, feeble, glimmering, slight.*

ἀμύθητος, ὄν (adj. from *a*, *not*, and *μυθεῖσθαι*, *to utter*). *Unutterable, not to be expressed.*—Hence, *immense, innumerable, infinite.*

ἀμύμων, ὄν (adj. from *a*, *not*, and *μῶμος*, *fault*). *Blameless, faultless.* Hence, *eminent, distinguished.*

ἀμύνα, ης, ἡ (from ἀμύνω). *A defence, a warding off.*—*Retaliation, vengeance.*

ἀμύνω, fut. -ῶνῶ, perf. ἤμυνκα. *To ward off, to repel, with the accusative of the person or thing warding off or repelled.*—*To keep off danger from any one, and so, to defend, to aid, to assist, with the accusative of the person or thing kept off, and the dative of the person or thing defended.*—In the middle voice, ἀμύνομαι, 1st aor. ἤμυνάμην, 2d aor. ἤμυνόμην. *To repel from one's self, to defend one's self, with the accusative of the person or thing repelled.*—*To fight for or defend, followed sometimes by a genitive with περί, at other times by a genitive alone.*—*To avenge, to revenge an injury done upon any one, having the person in the accusative, and followed by περί with a genitive of the offence or cause.*—*To avenge one's self upon another.* The person in the accusative.

ἀμύττω and ἀμύσσω, fut. -ύξω, perf. ἤμυχα. *To scratch, to tear the surface.*

ἀμφί (prep.). *Governs the genitive, dative, and accusative.* With the genitive, *about, round about* (said of a place), *of, concerning, respecting.*—With the dative, *round or about, near, by the side of.*—With the accusative, *round about, round, having relation to, about or nearly.* Often joined with names of persons, and then denoting sometimes the individuals alone, sometimes these together with their attendants, &c. Consult notes.—In composition, *around, &c.*

Ἀμφιάρῃος, ὄν, ὁ. *Amphiaraus, a*

celebrated Argive soothsayer and warrior, who lost his life in the war between Eteocles and Polyneices for the crown of Thebes. He was swallowed up by the earth while engaged in the fight before the walls of Thebes.

ἀμφίβολος, ὄν (adj. from ἀμφιβάλλω, *to cast around in mind, to be in doubt*). *Doubtful, questionable, ambiguous, equivocal, fluctuating.* Ἀμφιδάμας, ἀντὸς, ὁ. *Amphidamas, son of Busiris.*

ἀμφιδοκεύω, fut. -εῦσω, perf. ἀμφιδεδόκευκα (from ἀμφί, *around*, and the obsolete δοκεύω). *To watch.* Literally, *to spy or observe all around.*

ἀμφιέννυμι, fut. ἀμφιέσω, Attic fut. ἀμφιῶ, 1st aor. ἤμφιεσα, perf. pass. ἤμφιεσμαι (from ἀμφί, and ἐννύμι, *to clothe*). *To put on* (as clothes).—In the middle, ἀμφιέννυμαι, *to put on one's self, to clothe one's self.*

ἀμφιέπω and ἀμφέπω, 2d aor. ἀμφεπον and ἀμφίεπον, which two are the only forms that occur in Homer (from ἀμφί, *around*, and the obsolete ἔπω, *to be occupied about*). *To employ one's self about or with, to attend to, to prepare.*

ἀμφιθάλλης, ἐς (adj. from ἀμφί, *all around*, and θάλλω, *to bloom*). *Blooming all around, flourishing on all sides.* Hence, figuratively, *one whose parents are both alive.*

ἀμφιμάχομαι, fut. -έσομαι, Attic -οῦμαι (from ἀμφί, *around*, and μάχομαι, *to fight*). *To fight around.*

Ἀμφιπόλις, εως, ἡ. *Amphipolis, a city of Thrace, near the mouth of the Strymon.* The ruins are now called *Jenikevi.*

ἀμφίπολος, ὄν, ἡ (from ἀμφί, *around*, and πέλω, *to be*). *A handmaid, a female attendant.*

ἀμφίς (adv. from ἀμφί). *Around, round about, on both sides.*

ἀμφισβητέω, ὦ, fut. -ήσω, perf. ἤμφισβήτηκα (from ἀμφίς, and βαίνω, *to go*). *To dispute, to contend, to differ in opinion from, &c.*

ἀμφίστομος, ὄν (adj. from ἀμφίς, *on*

both sides, and στόμα, a mouth).
Having two mouths or outlets.

Ἀμφιτρίτη, ης, ἡ. *Amphitritē*, daughter of Oceanus and Tethys, and wife of Neptune.

Ἀμφιτρύων, υἱος, ὁ. *Amphitryon*, a Theban prince, the husband of Alcmena.

Ἀμφῖων, ονος, ὁ. *Amphion*, son of Jupiter and Antiōpe, and famed for his skill in music. He was fabled to have built the walls of Thebes by the notes of the lyre, the stones being moved by the power of harmony, and taking of themselves their destined places in the work.

ἄμφορές, ἕως, ὁ (from ἀμφί, *on each side*, and φέρω, *to carry*). *An amphōra*, a vase with two handles, for wine.—*Any vessel with two handles, a bucket.*

ἄμφοτερος, α, ον (adj. from ἄμφω). *Both.*

ἄμφω, τώ, τά, τῷ (dual), and οἱ, αἱ, τὰ (plural); genitive and dative ἄμφοιν, of all three genders. *Both.*

ἄμωμος, ον (adj. from α, *not*, and μῶμος, *a fault*). *Blameless, faultless.*

ἄν (conj., with the subjunctive mood) for ἑάν, *if*. The Attic poets use ἦν for ἑάν, and never ἄν.

ἄν, a particle, which communicates to a clause, or sentence, an expression of uncertainty, contingency, doubt, bare possibility, conjecture, &c. It qualifies, or modifies, what would else be positive or peremptory, and hence may be frequently rendered by *perhaps, probably, possibly, rather, hardly, &c.* It conveys very often the meaning of *may, might, could, would, should, &c.*—With relative pronouns, adjectives, and adverbs it gives the indefinite signification of *-ever, -soever*; as, ὅς ἄν, *whoever*; οὐδεὶς ἄν, *nobody whatsoever*; ὅτι ἄν, *whatever*.—With the indicative, and especially the imperfect, it very frequently expresses an action, as occurring, not at a fixed time, but when an occasion offers, and gives the meaning of

should or would have, had the opportunity offered, or had some other action taken place. With the subjunctive, mostly with an adverb or relative pronoun, it communicates an indeterminate signification, *-ever, -soever*. With the optative it may generally be rendered *may, might, could, would, &c.*, implying *contingency, conjecture, &c.* It is used also with this same mood, and with the imperative, to soften in each case the harshness of a command or assertion. With the infinitive and participles, it imparts the same signification that the optative, subjunctive, or indicative with ἄν, would have in the resolution by the finite verb.—It is often repeated in a sentence, especially by the Attics, to mark the indeterminateness more forcibly.

ἀνά (prep., governing a *dative* in the epic and lyric poets only, but elsewhere the *accusative*). With the dative it denotes, *on, upon, at the top of, &c.*—With the accusative it expresses, 1st. A duration or continuance, both of time and space, and has then the meaning of *through, throughout, during*. 2d. *Against, up*; as, ἀνὰ τὸν ποταμόν, *against or up the (current of the) river*. 3d. With numerals it makes them distributive; as, ἀνὰ δέκα, *ten by ten, or ten each, &c.* 4th. *In*; as, ἀνὰ θυμόν, *in soul*.—In composition it has generally the meaning of *up* (which appears to be its primitive one), *aloud, thoroughly, again, back, &c.*

ἀναβάθρα, ας, ἡ (from ἀνά, *up*, and βάθρα, *a stair or step*). *A staircase, steps, a step, a ladder.*

ἀναβαίνω, fut. ἀναβήσω, perf. ἀναβέβηκα, 2d aor. ἀνέβην (from ἀνά, *up*, and βαίνω, *to go*). *To go up, to ascend, to mount.*—*To embark* (i. e., to go up on board of a ship).

ἀναβάλλω, fut. ἀναβῶ, perf. ἀναβέβληκα, 2d aor. ἀνέβalon (from ἀνά, *up*, and βάλλω, *to throw*). *To throw up*, as earth in digging, *to*

heap up.—To put off, to defer. In the middle, ἀναβάλλομαι, to put off, to defer.—To risk, to hazard, &c.

ἀνάβασις, εως, ἡ (from ἀναβαίνω, to ascend). An ascent, a going up.

—A rising, a swelling.

ἀναβάτης, ου, ὁ (from ἀναβαίνω, to mount). One who ascends, one who goes on board, one who mounts, a horseman, a rider, &c.

ἀναβλαστῶν, fut. ἀναβλαστήσω, perf. ἀναβεβλάστηκα, 2d aor. ἀνέβλαστον (from ἀνά, up, and βλαστᾶν, to germinate). To grow up, to shoot, to germinate.

ἀναβλέπω, fut. ἀναβλέψω, perf. ἀναβέβλεφα (from ἀνά, up, and βλέπω, to look). To look up at.

ἀνάβλησις, εως, ἡ (from ἀναβάλλω, to defer). A deferring, a putting off, a delay.

ἀναβλύζω, fut. ἀναβλύσω, perf. ἀναβεβλύκα (from ἀνά, up, and βλύζω, to spout out). To gush forth, to bubble forth, to boil up, &c.

ἀναβοᾶω, ὦ, fut. ἀναβοήσω, perf. ἀναβεβόηκα (from ἀνά, aloud, and βοᾶω, to cry). To cry aloud, to shout.—To crow.

ἀναγινώσκω, fut. mid. ἀναγνώσσομαι, perf. ἀνέγνωκα, 2d aor. ἀνέγνων (from ἀνά, thoroughly, and γινώσκω, to know). To know thoroughly, to know again, to recognise, &c.—To read, to read to, as referring probably to the unrolling of a paper or scroll, and thus becoming acquainted with its contents.

ἀναγκάζω, fut. ἀναγκᾶσω, perf. ἠνάγκῃκα (from ἀνάγκη, necessity). To compel, to force.

ἀναγκαῖος, α, ου (adj. from ἀνάγκη). Necessary, unavoidable.

ἀνάγκη, ης, ἡ. Necessity.—κατ' ἀνάγκην, through necessity.

ἀναγορεύω, fut. ἀναγορεύσω, perf. ἀνηγόρευκα (from ἀνά, aloud, and ἀγορεύω, to proclaim). To proclaim aloud, to make known publicly, to announce.

ἀναγράφω, fut. ἀναγράψω, perf. ἀναγέγραφα (from ἀνά, up, and γράφω, to write). To write up, to

make a list of, to enroll, to record, &c.

ἀνάγω, fut. ἀνάξω, perf. ἀνήγα, 2d aor. ἀνήγον, and with Attic redupl. ἀνήγαγον, perf. pass. ἀνήγμαι (from ἀνά, up, and ἄγω, to bring). To bring up, to bring back, to bring over.—In the middle, ἀνάγομαι, to get under weigh, to set sail (i. e., to draw up the anchor).

ἀναδέσμη, ης, ἡ (from ἀνά, up, and δεσμέω, to bind). A band for the hair. Consult note, page 162, line 94.

ἀναδέω, fut. ἀναδήσω, perf. ἀναδέδεκα (from ἀνά, up, and δέω, to bind). To bind up, to tie up, to bind, to tie, to surround as with a chaplet, to wreath.

ἀναδίδωμι, fut. ἀναδώσω, perf. ἀναδέδωκα, 2d aor. ἀνέδων (from ἀνά, up, and δίδωμι, to give). To give up, to hand, to present.—To yield, to produce.—To distribute.

ἀναδύω, fut. ἀναδύσω, perf. ἀναδέδωκα, 2d aor. ἀνέδυν (from ἀνά, up, and δύω, to proceed). To emerge from, to rise up from (as out of the sea).

ἀναείρω, fut. ἀναεῖρῶ, perf. ἀνῆεργκα (from ἀνά, up, and αἶρω, to raise). To raise, to lift up.

ἀναζεύγνυμι, fut. ἀναζεύξω, perf. ἀνέζευνκα (from ἀνά, again, and ζεύγνυμι, to yoke). To yoke again, to break up an encampment, to decamp.

ἀναζώννυμι, fut. ἀναζώσω, perf. ἀνέζωκα (from ἀνά, up, and ζώννυμι, to gird). To gird up, to gird.—ἀνεζωσμένη, perf. part. pass., girt with, arrayed in, girded.

ἀνάθημα, ἄτος, τό (from ἀνά, up, and τίθημι, to place). A votive offering.—Anything costly given to another, to be laid up as a token of remembrance; hence, ornament, dress, &c.

ἀναθυμιάσις, εως, ἡ (from ἀναθυμῶ, to cause vapour to arise, to burn perfumes). Fumigation, the burning of perfumes.—The causing vapour to arise.—Evaporation.

ἀναΐδω (used only in the present and

imperfect, from ἀνά, *up*, and αἶθω, *to set in a blaze*. *To kindle up, to kindle*.

ἄναιμος, *ον* (adj. from α, *not*, and αἷμα, *blood*). *Bloodless*.

ἄναιμόσαρκος, *ον* (adj. from ἄναιμος, and σάρξ, *flesh*). *Having flesh without blood*.

ἄναιρέω, ὦ, fut. -ήσω, perf. ἀνήρηκα, 2d aor. ἀνείλον (from ἀνά, *up*, and αἰρέω, *to take*). *To take up, to lift up, to remove, to destroy, &c.*

ἄναισθητος, *ον* (adj. from α, *not*, and αἰσθάνομαι, *to perceive*). *Without feeling, insensible.—Without perceiving*.

ἀναίτσω, fut. ἀναίξω; Attic, ἀνάσσω, fut. ἀνάξω, perf. ἀνήχα (from ἀνά, *up*, and αἵτσω, *to rush*). *To rush up, to start or spring up, to move rapidly*.

ἀνακαίω, fut. ἀνακαύσω, 1st aor. pass. ἀνεκαύθην (from ἀνά, *up*, &c., and καίω, *to ignite*). *To kindle up.—To rekindle, to excite anew, to revive*.

ἀνακαλέω, ὦ, fut. ἀνακαλέσω, perf. ἀνακέκληκα (from ἀνά, *again*, &c., and καλέω, *to call*). *To call again.—To call back, to recall.—To call aloud*.

ἀνακάμπτω, fut. ἀνακάμψω, perf. ἀνακέκαμψα (from ἀνά, *again*, back, and κάμπτω, *to bend*). *To return, to bend back one's way*.

ἀνακομιδή, ἥς, ἥ (from ἀνακομίζω, *to bring back*). *A bringing back, a return*.

ἀνᾶκοος, Doric for ἀνήκοος.

ἀνακράζω, fut. ἀνακράξω, &c. (from ἀνά, *aloud*, and κράζω, *to cry*). *To cry aloud, to cry out*.

Ἀνακρέων, *οντος*, ὁ. Anacreon, a celebrated lyric poet of Teios. Vid. page 11.

ἀνακρίνω, fut. ἀνακρίνῶ, &c. (from ἀνά, *thoroughly*, and κρίνω, *to examine into*). *To inquire into, to examine, to investigate.—To decide*.

ἀνακρούω, fut. ἀνακρούσω, &c. (from ἀνά, *back*, and κρούω, *to flog*). *To flog back*.

ἀνακυκλέω, ὦ, fut. ἀνακυκλήσω, perf. ἀνακεκύκληκα (from ἀνά, *again*, and κυκλέω, *to roll*). *To roll*

again and again, to roll round, to roll in a circle.—To intertwine, to repeat, to involve.

ἀνακύπτω, fut. ἀνακύψω, &c. (from ἀνά, *up*, and κύπτω, *to bend*). *To lift up the head, after having stooped.—To lift up, to emerge, to come up*.

ἀνάκωλος, *ον* (adj. from ἀνά, *thoroughly*, completely, and κόλος, *maimed*). *Short, shortened, of short make.—ἀνάκωλοι κύμηλοι, camels with short legs*.

ἀναλαμβάνω, fut. ἀναλήψομαι, &c. (from ἀνά, *up*, &c., and λαμβάνω, *to take*). *To take up.—To receive, to take, to capture.—To resume, to undertake again.—To recover, to regain, &c.*

ἀνᾶλίσκω, imperf. ἀνήλισκον. The other tenses are formed from the old verb ἀναλῶ, fut. ἀναλῶσω, 1st aor. ἀνάλωσα and ἀνήλωσα, perf. ἀνάλωκα and ἀνήλωκα (from ἀνά, *up*, and the obsolete ἀλίσκω, *to take*). *To expend, to consume, to waste, to destroy*.

ἀνᾶλογος, *ον* (adj. from ἀνά and λόγος). *Proportionate to, agreeable to or agreeing with.—More usual signification, analogous, similar*.

ἀναμάρτητος, *ον* (adj. from α, *not*, and ἀμαρτάνω, *to err*). *Committing no fault, faultless, sinless.—Exempt from failure or error*.

ἀναμένω, fut. ἀναμενῶ, &c. (from ἀνά, *again and again*, as denoting continuance or firmness, and μένω, *to remain*). *To remain firm (i. e., again and again), to hold out, to persist, to remain.—To wait.—To await*.

ἀνάμερος, Doric for ἀνήμερος.

ἀνάμεστος, *ον* (adj. from ἀνά, *up to the top*, and μεστός, *full*). *Full up, full, filled with, replete. Joined with the genitive*.

ἀναμετρέω, ὦ, fut. ἀναμετρήσω, perf. ἀναμεμέτρηκα (from ἀνά, *again*, and μετρέω, *to measure*). *To measure again or anew, to measure accurately.—To recall to mind.—To judge, to value, to estimate*.

ἀναμίννυμι, fut. ἀναμίξω, &c. (from

ἀνά, up, and μίγνυμι, to mix). To mix up, to mix together, to mingle, to blend.

ἀνανόρος, ον (adj. from α, not, and ἀνὴρ, a man). Unmanly, cowardly, effeminate.

ἀνανεύω, fut. ἀνανεύσω, &c. (from ἀνά, back, &c., and νεύω, to nod). To shake the head in token of refusal (i. e., to nod back or away from).—To refuse, to deny, to forbid, &c.

ἀναξ, ακτος, ὁ. A king, a monarch.

Ἀναξαγόρας, ον, ὁ. Anaxagōras, a Clazomenian philosopher, preceptor to Pericles, Socrates, and Euripides.

ἀναξαίνω, fut. ἀναξῶ, &c. (from ἀνά, again, anew, and ξαίνω, to scratch, to lacerate). To lacerate anew.—To open anew (said of a wound).—To exasperate, to irritate, to excite anew.

Ἀναζαρχος, ον, ὁ. Anazarchus, a philosopher of Abdēra, from the school of Democritus, and intimate with Alexander.

ἀνάξιος, α, ον (adj. from α, not, and ἄξιος, worthy). Unworthy, undeserving.

ἀνάπαυσις, εως, ἡ (from ἀναπαύω). Rest, repose, quiet, cessation.

ἀναπαύω, fut. ἀναπαύσω, &c. (from ἀνά, completely, and παύω, to cause to cease). To put to rest, to cause to cease, to still, to pacify.—In the middle, ἀναπαύομαι, to rest, to cease, &c. (i. e., to cause one's self to cease).

ἀναπείθω, fut. ἀναπείσω, &c. (from ἀνά, thoroughly, and πείθω, to persuade). To convince, to persuade, to gain over, to prevail upon.

ἀναπέμπω, fut. ἀναπέμψω, &c. (from ἀνά, up, &c., and πέμπω, to send). To send up, to send forth, to emit.—To send away, to dismiss, to release.

ἀναπετάννυμι, fut. ἀναπετάσω, Attic form ἀναπετῶ, perf. act. wanting, perf. pass. ἀναπετέασμαι, syncopated into ἀναπεπτᾶμαι, perf. pass. part. ἀναπεπταμένος (from ἀνά, thoroughly, and πετάννυμι, to

open). To open wide, to throw open.—To spread, to extend.

ἀναπηδᾶω, ὦ, fut. ἀναπηδήσω, &c. (from ἀνά, up, and πηδᾶω, to leap). To leap up, to spring up, to spring upon.

ἀναπίπτω, fut. ἀναπεσοῦμαι, &c. (from ἀνά, back, and πίπτω, to fall). To fall back, to lean back, to recline, to lie down.

ἀναπλάττω and ἀναπλάσσω, fut. ἀναπλάσω, &c. (from ἀνά, again, anew, and πλάσσω, to form or mould). To form or mould anew, to give another form.—To form or mould carefully (i. e., again and again), to shape, to represent, to figure, &c.

ἀναπλέω, fut. ἀναπλεύσομαι, &c. (from ἀνά, back, &c., and πλέω, to sail). To sail back.—To sail up.—To sail out, to put to sea, &c.

ἀνάπλεως, ων (adj. from ἀνά, up to the top, and πλέως, full). Filled up, full.

ἀναπληρόω, ὦ, fut. ἀναπληρώσω, &c. (from ἀνά, up to the top, and πληρόω, to fill). To fill up, to fill quite full.—To fulfil.—To complete.

ἀναπνέω, fut. ἀναπνεύσω, &c. (from ἀνά, again, &c., and πνέω, to breathe). To breathe again, to recover breath.—To breathe forth.—In Homer we have ὑμπνῦτο, 3d sing. 2d aor. middle, syncopated from ἀνέπνυτο, with a passive signification.

ἀναπολεμέω, ὦ, fut. ἀναπολεμήσω, &c. (from ἀνά, again, and πολεμέω, to wage war). To renew the war, to recommence hostilities, to war again or anew.

ἀνάπτω, fut. ἀνάψω, &c. (from ἀνά, up, and ἄπτω, to tie, &c.). To tie up, to bind up, to connect, to append.—To kindle up, to set on fire, to inflame.

ἀναρπάζω, fut. ἀναρπάσω, &c. (from ἀνά, up, &c., and ἀρπάζω, to seize). To snatch up, to seize, to snatch away, to carry off, to plunder, &c.

ἀναρρήττω and ἀναρρήγνυμι, fut. ἀναρρήξω, &c. (from ἀνά, up, and

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ρήττω or ρήγνυμι, to *tear*, &c.).
 To *tear up*, to *break up*, to *rend asunder*, to *split*, to *burst open*.
 ἀναρρίπιζω, fut. ἀναρρίπισω, &c. (from ἀνά, up, and ρίπιζω, to *put in motion*). To *throw up*, to *cast on high*.—To *kindle up*.—To *arouse*, to *excite*.
 ἀναρρίπτω, fut. ἀναρρίψω, &c. (from ἀνά, up, and ρίπτω, to *throw*). To *throw up*, to *fling up*.—To *hazard*, to *risk*, to *incur*.
 ἀναρτᾶω, ὦ, fut. ἀναρτήσω, &c. (from ἀνά, up, and ἀρτάω, to *hang*). To *hang up*, to *suspend*, to *attach*.—To *cause to be in suspense*.—To *elevate by hopes*.
 ἀναρχῖα, ας, ἡ (from α, not, and αρχῇ, rule). *Anarchy*, lawlessness.
 ἀνασκιρτᾶω, ὦ, fut. ἀνασκιρτήσω, &c. (from ἀνά, up, and σκιρτάω, to *leap*). To *leap up*, to *frisk about*.
 ἀνασπᾶω, ὦ, fut. ἀνασπᾶσω, &c. (from ἀνά, up, back, and σπάω, to *draw*). To *draw up*, to *draw*.—To *draw back*.
 ἀνάσσω, fut. ἀνάξω, perf. ἡνᾶχα (from ἀναξ, a monarch, a ruler). To *reign*, to *rule*.
 ἀνάστατος, ον (adj. from ἀνίστημι, to *expel*). *Expelled*, *dislodged*.—ἀναστάτους ποιῶν, *dislodging*, *expelling*, *driving out*.
 ἀναστενᾶχω and ἀναστενάζω, fut. ἀναστενάζω, &c. (from ἀνά, aloud, and στενάχω, to *lament*). To *raise loud lamentations*, to *utter loud groans or wailings*.
 ἀναστρέφω, fut. ἀναστρέψω, &c. (from ἀνά, back, up, &c., and στρέφω, to *turn*). To *turn back*, to *return*, to *turn about*, to *overturn*, to *overthrow*, to *subvert*.
 ἀνατείνω, fut. ἀνατενῶ, &c. (from ἀνά, up, and τεínaω, to *extend*). To *stretch upward*, to *hold up*, to *raise*.—To *stretch out*, to *extend*.
 ἀνατέλλω, fut. ἀνατελῶ, perf. ἀνατέταλκα, 1st aor. ἀνέτειλα (from ἀνά, up, and τέλλω, to *cause to arise*). To *cause to come forth*.—To *come forth*, to *rise*, to *grow out of*, &c.

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ἀνατίθημι, fut. ἀναθήσω, &c. (from ἀνά, up, and τίθημι, to *place*). To *place up*, on *high*, or *on*.—To *consecrate*, by *hanging up* in a temple.—To *ascribe*.—To *lay up*, to *deposite*.
 ἀνατόλη, ης, ἡ (from ἀνατέλλω, to *rise*). The *rising of the sun*, the *east*, the *morning*.
 ἀνατολικός, ἡ, ὄν (adj. from ἀνατόλη). Towards the *east*, *eastern*, pertaining to *sunrise*.
 ἀνατρέπω, fut. ἀνατρέψω, &c. (from ἀνά, up, &c., and τρέπω, to *turn*). To *turn up*, to *overturn*, to *subvert*, to *destroy*, &c.
 ἀνατρέφω, fut. ἀναθρέψω, &c. (from ἀνά, up, and τρέφω, to *nourish*). To *rear up*, to *nurture*, to *educate*.
 ἀνατρέχω, fut. ἀνατρέξω, &c. (from ἀνά, up, and τρέχω, to *run*). To *run up*, to *spring up*, to *hasten up*, to *lift one's self*.
 ἄναδος, ον (adj. from α, not, and ἀοδή, a voice). *Speechless*, without a voice.
 ἄναυρος, ον, ὁ. The *Anaurus*, a small river of Thessaly, near the foot of Mount Pelion, in which Jason lost one of his sandals.
 ἀναφαίνω, fut. ἀναφάνῶ, &c. (from ἀνά, clearly, and φαίνω, to *show*). To *show forth clearly*, to *cause to appear clearly*, to *show*, to *exhibit*, to *explain*, to *make known*.—In the middle, ἀναφαίνομαι, to *appear plainly*, to *appear*.
 ἀναφέρω, fut. ἀνοίσω, &c. (from ἀνά, up, and φέρω, to *bring*). To *bring*, *carry*, or *fetch up*.—To *raise up*, to *raise*, to *exalt*, to *advance*, to *promote*.—To *bear up against*, to *endure*.—To *bring back*.—To *attribute*, to *impute*, &c.
 ἀναφθέγγομαι, fut. ἀναφθέγγομαι (from ἀνά, aloud, and φθέγγομαι, to *utter*). To *cry out*, to *call out*, to *announce*, to *speak in a loud voice*.—To *reply* (i. e., to *speak in return*).
 ἀναφυσᾶω, ὦ, fut. ἀναφυσήσω, &c. (from ἀνά, up, and φυσᾶω, to *breathe*). To *breathe upward*, to *breathe out*, to *spout forth*, &c.—ἀναφυσᾶν πῦρ, to *breathe forth fire*.

ἀναφύω, fut. ἀναφύσω, &c. (from ἀνά, up, and φύω, to produce). *To bring forth, to produce, to cause to grow. —To beget.*—In the middle, ἀναφύομαι, to grow up, to grow again, to revive.

ἀναφωνέω, ὦ, fut. ἀναφωνήσω, &c. (from ἀνά, aloud, and φωνέω, to call). *To call aloud, to call out.*

Ἀνάχαρσις, εἰς, ὁ. Anacharsis, a Scythian philosopher, who flourished about 600 B.C.

ἀναχέω, fut. ἀναχέσω, &c. (from ἀνά, again, &c., and χέω, to pour). *To pour again, to pour back again. —To pour forth, to pour upon. —To flow into.*

ἀναχωρέω, ὦ, fut. ἀναχωρήσω, &c. (from ἀνά, back, and χωρέω, to proceed). *To yield, to retreat, to retire, to depart, to recede.*

ἀναψύχω, fut. ἀναψύξω, &c. (from ἀνά, again and again, and ψύχω, to cool, to refresh). *To fan, to cool, to refresh, to revive.*

ἀνδᾶνω, fut. ἀδήσω, 2d aor. ἔαδον and ἄδον, perf. ἔαδα, Ionic and poetic verb for ἡδομαι. *To please, to gratify, to delight.*

ἀνδραγαθία, ας, ἡ (from ἀνὴρ, a man, and ἀγαθός, excellent, &c.). *Uprightness, rectitude, probity, moral excellence.*—Bravery, manly resolution, noble spiritedness, &c.

ἀνδραποδισμός, οὔ, ὁ (from ἀνδραποδίζω, to enslave). *An enslaving.*

ἀνδράποδον, ον, τό (from ἀνὴρ, a man, and πεδή, a fetter). *A slave. —A captive, taken in battle.*

ἀνδρεία, ας, ἡ (from ἀνδρείος). *Bravery, valour, manly spirit.*

ἀνδρείος, α, ον (adj. from ἀνὴρ, a man). *Manly, brave, courageous, spirited.*

ἀνδριάς, ἄντρος, ὁ (from ἀνὴρ, a man). *A statue, an image.*

ἀνδροκτεσία, ας, ἡ (from ἀνὴρ, a man, and κτείνω, to slay). *The slaying of men, slaughter, carnage.*

Ἀνδρομάχη, ης, ἡ. Andromachē, daughter of Etion, king of Thebe, and wife of Hector, by whom she had Astyanax. After the fall of Troy she became the wife of Pyrrhus, son of Achilles.

Ἀνδρομέδα, ας, ἡ. Andromēda, daughter of Cepheus, king of Æthiopia, and Cassiope. (*Vid. note on line 14, page 87.*)

ἀνδροφόνος, ον (adj. from ἀνὴρ, a man, and φόνος, slaughter). *Man-slaying, man-destroying, slaughtering.*

ἀνδρώδης, ες (adj. from ἀνὴρ, a man, and εἶδος, look). *Of manly aspect.*—Manly.

ἀνεγείρω, fut. ἀνεγερῶ, &c. (from ἀνά, up, and ἐγείρω, to arouse). *To arouse, to awaken, to excite, to encourage, to revive, &c.* 2d aor. inf. mid. ἀνεγρεσθαι.

ἄνειμι (from ἀνά, up, &c., and εἶμι, to go). *To go up, to ascend. —To come back, to return.*

ἀνέκδοτος, ον (adj. from ἀ, not, and ἐκδίδωμι, to give away, to give in marriage). *Not given in marriage, unmarried.*

ἀνεκτός, ὄν (adj. from ἀνέχομαι, to endure). *Supportable, endurable, to be supported, to be endured.*

ἀνελεύθερος, ον (adj. from ἀ, not, and ἐλεύθερος, free, liberal). *Servile, illiberal, base, ignoble.*

ἀνελλιπής, ἐς (adj. from ἀ, not, and ἐλλιπής, failing). *Continued, unfailing, incessant.*

ἄνεμος, ον, ὁ. Wind.

ἀνεμῶ, ὦ, fut. ἀνεμῶσω, perf. ἠνέμωκα (from ἄνεμος, wind). *To blow, to inflate, to cause to swell out with wind.* In the passive, ἀνεμόομαι, οὔμαι, to be swelled forth with wind.

ἀνεμώδης, ες (adj. from ἄνεμος, wind, and εἶδος, appearance). *Windy.*

ἀνεμώνη, ης, ἡ (from ἄνεμος, the wind). *The anemōnē, or wind-rose.*

ἀνεπιτίμητος, ον (adj. from ἀ, not, and ἐπιτιμῶ, to censure). *Uncensured, unrebuked.*

ἀνέρχομαι, fut. ἀνελεύσομαι, &c. (from ἀνά, up, and ἔρχομαι, to come, &c.). *To come up, to go up, to mount, to ascend, to go on board of, &c.*

ἀνερωτάω, ὦ, fut. ἀνερωτήσω, &c. (from ἀνά, thoroughly, earnestly, and ἐρωτάω, to inquire). *To inquire earnestly, to question care-*

fully or repeatedly, to ask, to inquire, to interrogate, &c.

ἀνευ (adv. governing the genitive).

Without.

ἀνευρίσκω, fut. ἀνευρήσω, &c. (from ἀνά, completely, thoroughly, and εὐρίσκω, to find). To find out, to discover.

ἀνέχω, fut. ἀνέξω, or ἀνασχήσω, &c. (from ἀνά, back, and ἔχω, to hold).

To hold back, to hold up, to restrain.—In the middle voice, ἀνέχομαι, to endure, i. e., to restrain one's self, to bear, to put up with.

ἀνεψῖός, οὔ, ὅ. A cousin.

ἀνηβος, ον (adj. from α, not, and ἥβη, puberty). Not grown up, under age, youthful, young.

ἀνηθον, ον, τό. Anise.

ἀνήκεστος, ον (adj. from α, not, and ἀκέομαι, to heal). Incurable, irremediable, irreconcilable.

ἀνήκοος, ον (adj. from α, not, and ἀκοή, hearing). Not hearing, not listening, not attending to.—In a passive sense, that is not heard.—ἀνήκοα εὐχεσθαι, to pray fruitlessly or without avail.

ἀνήκω, fut. ἀνήξω, &c. (from ἀνά, up to, and ἥκω, to come). To come up to, to reach to, to extend or appertain to.—τὰ ἀνήκοντα, what is suitable for, what appertains to, &c.

ἀνήλιος, ον (adj. from α, not, and ἥλιος, the sun). Sunless, not illumined by the sun, without a sun.

ἀνήμερος, ον (adj. from ἀν, same as α, not, and ἥμερος, tame, mild). Savage, wild, uncultivated, cruel, merciless, harsh, severe.

ἀνὴρ, ἀνέρος, contr. ἀνδρός, ὁ. A man.

ἀνθεῶ, ὦ, fut. -ήσω, perf. ἤνθηκα, perf. mid. (assigned to this verb, but coming from a theme ἀνθω or ἀνέθω) ἀνήνοθα. To bloom, to flourish, to flower, to abound.

ἀνθίζω, fut. -ίσω, perf. ἤνθικα (from ἀνθος, a flower). To flourish, to bloom, to abound.—To colour, to diversify, to cover with various colours.

ἀνθίστημι, fut. ἀντιστήσω, perf. ἀνθέστηκα (from ἀντί, against, and

ἵστημι, to place). To place against, to oppose one thing to another, to compare, to withstand, to resist.—In the middle, ἀνθιστάμαι, to resist, to hold out, &c.—The perf. and 2d aor. act. used in a neuter sense, to withstand.

ἄνθος, εος, τό. A flower.

ἀνθρώπινος, η, ον (adj. from ἄνθρωπος). Human.

ἄνθρωπος, ου, ὅ and ἡ. A human being, a man.

ἀνθρωποφάγος, ον (adj. from ἄνθρωπος, and φάγω, to eat). Man-devouring, cannibal.

ἀνιάω, ὦ, fut. -άσω, Ionic -ήσω, 1st aor. part. pass. ἀνιηθεῖς (from ἀνία, trouble). To cause pain, to afflict, to trouble, to grieve.—To vex, to disquiet.—The iota in this verb is usually long, but sometimes shortened by the Attics.

ἀνῆμι, fut. ἀνήσω, perf. ἀνείκα, &c. (from ἀνά, up, and ἵημι, to send). To send up, to send forth, to let loose, to relax.—To yield, to give up, to produce, &c.—ἀνειμένος, loose, hanging down, &c. ἀνειμένον ἐᾶν, consult note, p. 92, l. 29.

ἀνῆκα, Doric for ἤνικα.

ἀνιμάω, ὦ, fut. -ήσω, perf. ἀνίμηκα (from ἀνά, up, and ἱμάω, to draw with a cord or thong). To draw up, to draw, said of water in a well.

ἀνιπτάμαι (from ἀνά, up, and ἵπταμαι, to fly). To fly up, to bound up, to spring on high. (Vid. ἵπταμαι.)

ἀνίστημι, fut. ἀναστήσω, &c. (from ἀνά, up, and ἵστημι, to place). To set up, to raise, to establish.—ἀνέστηκα, perf., I stand up; ἀνέστην, 2d aor., I stood up; ἀνέστησα, 1st aor., I placed or set up; ἀναστάς, 2d aor. part., having arisen.

ἀνίσχω (same as ἀνέχω, used only in the present and imperfect).

Ἀννίβας, ᾱ, ὁ. Hannibal, a celebrated Carthaginian commander.

Ἀννων, ωνος, ὁ. Hanno, a Carthaginian, sent on a voyage of discovery along the Atlantic coast of Africa.—Also the name of several other Carthaginians more or less conspicuous.

ANT

ἀνόητος, *ον* (adj. from *α*, *not*, and *νοέω*, *to think*). *Thoughtless, senseless.—Not understood, not perceived, unintelligible.*

ἀνοιᾶ, *ας, ἡ* (from *άνους*, *foolish*).

Want of understanding, folly, ignorance, &c.

ἀνοίγω, fut. ἀνοίξω, 1st aor. ἀνέφξα, 1st aor. infin. ἀνοίξαι, perf. ἀνέφχα, perf. mid. ἀνέφγα. *To open, to uncover, to reveal, &c.*

ἀνοίκειος, *ον* (adj. from *άν*, same as *α*, *not*, and *οικέιος*, *adapted to*). *Unfit, out of place, irrelevant, useless.*

ἀνοιστέος, *ον* (verb. adj. from *ἀναφέρω*, fut. ἀνοίσω, *to ascribe, to impute*). *To be ascribed to, to be imputed to.*

ἀνομία, *ας, ἡ* (from *α*, *not*, and *νόμος* *law*). *Lawlessness, licentiousness, iniquity, injustice.*

ἀνόμοιος, *ον* (adj. from *άν*, same as *α*, *not*, and *ομοιος*, *like*). *Unlike, dissimilar, different.*

ἀνομοιότης, *ητος, ἡ* (from *ἀνόμοιος*). *Inequality, dissimilarity, difference.*

ἀνόστος, *ον*, and *α, ον* (adj. from *άν*, same as *α*, *not*, and *όσιος*, *holy*). *Unholy, impious, wicked.*

Ἄνουβις, *ιδος, ὁ*. *Anūbis*, an Egyptian deity, represented with the head of a dog.

ἄντᾶ (adv. from *άντην*, and that from *άντί*). *Opposite.*

ἀνταγωνίζομαι, fut. -ίσομαι, &c. (from *άντί*, *against*, and *ἀγωνίζομαι*, *to contend*). *To contend against or with, to fight against, to combat with.*

ἀνταγωνιστής, *οῦ, ὁ* (from *ἀνταγωνίζομαι*). *An antagonist, an opponent, a competitor.*

Ἄνταϊος, *ον, ὁ*. *Antæus*, a giant of Libya, killed by Hercules.

Ἀνταλκίδας, *ᾶ, ὁ*. *Antalcidas*, a Spartan, who made a disadvantageous peace between the Greeks and Persians. (But consult notes.)

ἀνταποδίδωμι, fut. ἀνταποδώσω, &c. (from *άντί*, *in return*, and *ἀποδίδωμι*, *to give*). *To give in return, to give instead, to retaliate, to repay, to recompense.*

ANT

ἀντᾶω, *ᾶ, fut. -ήσω, perf. ἤτηκα* (from *άντα*, *opposite*). *To meet, to light upon, to oppose, &c.—In Homer, ἀντάω, in the present, does not occur, but, in place of it, ἀντιᾶω.*

ἀντεπεῖν (from *άντί*, *in return*, and *εἰπεῖν*, *to speak*). *To reply, to contradict, to refuse.* (Vid. *εἰπεῖν*).

ἀντεκπλέω, fut. ἀντεκπλεύσομαι, &c. (from *άντί*, *against*, and *ἐκπλέω*, *to sail forth*). *To sail forth against.*

ἀντέχω, fut. ἀνθέξω, &c. (from *άντί*, *against*, and *ἐχω*, *to hold*). *To hold against, to resist.—To sustain, to endure.*

άντί (preposition governing the genitive only). *Primary signification, against, contrary to, facing.* Hence, more usually, *for, instead of*, in the relations of exchange, value, &c.—*In composition, instead of, against, in return.*

ἀντιβαίνω, fut. ἀντιβήσομαι, &c. (from *άντί*, *against*, and *βαίνω*, *to go*). *To go against, to attack, to resist, to oppose, &c.*

ἀντιβροντᾶω, *ᾶ, fut. -ήσω, &c.* (from *άντί*, *against*, and *βροντᾶω*, *to thunder*). *To thunder against or at.—To imitate thunder.*

Ἀντίγονος, *ον, ὁ*. *Antigōnus*, one of Alexander's generals. He received, after Alexander's death, Pamphylia, Lycia, and Phrygia; made himself master of Asia, and assumed the title of king, B.C. 306.

ἀντιγράφω, fut. ἀντιγράψω, &c. (from *άντί*, *in reply*, and *γράφω*, *to write*). *To write in reply, to answer in writing.*

ἀντιδίδωμι, fut. ἀντιδώσω, &c. (from *άντί*, *in return*, and *δίδωμι*, *to give*). *To give in return, to repay, to recompense, to give one thing in exchange for another.*

ἀντιδίκος, *ον, ὁ* (from *άντί*, *against*, and *δίκη*, *a suit*). *An adversary in a lawsuit, an opponent in law, an opponent generally.*

ἀντίδοσις, *εως, ἡ* (from *ἀντιδίδωμι*). *An exchange, a giving in return, retribution, &c.*

ἀντιδωρέομαι, *οῦμαι, fut. -ήσομαι, &c.*

(from ἀντί, *in return*, and δωρέομαι, *to bestow*). *To give in return, to bestow in recompense, &c.*

ἀντικάθημαι, fut. -ήσομαι, &c. (from ἀντί, *opposite*, and κάθημαι, *to sit*).

To sit opposite, to sit over against.

ἀντικρούω, fut. -ούσω, &c. (from ἀντί, *against*, and κρούω, *to strike*).

To oppose, to clamour against.

ἀντιλαμβάνω, fut. ἀντιλήψομαι, &c. (from ἀντί, *in exchange*, &c., and λαμβάνω, *to take, to receive*).

To take or receive in exchange.—In the middle voice, to appropriate to one's self, to lay hold of, to seize, &c.

ἀντιλέγω, fut. ἀντιλέξω, &c. (from ἀντί, *against*, and λέγω, *to speak*).

To contradict, to deny.—To oppose, to contest, to dispute concerning, with περί and a genitive.

ἀντίπωτος, ον (adj. from ἀντί, *against*, and πῶτος, *the back*). *Turning the back, with back turned, back to back.*

Ἀντιόπη, ης, ἡ *Antiōpē*, daughter of Nycteus, king of Thebes, and mother of Amphion and Zethus by Jupiter.

Ἀντιόχης, ἴδος, ἡ. *Antiōchis*, the name of one of the ten Attic tribes.

Ἀντίοχος, ου, ὁ. *Antiōchus*, 1. sur-named the *Great*, was king of Syria and Asia, and reigned 36 years.—2. Originally a pilot, afterward an officer under Alcibiades.

ἀντίπῦλος, ον (adjective from ἀντί, *against*, and πάλη, *wrestling*).

Wrestling with, combating or contending against.—As a substantive, an opponent, an antagonist, a rival.

Ἀντίπατρος, ου, ὁ. *Antipāter*, a noble Macedonian, one of Alexander's generals, who received, after the death of that monarch, the European provinces as his portion.

ἀντιποιέομαι, οὔμαι, fut. -ήσομαι, &c. (from ἀντί, *in turn*, and ποιέομαι, *to seek to appropriate to one's self*).

To lay claim to, to aim at, to seek, to aspire to, &c.

ἀντιπολιτεύομαι, fut. -εύσομαι, &c. (from ἀντί, *against, opposite to*, and πολιτεύομαι, *to take part in*

politics). *To be of different parties in politics, to be of the opposite party.*

ἀντίπρωρος, ον (adj. from ἀντί, *opposite, against*, and πρῶρα, *a prow*). *With opposing prows, prow to prow, &c.*

ἀντίρροπος, ον (adj. from ἀντί, *opposite*, and ῥέπω, *to weigh down*).

Counterbalancing, equivalent to, as weighty as.

Ἀντισθένης, ου, ὁ. *Antisthēnes*, an Athenian philosopher, born 420 B.C., and the founder of the Cynic sect.

ἀντίσχω, poetic form for ἀντέχω.

ἀντιτάττω, or ἀντιτάσσω, fut. ἀντιτάξω, &c. (from ἀντί, *against*, and τάσσω, *to marshal*).

To marshal against, to draw up against, to station an army or body of men against.—In the middle, to oppose, to strive against, to resist.—οἱ ἀντιτεταγμένοι, the foe, those drawn up against.

ἀντιτίθημι, fut. ἀντιθήσω, &c. (from ἀντί, *against, in return*, and τίθημι, *to place*). *To place against, to place opposite, to compare.—To put in place of, to substitute.*

ἀντιφωνέω, ὦ, fut. -ήσω, &c. (from ἀντί, *in return*, and φωνέω, *to speak*). *To reply, to respond, to answer.—To contradict.*

ἀντλέω, ὦ, fut. -ήσω, perf. ἤντληκα (from ἀντλος, *a machine for drawing up water*). *To draw up water.—To exhaust, to endure.*

ἄντρον, ου, τό. *A cave, a grotto.*

ἀνῶδρος, ον (adj. from ἀν, *same as α*, not, and ὕδωρ, *water*). *Destitute of water, arid, barren.*

ἀνυμνέω, ὦ, fut. -ήσω, &c. (from ἀνά, *up, highly*, and ὑμνέω, *to celebrate in song*). *To hymn, to celebrate in song, to praise highly, to extol.*

ἀνυπόδητος, ον (adj. from ἀν, *same as α*, not, and ὑποδέω, *to fasten under*). *Barefoot, without sandals.*

ἀνύποιστος, ον (adj. from ἀν, *same as α*, not, and ὑποιστός, *tolerable*). *Not to be borne, intolerable.*

ἄνω (adv. governing the genitive, from ἀνά, *up*). *Above, on high.*

—ἄνω καὶ κάτω, upward and downward.—πρὸς τὸ ἄνω, towards the upper part or side.

ἀνώγω, fut. ἀνώξω, perf. ἄνωγα, plur. perf. ἠνώγειν, Ionic form ἠνώγεα. To order, to bid, to command.

ἄνωθεν (adv. from ἄνω). From above.

ἀνώνυμος, ον (adj. from ἀν, same as α, not, and ὄνυμα, Æolic for ὀνομα, a name). Nameless, anonymous, unknown, without fame, inglorious, obscure.

ἄξια, ας, ἡ (properly the fem. of ἄξιος). Worth, merit, desert.—ὑπὲρ τὴν ἄξιαν, beyond one's merit or desert.—κατ' ἄξιαν, according to one's merit, as one deserves.—παρ' ἄξιαν, undeservedly.

ἄξιόλογος, ον (adj. from ἄξιος and λόγος, mention). Worthy of mention, considerable.—Important, valuable, estimable.

ἄξιόμαχος, ον (adj. from ἄξιος, worthy, and μάχομαι, to contend). Worthy of contending with another, matched in fight, a fit antagonist, a match.

ἄξιος, α, ον (adj. from ἄγω, to weigh). Equivalent in weight.—Worthy, sufficient for, able to hold or contain, good, deserving, worthy, meritorious.—ἄξιος πολλοῦ, worth much, valuable.—ἄξιος μηδενός, of no value, i. e., worth nothing. So also, ἄξιος οὐδενός.

ἄξιόν, ὦ, fut. ἄξιῶσω, perf. ἤξιωκα (from ἄξιος). To think worthy, to think one's self worthy of a thing, to claim, to desire, to ask for, to request, to deem right.

ἄξιωμα, ἄτος, τό (from ἄξιόν). Dignity, rank, importance, estimation.

ἄξιος (adv. from ἄξιος). Deservedly, worthily, suitably, laudably.

ᾠοιδά, ᾄς, ἡ, Doric for ᾠοιδή (from ᾠεῖω, to sing). A song, a strain. ᾠοιδός, οῦ, ὁ (from ᾠεῖω, to sing). A bard.

ᾠοίκητος, ον (adj. from α, not, and οἰκέω, to inhabit). Uninhabited.—Uninhabitable.

ᾠοῤατος, ον (adj. from α, not, and ὁράω, to see). Unseen, invisible. Not to be seen, of which the sight

is forbidden, not right to be looked upon.

ἀπαγγέλλω, fut. ἀπαγγελῶ, &c. (from ἀπό, from, and ἀγγέλλω, to announce). To bring tidings from, to announce, to declare, to bring back word.

ἀπαγορεύω, fut. -εύσω, &c. (from ἀπό, from, and ἀγορεύω, to declare, to proclaim). To deny, to forbid, to prohibit.—To give up or over through fatigue.—To be discouraged, &c.

ἀπαγχονίζω, fut. -ῖσω, perf. ἀπηγχονίκα (from ἀπό, from, and ἀγχονίζω, to hang). To hang from, to hang.

ἀπάγχω, fut. ἀπάγξω, &c. (from ἀπό, from, and ἀγχω, to choke). To throttle, to choke, to strangle, to hang.—In the middle, ἀπάγχομαι, to hang one's self.

ἀπάγω, fut. ἀπάξω, &c. (from ἀπό, from, and ἄγω, to lead, &c.). To lead away, to lead off, to carry away, to drive off, &c.

ἀπάθειᾶ, ας, ἡ (from ἀπάθης). Freedom from suffering, tranquillity, indifference.

ἀπάθης, ἐς (adj. from α, not, and πάθος, suffering). Free from suffering, free from malady, unconcerned, uninjured, insensible, serene, tranquil.

ἀπαίδευτος, ον (adj. from α, not, and παιδεύω, to instruct). Uninstructed, uneducated, ignorant, inexperienced.

ἀπαιτέω, ὦ, fut. ἀπαιτήσω, perf. ἀπήτηκα (from ἀπό, from, and αἰτέω, to ask). To demand from, to ask back, to seek, to claim.

ἀπαλλάγῃ, ἡς, ἡ (from ἀπαλλάττω). Release from, deliverance, discharge, departure; with τοῦ βίου, death.

ἀπαλλάττω and ἀπαλλάσσω (from ἀπό, from, and ἀλλάττω, to change, &c.). To deliver from, to send away, to remove, to release, to free.—In the middle voice, to send one's self away, to depart, to finish.

ἀπαλός, ἡ, ὄν (adj.). Tender, delicate, soft.

ἀπᾶλυνω, fut. ἀπᾶλυνῶ, perf. ἡπᾶλυνκα (from ἀπᾶλός). *To soften, to render mild, to make smooth.*—In the middle voice, to grow calm, to become tranquil.

ἀπανᾶναιμαι, 1st aor. mid. ἀπηνηνᾶμην (deponent verb, from ἀπό, from, and ἀνᾶναιμαι, to refuse; used only in pres., imperf., and aorist). *To refuse positively, to deny, to reject totally.*

ἀπᾶνευθε (adv. from ἀπό, from, and ἀνευθε, apart). *Far apart from, far away from.*—*Apart, away from.*

ἀπανθράκω, ὦ, fut. ἀπανθράκωσω, perf. ἀπηνθράκωκα (from ἀπό, from, and ἀνθράκω, which from ἀνθραξ, coal). *To burn completely to a coal, to reduce to a cinder, to consume entirely.*

ἀπαντάω, ὦ, fut. -ήσω, &c. (from ἀπό, from, and ἀντάω, to meet). *To go to meet, to meet, to encounter.*—*Neuter, to occur, to turn out, to succeed.*

ἅπαξ (adv.). *Once, for once, once for all.*

ἀπαράιτητος, ον (adj. from α, not, and παραιτέω, to conciliate). *That cannot be conciliated, inflexible, inexorable, inevitable.*

ἅπας, ἅσα, ἅν (adj. from α for ἅμα, together, and πᾶς, all). *All together, all, the whole, every one.*

ἀπίτη, ης, ἡ. *Deceit, deception, fraud, artifice.*

ἀπιδόν, inf. ἀπιδεῖν, part. ἀπιδών (from ἀπό, from, and εἶδον, 2d aor. of obs. εἶδω, to see), used as 2d aor. to ἀφοράω. *Primitive meaning, to look from other objects at one in particular.*—*Hence, to look at attentively, to regard; also to look away, to overlook.*

ἀπειθέω, ὦ, fut. ἀπειθήσω, perf. ἡπεῖδηκα (from ἀπειθής, disobedient). *To be disobedient, to resist persuasion.*

ἀπεικάω, fut. ἀπεικάσω &c. (from ἀπό, from, and εἰκάω, to liken). *To draw an image of, to imitate, to liken to, to compare.*

ἀπειλέω, ὦ, fut. ἀπειλήσω, perf. ἡπέιληκα. *To menace, to threaten, to intimidate.*

ἄπειμι, imper. ἀπίθι, inf. ἀπίέναι, part. ἀπιών (from ἀπό, from, and εἶμι, to go). *To depart, to go away.*

ἄπειμι, fut. ἀπέσομαι (from ἀπό, from, and εἶμι, to be). *To be away from, to be absent, to be away.*—οἱ ἀπόντες, the absent.

ἀπείπον, inf. ἀπειπεῖν, part. ἀπειπών (from ἀπό, from, and εἶπον, 2d aor. of obs. εἶπω, to say), used as 2d aor. to ἀπαγορεύω. *To forbid, to abandon, to give up, to renounce.*

ἀπειργω, fut. ἀπειρῶ, &c. (from ἀπό, from, and εἶργω, to shut up). *To shut out from, to separate from, to divide, to bound, to restrain.* ἀπειρία, ας, ἡ (from ἄπειρος, infinite). *Infinity, immensity.*

ἄπειρος, ον (adj. from α, not, and πείρας, an end). *Endless, infinite, boundless.*

ἄπειρος, ον (adj. from α, not, and πείρα, a trial). *Not having made trial of. Hence, ignorant of, inexperienced, unskilled.*

ἀπείρων, ον (adj. from α, not, and πείρας, an end). *Unbounded, boundless, immense.*

ἀπελάυνω, fut. ἀπελάσω, &c. (from ἀπό, from, and ἐλάυνω, to drive). *To drive away, to drive off.*

ἀπεμπολάω, ὦ, fut. ἀπεμπολήσω, perf. ἀπημπολήκα usually, but in Lucian ἀπεμπεπόληκα (from ἀπό, from, and ἐμπολάω, to trade). *To sell off, to traffic, to sell.*

Ἀπεννίνα, ων, τά. *The Apennines, a range of mountains, branching off from the Alps and running through Italy.*

ἀπερείδω, fut. ἀπερείσω, &c. (from ἀπό, from, and ἐρείδω, to fix on). *To place down upon, to fix steadily, to lay upon.*—*In the middle voice, to place one's self upon, to lean upon, to lie down on.*

ἀπερείσιος, α, ον (adj. from ἄπειρος, infinite). *Infinite, countless, immense.*

ἀπερῶ, fut. ἀπερῶ, &c. (from ἀπό, from, and ἐρῶ, to keep off). *To keep off from, to drive off, to repel, to prevent.*

ἀπέρχομαι, fut. ἀπελεύσομαι, &c.

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(from *ἀπό*, *from*, and *ἐρχομαι*, *to go*). *To go away, to depart, to withdraw, to retire.*

ἀπεχθάνομαι, future *ἀπεχθήσομαι*, perf. *ἀπήχθημαι* (from *ἀπό*, *from*, and *ἐχθάνομαι*, a form of *ἐχθόμαι*, *to be hated*). *To be bitterly hated, to be odious to.*—Also in an active signification, *to be hostile to, to be an enemy to.*

ἀπέχθειν, *ας, ἡ* (from *ἀπεχθής*, *hated*). *Hatred, enmity.*

ἀπέχω, fut. *ἀφέξω* or *ἀποσχέσω*, &c. (from *ἀπό*, *from*, and *ἔχω*, *to have or hold*). *To hold or keep off, to repel, to receive.*—As a neuter, *to be away from, to keep away from, to be distant.*—In the middle voice, *to keep one's self from, to refrain, to cease from, with the genitive.*

ἀπήνη, *ης, ἡ*. A wagon, a mule-car. It was a species of carriage generally drawn by mules.

Ἀπῖκιος, *ου, ὁ*. *Arpicius*, a Roman patrician noted for his gluttony. He lived during the reign of Tiberius.

Ἀπῖκιος, *ᾱ, ον* (adj.). *Arpician.*

ἀπιστέω, *ῶ*, fut. *ἀπιστήσω*, perf. *ἠπίστηκα* (from *ἀπιστος*). *To be unbelieving, to disbelieve, to mistrust, to disobey.*

ἀπιστος, *ον* (adj. from *α*, *not*, and *πίστις*, *belief*). *Unbelieving, mistrustful.*—In a passive signification, *unworthy of confidence, faithless, perfidious, incredible.*

ἄπλετος, *ον*, Ionic for *ἄπλᾱτος*, *ον* (adj. abbreviated from *ἀπέλᾱτος*, from *α*, *not*, and *πελάω*, *to approach*). *Not to be approached.*—Hence, *immeasurable, immense, terrible, vast.*

ἀπλήρωτος, *ον* (adj. from *α*, *not*, and *πλήρω*, *to fill*). *That cannot be filled, insatiable.*

ἀπλόος, *ὄη, ὄον*, contr. *οὗς, ἡ, οὖν* (adj. from *α*, *not*, and the old verb *πλέω*, from which *πλέω*, *to fold*). *Without a fold.*—Hence, *simple, plain, upright, honest.*

ἀπό (prep.), governs the genitive only. The primary meaning is *from*, and it has reference to place, time, or the assigning of the origin or cause of a thing.—Hence, *away*

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from, far from, from the neighbourhood of, in the relation of place; *through, by, by means of, with*, in assigning the cause.—In composition it denotes *separation, cessation, completion, origin, &c.* It frequently has the force of a negative particle, and sometimes merely strengthens the simple verb.

ἀποβαίνω, fut. *ἀποβήσομαι*, &c. (from *ἀπό*, *from*, and *βαίνω*, *to proceed*).

To cause to go down, to lead down.—As a neuter, *to descend, to come forth from, to disembark, to result, to happen.*

ἀποβάλλω, fut. *ἀποβάλῶ*, &c. (from *ἀπό*, *from*, and *βάλλω*, *to cast*).

To cast away, to cast off, to lose.

ἀπόβασις, *εως, ἡ* (from *ἀποβαίνω*). *Descent, disembarkation, departure.*

ἀποβιβάζω, fut. *ἀποβιβᾶσω*, perf. *ἀποβιβήκα* (from *ἀπό*, *from*, and *βιβάζω*, *to proceed*). *To go forth from, to disembark.*

ἀποβλάπτω, fut. *ἀποβλάψω*, &c. (from *ἀπό*, *from*, and *βλάπτω*, *to injure*). *To injure greatly.*

ἀποβλέπω, fut. *ἀποβλέψω*, &c. (from *ἀπό*, *from*, and *βλέπω*, *to look*). Primitive meaning, *to look away from other objects towards some particular one.*—Hence, *to look at attentively, to regard, to observe, to look towards.*

ἀπογινώσκω, fut. *ἀπογνώσομαι*, &c. (from *ἀπό*, *from*, and *γινώσκω*, *to acknowledge*). *To refuse to acknowledge, to renounce, to relinquish, to despair of.*

ἀπογράφω, fut. *ἀπογράψω*, &c. (from *ἀπό*, *from*, and *γράφω*, *to write*). *To write from one book into another.*—Hence, *to transcribe, to copy down, to enter in a register.*

ἀπογνιώω, *ῶ*, fut. *ἀπογνιώσω*, perf. *ἀπογεγνιώκα* (from *ἀπό*, *from*, and *γνιώω*, *to lame*). *To lame, to enervate, to maim.*

ἀποδαίω (from *ἀπό*, *from*, and *δαίω*, *to share*) has only the pres. and imperf. in the active. Used commonly as a dep. middle, *ἀποδαίομαι*, fut. *ἀποδαῖσομαι*, perf. *ἀποδέδωκα*

ασμαι. *To divide among, to share with, to distribute.*

ἀποδεῖ (impers. verb from ἀπό, *from*, and δεῖ, *it is wanting*). *It is wanting, there is a deficiency.—ἀποδέων, inferior.*

ἀποδείκνυμι and ἀποδεικνύω, fut. ἀποδείξω, &c. (from ἀπό, *from*, and δείκνυμι, *to show*). *To show forth, to make evident, to declare, to appoint, to assign.*

ἀποδειλιάω, ὦ, fut. -άσω (from ἀπό, *from*, and δειλιάω, *to be timid*). *To abandon through fear.—To be timid, to be cowardly.*

ἀποδείξεις, εὼς, ἡ (from ἀποδείκνυμι, *to make evident*). *Demonstration, proof.*

ἀποδέρω, fut. ἀποδερῶ, &c. (from ἀπό, *from*, and δέρω, *to flay*). *To strip the skin completely off, to flay.*

ἀποδέχομαι, fut. ἀποδέξομαι, &c. (from ἀπό, *from*, and δέχομαι, *to receive*). *To receive from, to admit, to assume.*

ἀποδιράσκω, fut. mid. ἀποδρᾶσομαι, 1st aor. act. ἀπέδρᾶσα, perf. ἀποδέδρᾶκα, 2d aor. ἀπέδρᾶν, ἄς, ᾧ, &c., Ionic ἀπέδρην (from ἀπό, *from*, and διράσκω, *to run away*). *To run away from, to make one's escape.—To avoid, to shun.*

ἀποδίδωμι, fut. ἀποδώσω, &c. (from ἀπό, *from*, and δίδωμι, *to give*). *To give back, to restore, to repay, to recompense, to assign, to render.—In the middle voice, to dispose of, to sell into slavery.*

ἀπόζω, fut. ἀποζήσω and Ion. ἀποζέσω, perf. irreg., with the signification of the present, ἀπόδωδα (from ἀπό, *of*, and ὀζω, *to smell*). *To smell of, to be redolent of.*

ἀποθεν (adv. from ἀπό). *From afar, far off, at a distance.*

ἀποθερίζω, fut. ἀποθερίσω, &c. (from ἀπό, *from*, and θερίζω, *to reap*). *To cut down, to mow, to reap.*

ἀποθεσπίζω, fut. ἀποθεσπίσω, &c. (from ἀπό, *from*, and θεσπίζω, *to divine*). *To deliver oracles, to utter an oracular response.*

ἀποθεωρέω, ὦ, fut. ἀποθεωρήσω, &c. (from ἀπό, *from*, and θεωρέω,

to behold). *To behold from a distance, to contemplate, to watch closely, to observe.*

ἀποθηλύνω, fut. ἀποθηλύνῶ, perf. ἀποτεθήλυγκα (from ἀπό, *from*, and θηλύνω, *to enervate*). *To render effeminate, to enfeeble.*

ἀποθηριόω, ὦ, fut. ἀποθηριώσω, perf. ἀποτεθηρίωκα (from ἀπό, *from*, and θηριόω, *to make wild*). *To render completely wild, to infuriate.*

ἀποθησαυρίζω, fut. ἀποθησαυρίσω, &c. (from ἀπό, *from*, and θησαυρίζω, *to treasure up*). *To treasure up, to preserve carefully.*

ἀποθλίβω, fut. ἀποθλίψω, perf. ἀποτέθλιφα (from ἀπό, *from*, and θλίβω, *to press*). *To press out, to crush in the press, to express.*

ἀποθνήσκω, fut. ἀποθανοῦμαι, &c. (from ἀπό, *from*, and θνήσκω, *to die*). *To die, to perish, to lose one's life.*

ἀποικιά, ας, ἡ (from ἀποικος, *away from home*). *Removal from home, emigration.—Settlement in a foreign country, a colony.*

ἀποικοδομέω, ὦ, fut. ἀποικοδομήσω, &c. (from ἀπό, *from*, and οἰκοδομέω, *to build*). *To block up by a wall, to build up, to obstruct.*

ἄποινα, ὦν, τά (from α, intensive, and ποινή, *compensation*), used only in the plural. *A ransom, a price paid for the release of prisoners.*

ἀποκᾶθαιρσις, εὼς, ἡ (from ἀποκᾶθαίρω, *to purify*). *The act of cleansing, purification, expiation.*

ἀποκαθίστημι, fut. ἀποκαταστήσω &c. (from ἀπό, *κατά*, and ἵστημι, *to place*). *To re-establish, to replace, to restore.*

ἀποκαλέω, ὦ, fut. ἀποκαλέσω, &c. (from ἀπό, *from*, and καλέω, *to call*). *To call forth, to summon, to call, to name.*

ἀποκαπῶ, fut. ἀποκαπῶσω, 1st aor. ἀπεκαπῶσα, perf. not in use (from ἀπό, *from*, and καπῶ, *to breathe*). *To breathe forth.*

ἀπόκειμαι, fut. ἀποκείσομαι, &c. (from ἀπό, *from*, and κείμαι, *to lie*). *To be laid away, to be treas-*

ured up, to be reserved for use.—
To be thrown aside, to lie neglected.
 ἀποκείρω, fut. ἀποκερῶ, &c. (from ἀπό, *from*, and κείρω, *to cut*). *To cut off, to cut down, to despoil, to lay waste.*
 ἀποκινέω, ὦ, fut. ἀποκινήσω, &c. (from ἀπό, *from*, and κινέω, *to move*). *To move away, to remove, to displace.*
 ἀποκλείω, fut. ἀποκλείσω, perf. ἀποκέκλεικα (from ἀπό, *from*, and κλείω, *to shut up*). *To shut up from going out, to confine, to shut in.*
 ἀποκλίνω, fut. ἀποκλινῶ, &c. (from ἀπό, *from*, and κλίνω, *to bend*). *To turn aside from, to dissuade, to mislead, to let fall, to incline.*
 ἀποκομίζω, fut. ἀποκομίσω, &c. (from ἀπό, *from*, and κομίζω, *to carry*). *To carry away, to transport, to bring away.*
 ἀποκόπτω, fut. ἀποκόψω, &c. (from ἀπό, *from*, and κόπτω, *to cut*). *To cut off, to mutilate, to shorten.*
 ἀποκρεμάννυμι, fut. ἀποκρεμάσω, &c. (from ἀπό, *from*, and κρεμάννυμι, *to hang*). *To suspend from, to attach to.*
 ἀποκρίνω, fut. ἀποκρινῶ, &c. (from ἀπό, *from*, and κρίνω, *to separate*). *To separate from, to select.*—In the middle voice, *to return an answer, to reply, to adjudge.*
 ἀποκρύπτω, fut. ἀποκρίψω, &c. (from ἀπό, *from*, and κρύπτω, *to hide*). *To hide from, to conceal.*
 ἀποκτείνω, fut. ἀποκτενῶ, &c. (from ἀπό, *from*, and κτείνω, *to kill*). *To kill, to slay, to destroy, to put to death.*
 ἀποκνέω, ὦ, fut. ἀποκνήσω, perf. ἀποκεκνήκα (from ἀπό, *from*, and κνέω, *to be pregnant*). *To bring forth, to produce.*
 ἀπολαμβάνω, fut. ἀπολήψομαι, &c. (from ἀπό, *from*, and λαμβάνω, *to take*). *To receive from, to obtain, to intercept, to take unawares, to seize upon.*
 ἀπολάμπω, fut. ἀπολάμψω, &c. (from ἀπό, *from*, and λάμπω, *to shine*). *To shine forth brightly, to be resplendent, to glitter, to shine.*

ἀπολαύσις, εως, ἡ (from ἀπολαύω). *Advantage, pleasure, enjoyment.*
 ἀπολαύω, fut. ἀπολαύσομαι, perf. ἀπολέλαυκα (the simple form λαύω does not occur; the verb ἀπολαύω comes from ἀπό and a root allied with λάβω, λαμβάνω). *To partake of, to derive advantage from, to enjoy.*
 ἀπολεαίνω, fut. ἀπολεῶνῶ, perf. ἀπολελέαγκα (from ἀπό, *from*, and λεαίνω, *to smooth*). *To render completely smooth, to polish.*
 ἀπολείπω, fut. ἀπολείψω, &c. (from ἀπό, *from*, and λείπω, *to leave*). *To leave behind, to leave remaining, to abandon, to leave out, to desert, to leave off, to cease.*—In the middle voice, *to cause one's self to be left behind, to remain behind, to quit, to fail of, to be absent from.*
 ἀπολήγω, fut. ἀπολήξω, &c. (from ἀπό, *from*, and λήγω, *to cease*). *To cease from, to desist, to leave off.*
 ἀπολιμπάνω, Ionic for ἀπολείπω.
 ἄπολις, ἰ (adj. from α, *not*, and πόλις, *a city*), gen. -ιδος. *Without a city.*
 ἀπολισθαίνω and ἀπολισθάνω, fut. ἀπολισθήσω, &c. (from ἀπό, *from*, and ὀλισθαίνω, *to slide*). *To slide away, to slip from, to escape from.*
 ἀπόλλυμι, fut. ἀπολέσω, perf. ἀπόλωκα, with the Attic redup. ἀπολώλεκα, 2d aor. ἀπόλωλον (from ἀπό, *from*, and ὀλλύμι, *to destroy*). *To destroy totally, to ruin, to lose.*—In the middle voice, ἀπόλλυμαι, perf. ἀπόλωλα, 2d aor. ἀπόλωμην. *To perish, to be undone, to be utterly lost, to die.*
 Ἀπόλλων, υνος, ὁ. *Apollo, son of Jupiter and Latona, born on the island of Delos. He was the god of archery, poetry, music, and medicine. In revenge for the death of his son Æsculapius, he killed the Cyclopes, forgers of the thunderbolts, for which act he was banished from heaven by Jupiter.*
 Ἀπολλώνιος, ου, ὁ. *Apollonius, a poet of Alexandrēa, generally called Apollonius Rhodius, from his having lived some time at Rhodes.*

ἀπολογέομαι, οὔμαι, fut. ἀπολογήσομαι, perf. ἀπολελόγημαι (from ἀπόλογος, a vindication). To allege in vindication of one's self, to justify one's self, to defend one's self.

ἀπολύω, fut. ἀπολύσω, &c. (from ἀπό, from, and λύω, to release). To loose from, to unbind, to set at liberty, to discharge, to acquit, to release.

ἀπομαίνομαι, fut. ἀπομαῖνῶμαι, perf. ἀπομέμνηνα (from ἀπό, from, and μαίνομαι, to rave). To cease from raving, to become rational, to grow calm.

ἀπομανθάνω, fut. ἀπομαθήσομαι, &c. (from ἀπό, from, and μανθάνω, to learn). To unlearn, to forget, to lose the habit of.

ἀπομᾶραινω, fut. ἀπομαρᾶνῶ, &c. (from ἀπό, from, and μᾶραινω, to wither). To dry up, to wither up, to cause to decay.—In the middle, to decay, to perish, to perish by gradual decay.

ἀπομνημόνευμᾶ, ἄτος, τό (from ἀπομνημονεύω, to relate from recollection). A narrative of memorable deeds or sayings, a narrative, a remembrance.—In the plural, memoirs.

ἀπονέμω, fut. ἀπονεμῶ, &c. (from ἀπό, from, and νέμω, to assign). To share among, to allot, to assign, to distribute, to apportion.

ἀπονενοημένως (adv. from perf. pass. part. of ἀπονοέομαι, to lose one's senses). Madly, foolishly, inconsiderately.

ἀπονίημι, fut. ἀπονήσω, &c. (from ἀπό, from, and δύνημι, to enjoy). To derive profit from, to enjoy, to take pleasure in.

ἀπονίπτω, fut. ἀπονίψω, perf. ἀπονήψα (from ἀπό, from, and νίπτω, to wash). To wash off, to cleanse by washing.

ἀποξύω, fut. ἀποξύσω, &c. (from ἀπό, from, and ξύω, to scrape). To scrape off, to polish, to sharpen.

ἀποπαύω, fut. ἀποπαύσω, &c. (from ἀπό, from, and παύω, to cause to cease). To cause to cease, to hinder.—In the middle voice, to cause

one's self to cease, to cease, to desist, to refrain from, to give over. ἀπόπειρά, ας, ἡ (from ἀπό, from, and πείρα, a trial). A trial, an attempt, an experiment.

ἀποπέμπω, fut. ἀποπέμψω, &c. (from ἀπό, from, and πέμπω, to send).

To send away, to send back, to dismiss, to discharge from.

ἀποπίπτω, fut. ἀποπεσοῦμαι, &c. (from ἀπό, from, and πίπτω, to fall). To fall from, to fail.

ἀποπλέω, fut. ἀποπλεύσομαι, &c. (from ἀπό, from, and πλέω, to sail). To sail away, to set sail, to sail back.

ἀπόπλῆμα, ἄτος, τό (from ἀποπλύνω, to wash). Water in which anything has been washed, a solution.

ἀποπνέω, fut. ἀποπνεύσω, &c. (from ἀπό, from, and πνέω, to breathe). To breathe forth life, to expire.

ἀποπνίγω, fut. ἀποπνίξω, &c. (from ἀπό, intens., and πνίγω, to strangle). To strangle, to suffocate.

ἀποπτῶ, fut. ἀποπτῶσω, perf. ἀποπέπτuka (from ἀπό, from, and πτῶ, to spit). To spit out, as being disagreeable. Hence, to loathe, to spurn, to reject.

ἀπορέω, ὦ, fut. ἀπορήσω, perf. ἡπόρηκα (from ἀπορος, completely at a loss). To be utterly at a loss, to be perplexed, to be without the means of, not to know how.

ἀπορίᾱ, ας, ἡ (from ἀ, not, and πόρος, a way through). Primitive meaning, a situation from which there is no escape.—Hence, perplexity, embarrassment, want, uncertainty.

ἀπορρήγνυμι, fut. ἀπορρήξω, &c. (from ἀπό, intens., and ρήγνυμι, to break). To tear asunder, to break in pieces, to tear off, to cast away.

ἀπόρρητος, ον (adj. from ἀπό, from, and ρέω, to speak). That cannot be uttered.—Hence, secret, prohibited, forbidden.—In the plural, τὰ ἀπόρρητα, secrets.

ἀπορρίζω, ὦ, fut. ἀπορρίζωσω, &c. (from ἀπό, from, and ρίζω, to root out). To tear up from the roots, to eradicate, to extirpate.

ἀπορρίπτω, fut. ἀπορρίψω, &c. (from ἀπό, from, and ρίπτω, to cast).

To cast away, to tear off, to hurl from, to reject with disdain.
 ἀπόρροιά, ας, ἡ (from ἀπόρρῶ, to flow from), A flowing from, a discharge, exuding juice.
 ἀποσβέννυμι, fut. ἀποσβέσω, &c. (from ἀπό, intens., and σβέννυμι, to extinguish). To extinguish, to suppress, to quench.
 ἀποσεῖω, fut. ἀποσεῖσω, perf. ἀποσέσεικα (from ἀπό, from, and σεῖω, to shake). To shake down from, to shake off.
 ἀποσεύω, fut. ἀποσεύσω, 1st aor. ἀπέσσενα, dropping σ, perf. pass. ἀπέσσυμαι (from ἀπό, from, and σεύω, to drive). To drive forth, to urge on.—In the middle voice, ἀποσέυομαι, 1st aor. ἀπεσσενάμην, 2d aor. syncopated, ἀπεσσύμην. To drive one's self forth, to rush forth from, to hasten onward.
 ἀποσιωπάω, ὦ, fut. ἀποσιωπήσω, &c. (from ἀπό, from, and σιωπάω, to be silent). To become silent, to remain silent.
 ἀποσκενῇ, ἧς, ἡ (from ἀποσκενάζω, to pack up for removal). A packing up for removal of baggage, removal, baggage.
 ἀποσπᾶω, ὦ, fut. ἀποσπάσω, &c. (from ἀπό, from, and σπᾶω, to drag). To tear off, to pull asunder, to drag away by force.
 ἀποσταίω, fut. ἀποσταίω, perf. ἀπέσταχα (from ἀπό, from, and στάζω, to drop). To fall from in drops, to exude, to distil from.
 ἀποστέλλω, fut. ἀποστελῶ, &c. (from ἀπό, from, and στέλλω, to send). To send away, either to or from.—To dismiss, to banish.—To send on a mission, to invest with command abroad.
 ἀποστερῶ, ὦ, fut. ἀποστερήσω, perf. ἀπεστέρηκα (from ἀπό, from, and στερῶ, to deprive). To deprive of, to despoil.
 ἀποστεφάνω, ὦ, fut. ἀποστεφανώσω, &c. (from ἀπό, from, and στεφάνω, to crown). To deprive of a crown.—In the middle voice, to deprive one's self of a crown or garland, to lay aside one's garland.
 ἀποστιλβώω, ὦ, fut. ἀποστιλβώσω,

perf. ἀπεστίλβωκα (from ἀπό, from, and στιλβώω, to make shining).
 To render brilliant, to emit brilliancy, to reflect.
 ἀπόστολος, ου, ὁ (from ἀποστέλλω, to send forth). A naval armament, an expedition.—The person who directs the fitting out of a fleet, the commander of an expedition.
 ἀποστρέφω, fut. ἀποστρέψω, &c. (from ἀπό, from, and στρέφω, to turn). To turn from, to divert, to remove, to turn back.—In the middle voice, to turn one's self back, to return.
 ἀποστροφῇ, ἧς, ἡ (from ἀποστρέφω). A turning away from, aversion, a defection, a turning aside.
 ἀποστυγέω, ὦ, fut. ἀποστυγήσω and ἀποστούξω, perf. ἀπεστύγηκα and ἀπέστυχα, 2d aor. ἀπέστυγον (from ἀπό, from, and στυγέω, to hate). To hate bitterly, to abhor, to detest.
 ἀποσφάζω, fut. ἀποσφάξω, &c. (from ἀπό, from, and σφάζω, to slay). To kill in cold blood, to butcher, to slaughter, to murder.
 ἀποσφενδονᾶω, ὦ, fut. ἀποσφενδονήσω, perf. ἀπεσφενδόνηκα (from ἀπό, from, and σφενδονᾶω, to sling). To cast from a sling, to hurl as if from a sling.
 ἀποσχίζω, fut. ἀποσχίσω, &c. (from ἀπό, from, and σχίζω, to cleave). To split asunder, to disjoin, to divide, to separate.
 ἀποσώζω, fut. ἀποσώσω, &c. (from ἀπό, from, and σώζω, to save). To save from danger, to preserve, to bring back in safety.
 ἀποτελέω, ὦ, fut. ἀποτελέσω, &c. (from ἀπό, from, and τελέω, to finish). To perform completely, to accomplish, to terminate, to produce, to fulfil, to assume.
 ἀποτεμνῶ, fut. ἀποτεμῶ, &c. (from ἀπό, from, and τέμνω, to cut). To cut off, to retrench, to divide, to separate from.
 ἀποτίθημι, fut. ἀποθήσω, &c. (from ἀπό, from, and τίθημι, to place). To lay aside, to deposit, to put away, to reject.
 ἀποτμήγω, fut. ἀποτμήξω, perf. ἀποτέμμηκα, 2d aor. ἀπέτμυγον (an

epic form of ἀποτέμνω). To cut off from, to intercept from.

ἀπότομος, ον (adj. from ἀποτέμνω, to cut off). Cut off, severed from, abrupt, precipitous, steep, rugged.

ἀποτρέπω, fut. ἀποτρέψω, &c. (from ἀπό, from, and τρέπω, to turn).

To turn aside from, to divert, to dissuade, to prevent.

ἀπότροπος, ον (adj. from ἀποτρέπω).

Turned away from, averted.—Hence, displeased.—Also actively, from which one turns with aversion, deserving hatred, odious, detestable, that ought to be avoided by all.

ἀποτυγχάνω, fut. ἀποτεύξομαι, &c. (from ἀπό, from, and τυγχάνω, to meet). To miss the attainment of, to fail in obtaining, to lose, to be deprived of.

ἀποτυμπανίζω, fut. ἀποτυμπανίσω, perf. ἀποτετυμπάνικα (from ἀπό, from, and τυμπανίζω, to strike with a club). To kill by beating.—To kill, to destroy.

ἀπούρας (1st aor. part. act. from an obsolete root, but assigned, from similarity of signification, to the verb ἀπαιράω, to despoil). Having taken away, having deprived of. ἀπουρίζω, fut. ἀπουρίσω, perf. ἀπούρικα (Ionic for ἀφορίζω). To remove the boundaries or land-marks of, to encroach upon the boundaries of.—The primitive meaning is, to take away the land-marks of another's property so as afterward to dispossess him of it.

ἀπουσία, ας, ἡ (from ἀπούσα, fem. of pres. part. of ἀπειμι, to be absent). Absence, want, deficiency, departure.

ἀποφαίνω, fut. ἀποφάνῶ, &c. (from ἀπό, from, and φαίνω, to show). To make appear, to expose to view, to display, to produce, to declare.—In the middle voice, to display one's self to view, to announce, to proclaim, to express.—To appear.

ἀποφέρω, fut. ἀπόίσω, &c. (from ἀπό, from, and φέρω, to bear). To carry away, to transport, to bring forward, to produce.

ἀποφορά, ας, ἡ (from ἀποφέρω). A

bearing away, a contribution, a tax, tribute.

ἀποφράττω, and ἀποφράσσω, fut. ἀποφράττω, perf. ἀποπέφραχα (from ἀπό, from, and φράττω, to stop up).

To obstruct, to block up, to stop up.

ἀποχέω, fut. ἀποχεύσω, &c. (from ἀπό, from, and χέω, to pour). To pour out, to spill.—To cast away, to cause to fall from.

ἀποχρῶμαι, ὦμαι, fut. ἀποχρήσομαι, perf. ἀποκέχρησμαι and ἀποκέχρημαι (from ἀπό, from, and χρῶμαι, middle voice, to use). To use away from the true purpose, to misuse, to abuse.—Also, to make use of, to be contented with.

ἀποχώννυμι, fut. ἀποχώσω, &c. (from ἀπό, from, and χώννυμι, to heap up). To keep off by throwing up dams, to obstruct, to dam up.

ἀποχωρέω, ὦ, fut. ἀποχωρήσω, &c. (from ἀπό, from, and χωρέω, to depart). To go away from, to withdraw, to depart, to retire.

ἀποχώρησις, εως, ἡ (from ἀποχωρέω). A withdrawing, a retreat, a departure.

ἀποψιλῶ, ὦ, fut. ἀποψιλῶσω, perf. ἀπεψίλωκα (from ἀπό, from, and ψιλῶ, to make bald). To strip off the hair.—To lay bare, to strip off.

ἀποψύχω, fut. ἀποψύξω, &c. (from ἀπό, from, and ψύχω, to breathe). To breathe out, to breathe forth.—To cool, to refresh.

ἀπραγμόνως (adv. from ἀπράγμων). Without occupation, indolently, idly.

ἀπράγμων, ον (adj. from α, not, and πᾶγμα, business). Free from occupation, averse to active pursuits, quietly disposed, peaceable, indolent.

ἀπρακτος, ον (adj. from α, not, and πράσσω, to perform). Not capable of performing, weak.—In a passive sense, that cannot be performed, impracticable.

ἀπρεπής, ἐς (adj. from α, not, and πρέπω, to become). Unbecoming, unseemly, disgraceful.

ἀπρονοήτως (adv. from ἀπρονόητος, imprudent). Without previous reflection, improvidently, rashly.

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ἀπροσδόκητος, *ον* (adj. from *α*, *not*, and *προσδόκητος*, *expected*). *Unexpected, contrary to expectation.*
 ἀπροσδοκήτως (adv. from ἀπροσδόκητος). *Unexpectedly, suddenly, unawares.*

ἄπτερος, *ον* (adj. from *α*, *not*, and *πτερόν*, *a wing*). *Without wings.*
 — *Without feathers.*

ἄπτω, fut. ἄψω, perf. ἤφα, perf. pass. ἤμμαι, perf. pass. part. ἤμμένος. *To bind to, to fasten to, to apply anything to, as fire.—Hence, to kindle, to light, to set fire to.—In the middle voice, to fasten one's self to, to lay hold of, to seize, to touch, to enjoy.*

ἄπυρος, *ον* (adj. from *α*, *not*, and *πῦρ*, *fire*). *Without fire, that needs not the action of fire, native.*

ἀπωθέω, *ω*, and ἀπώθω, fut. ἀπώσω, &c. (from ἀπό, *from*, and ὠθέω, *to push*). *To drive away, to repel, to exclude.*

ἄρ, an Epic form of ἄρα, used before a consonant.

ἄρα (conj.). *Then, therefore, yet.* ἄρα, with circumflex on first syllable, is interrogative; *is it that? is it so? whether?*—It often has the meaning of *forsooth, to wit, &c.*

Ἀραβία, *ας, ἡ*. *Arabia*, a large country of Asia, forming a peninsula between the Arabian and Persian Gulfs.

Ἀραβικός, *ἡ, ὄν* (adj.). *Arabian.*—Ἀραβικὸς Κόλπος, *the Red Sea.*

Ἀραβίος, *ᾱ, ὢν* (adj.). *Arabian.*

ἀραιός, *ᾱ, ὢν* (adj.). *Thin, porous, fine.*

Ἀραψ, ἄβος, *ὁ*. *An Arabian.*—οἱ Ἀράβες, *the Arabians.*

Ἀργανθώνιος, *ον, ὁ*. *Arganthonius*, a king of Tartessus in Spain, who is said to have lived 150, and to have reigned 80, years.

Ἀργεῖα, *ας, ἡ*. *Argia*, or, as it is usually called, *Argolis*, a country of the Peloponnesus, to the east of Arcadia.

Ἀργεῖος, *ᾱ, ὢν* (adj. from Ἀργος, *Argos*). *Argive, Grecian.*—οἱ Ἀργεῖοι, in Homer a general term for the Greeks.

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ἀργεννός, *ἡ, ὢν* (adj., *Æol. and Dor. for ἀργός*). *White, shining.*

ἀργία, *ας, ἡ* (from ἀργέω, *to be idle*). *Idleness, indolence, inactivity, quiet.*

Ἀργιλεωνίς, *ἰδος, ἡ*. *Argileōnis*, the mother of Brasidas.

Ἀργοναῦται, *ων, οἱ*. *The Argonauts*, the heroes who went with Jason to Colchis, in the ship *Argo*, in search of the golden fleece.

Ἄργος, *ον, ὁ*. *Argus*. He had a hundred eyes, of which only two slept at a time; he was therefore employed by Juno to watch Io, who had been turned into a heifer by Jupiter, but he was lulled asleep and killed by Mercury.—Also, *Argus*, a son of Phryxus.

Ἄργος, *εος, con r. ους, τό*. *Argos*, the capital of Argolis. It was situated on the river Ināchus, and generally regarded as the most ancient city of Greece.

ἀργός, *όν*, also, but seldom, *ός, ἡ, ὢν* (adj. contr. from ἀεργός, from *α*, *not*, and ἔργον, *work*). *Doing no work, idle, inactive.*—Of land, *not cultivated, unproductive.*

ἀργυρείος, *ον*, and ἀργυρέος, *έα, έον*, contr. *ους, ᾱ, ουν* (adj. from ἀργύρος, *silver*). *Made of silver, silver.*
 ἀργύριον, *ον, τό* (dim. of ἀργύρος, *silver*). *A small piece of silver, a silver coin, silver.*

ἀργυρίτις, *ἰδος, ἡ* (fem. of ἀργυρίτης, with *γῆ* understood). *A soil rich in silver.—Silver ore.*

ἄργυρος, *ον, ὁ*. *Silver.*

ἄργυφος, *ον* (adj. from ἀργός, *shining*). *White.*

Ἄργω, *ός*, contr. *ους, ἡ*. *The Argo*, the name of the ship built by Argus for Jason and his companions when they went to recover the golden fleece.

ἀρδεύω, fut. ἀρδεύσω, perf. ἤρδευκα (a form of ἀρδω). *To give water to drink.—Hence, to water plants, to irrigate, to refresh, to revive.*

ἄρδην (adv. contr. from ἀερδην from αἶρω, *to raise*). *Raised on high, wholly, utterly, entirely.*

Ἀρέθουσα, *ης, Doric ας, ἡ*. *Arethusa*, a nymph of Elis, daughter

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of Oceanus, and one of Diana's attendants.—Also, a fountain, in the island of Ortygia, in the harbour of Syracuse, into which the nymph Arethusa was changed by Diana, to avoid the pursuit of the god of the Alphæus.

Ἀρείᾱ, ας, ἡ (from Ἀρης, Mars). *Arīa*, a fountain in Bœotia sacred to Mars.

ἀρέσκω, fut. ἀρέσω, perf. ἤρεκα, perf. pass. ἤρεσμαι, 1st aor. pass. ἤρεσθην (from ἄρω, to fit). *To fit one's self to another's wishes.*—Hence, *to suit, to please, to gratify, to appease.*

ἀρετή, ἥς, ἡ (from ἀρέσκω, to fit). Primitive meaning, *fitness, ability.*—Hence, *virtue, merit, valour, bravery, excellence.*—Applied to soil, *fertility.*

ἀρή, ἥς, ἡ Ionic for ἀρά, ας, ἡ. *A curse, an imprecation.*—Hence, as the consequence of a curse, *evil, injury, ruin.*

ἀρήγω, fut. ἀρήξω, perf. ἤρηχα. *To ward off from, to lend aid to, to assist.*

ἀρήν (not in use, from it the other cases are derived), gen. ἀρνός, &c., nom. pl. ἄρνες, gen. ἀρνῶν, dat. ἀρνᾶσι, in Homer ἄρνεσσι, &c. *A ram, mostly a lamb.*

Ἀρης, εος, contr. ους, and Ionic ἦος, ὁ. *Mars, a son of Jupiter and Juno, god of war and bloodshed.*

Ἀριάνην, ἥς, ἡ. *Ariadnē*, daughter of Minos II., king of Crete, by Pasiphæë. She was carried away by Theseus, who afterward abandoned her in the isle of Naxos.

ἀριθμέω, ᾧ, fut. ἀριθμήσω, perf. ἡρίθυκα (from ἀριθμός). *To count, to enumerate, to reckon according to.*

ἀριθμός, οὔ, ὁ (from ἀριθμός, union). *A regular order or connexion.*—Hence, *a series of numbers, enumeration, number, notation.*

Ἀριόμάνδης, ου, ὁ. *Ariomandes*, son of Gobryas, was, according to Callisthènes, commander of the Persian land-forces at the battle of the Eurymedon.

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ἀριπρεπής, ἐς (adj. from ἀρι, an intensive participle, and πρέπω, to be eminent). *Very eminent, very distinguished.*

Ἀριστῆγόρας, ου, ὁ. *Aristagōras*, nephew of Histiaëus, tyrant of Miletus, by whom he was incited to revolt against Persia. He was killed in a battle against the Persians, B.C. 499.

Ἀρισταῖος, ου, ὁ. *Aristæus*, son of Apollo and the nymph Cyrênē, and father of Actæon.

ἀριστᾶω, ᾧ, fut. ἀριστήσω, perf. ἡρίστηκα (from ἀριστον, breakfast). *To breakfast.*

Ἀριστείδης, ου, ὁ. *Aristīdes*, a celebrated Athenian, son of Lysimachus, whose great temperance and virtue procured him the surname of the Just.

ἀριστεῖον, ου, τό (from ἀριστεύω, to excel). *The palm of valour, the prize of bravery.*

ἀριστερός, ἄ, ὄν (adj.). *The left.*—ἡ ἀριστερά (χείρ understood), *the left hand.*—ἐν ἀριστερᾷ (χειρὶ understood), *on the left, to the left.*

ἀριστεύς, ἑως, ὁ (from ἀριστος, the best). *The bravest warrior, the most distinguished.*

ἀριστεύω, fut. ἀριστεύσω, perf. ἡρίστευκα (from ἀριστος, best). *To be the best, to be eminent, to excel, to bear off the palm, to signalize one's valour.*

ἀριστίνδην (adv. equiv. to κατ' ἀριστον, according to what is best). *With reference to merit, according to merit.*

Ἀρίστιππος, ου, ὁ. *Aristippus*, a philosopher of Cyrênē, disciple to Socrates, and founder of the Cyrenæic sect.

ἀριστοποιέω, ᾧ, fut. ἀριστοποιήσω, perf. ἡριστοποίηκα (from ἀριστον, breakfast, and ποιέω, to prepare). *To prepare breakfast, to make breakfast ready.*—In the middle voice, *to breakfast.*

ἄριστος, η, ου (adj., irreg. superl. of ἀγαθός, good). *Best, most virtuous, bravest, most excellent, &c.*

Ἀριστοτέλης, εος, contr. ους, ὁ. *Aristotle*, a celebrated Grecian

philosopher, born at Stagŷra, B.C. 384. He was a pupil of Plato's, and the instructor of Alexander the Great. He founded also the sect termed Peripatetic.

Ἀριστοφάνης, εὖς, contr. οὖς, ὁ. *Aristophānes*, a famous Greek comic poet of Athens, born in the island of Ægina.

Ἀρκαδία, ας, ἡ. *Arcadia*, a country in the centre of the Peloponnesus. Its inhabitants were generally of pastoral habits.

ἄρκευθος, ον, ἡ. *The juniper-bush.*

ἀρκέω, ὦ, fut. -έσω, perf. ἤρκεκα. *To ward off, to keep off, to avert,* with the accusative of the thing or person kept off, and the dative of the person or thing from which it is kept off.—*To hinder, to prevent, to restrain.*—Hence, with a dative of the person, *to aid, to assist, to succour.*—As a neuter verb, *to suffice, to be equal to, &c.*—ἀρκεῖ, *it is sufficient.*—In the middle, ἀρκέομαι, *to content one's self with, to acquiesce in, &c.*

ἄρκτος, ον, ὁ and ἡ. *A bear.*—αἱ ἄρκτοι, *the greater and smaller bears (in the heavens), the north.*—ἡ ἄρκτος, *the greater bear, the ursa major, the north.*

ἄρμα, ἄτος, τό (from ἄρω, *to join, to attach*). *A chariot.*

ἀρμάμαξ, ης, ἡ (from ἄρμα, and ἄμαξα, *a wagon?*). *A covered chariot, for conveying women and children on journeys, &c., a coach, a travelling coach.*

ἀρματηλατέω, ὦ, fut. -ήσω, perf. ἤρματηλάτηκα (from ἄρμα, and ἔλαυνω, *to drive*). *To drive or conduct a chariot or car, to drive a chariot, to drive.*

Ἀρμενιστί (adv.). *In Armenian, in the Armenian tongue.*—*After the Armenian fashion or manner.*

ἀρμοδίως (adv. from ἀρμόδιος, *fitting*). *In a fitting manner, conveniently, suitably.*

ἀρμόζω, fut. ἀρμόσω, perf. ἤρμοκα (from ἄρω, *to fit, to join*). *To fit, to adapt, to be fitted for, to be suited to.*—In the middle voice, *to adapt one's self, to join for one's*

self, to construct for one's self, or by one's own skill.

Ἀρμονία, ας, ἡ. *Harmonia*, or, as she is more commonly called, *Hermione*, daughter of Mars and Venus, given in marriage to Cadmus.

ἀρμοστής, οὔ, ὁ (from ἀρμόζω). *A governor.* An appellation used by the Spartans to designate the governors placed by them in the conquered cities during their hegemony.—It was the title also of governors sent by the mother state to a colony, when the latter was dependant on the former.

ἀρμοστός, ἡ, ὅν (adj. from ἀρμόζω). *Joined together, fitted, that fits close, bound together, adapted.*—*Regulated, governed, set in order.*

ἀρνέομαι, οὔμαι, fut. ἀρνήσομαι, perf. ἤρνημαι. *To refuse, to deny, to assert a thing not to be.*

ἀρνύμαι (deponent middle, from the obsolete ἀρνῦμι, which is from αἰρω, fut. ἀρῶ, *to take up*), used only in the present and imperfect. *To obtain, to acquire.*—*To endeavour to obtain, to strive to gain.*—*To sustain, to maintain, to protect.*

ἀροτός, οὔ, ἡ (properly an adjective, with γῆ understood, from ἀρόω, *to plough*). *Arable land.*

ἀροτρεὺς, ἑως, ὁ (from ἀρόω, *to plough*). *A ploughman, a husbandman.*

ἄρουρᾶ, ας, ἡ (from ἀρόω, *to plough*). *Tilled land, cultivated land, a field.*

ἀρπάγή, ἧς, ἡ (from ἀρπάζω). *Robbery, seizure, rapine, forcible carrying off, pillage, &c.*

ἀρπάζω, fut. ἀρπάξω, Attic ἀρπᾶσω, perf. ἤρπᾶχα and ἤρπακα, 2d aor. ἤρπαγον, perf. pass ἤρπασμαι. *To seize, to carry off by violence, to rob, to plunder.*

ἄρπη, ης, ἡ. *A sickle.* Hence the harpē, or sickle-shaped sword, which Perseus used in cutting off the Gorgon's head.

Ἄρπυιαι, ὧν, αἱ (from ἄρπω, obsolete form for ἀρπάζω, *to seize, to carry off*). *The Harpies, three winged monsters, having the faces of women and the bodies of vultures.*

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ἀρρενικός, ἡ, ὄν (adj. from ἀρρην, male). *Masculine, male.*
 ἀρρενωπός, ὄν (adj. from ἀρρην, and ὤψ, the aspect). *Of a manly aspect, of a bold look.*
 ἀρρηκτος, ὄν (adj. from α, not, and ῥηγνυμι, to break). *Unbroken.—Not to be broken, impenetrable.*
 ἀρρην, εν (adj.). *Male, manly.—οἱ ἀρρενες, males.*
 ἀρρητος, ὄν (adj. from α, not, and ῥη-τος, said). *Unsaid, unuttered.—Not to be uttered, unutterable, shameful, abominable.*
 ἀρρωστέω, ὦ, fut. ἀρρωστήσω, perf. ἥρρωστηκα (from ἀρρωστος, without strength). *To be feeble, to be sick.*
 ἀρρώστημα, ἄτος, τό (from ἀρρωστέω). *Sickness, a malady, a disorder.*
 ἀρρωστος, ὄν (adj. from α, not, and ῥώννυμι, to be strong). *Weak, sick, feeble.*
 ἀρσην, εν (adj., the old Attic form of ἀρρην). *Male, masculine.—Manly, brave, vigorous.*
 Ἀρσινόη, ης, ἡ. *Arsinōē, a city of Egypt, near Lake Mæris, called also Crocodilopölis, from the veneration paid by the inhabitants to crocodiles.*
 Ἀρταξέρξης, ὄν, ὁ. *Artaxerxes, the second king of Persia that bore this name, was the son of Darius II. He was surnamed Mnemon, on account of his extensive memory.*
 ἀρτᾶω, ὦ, fut. ἀρτήσω, perf. ἤρτηκα (from ἄρω, to join). *To attach, to hang to, to connect.—In the passive, ἀρτάομαι, to be connected or attached.—ἔξ ἀλλήλων ἡρτῆται, consult note, page 57, line 3–10.*
 Ἀρτεμις, ἰδος, ἡ. *Artēmis, or Diana, daughter of Jupiter and Latona, and sister of Apollo. She was the goddess of hunting.*
 Ἀρτεμίσιον, ὄν, τό. *Artemisium, a promontory of Eubœa, on which was a temple sacred to Artemis or Diana.*
 ἄρτι (adv.). *Lately, just now.—ἄρτι . . . ἄρτι, now . . . now.*
 ἄρτος, ὄν, ὁ. *Bread, wheaten bread (as distinguished from barley-*

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bread, the Greek for which is μῦζα), a loaf.
 ἀρῶ and ἀρῶτω, fut. ἀρῶσω, perf. ἤρῶκα. *To draw up.—In the middle, ἀρύομαι, to draw up for one's self.*
 ἀρχαῖος, α, ὄν (adj. from ἀρχή). *Ancient, old, of yore.—οἱ ἀρχαῖοι, the ancients, the men of earlier days.*
 Ἀρχελαός, ὄν, ὁ. *Archelāus, a king of Macedonia, son of Perdiccas II. He patronised Euripides, who died in his dominions.*
 ἀρχέτας, Doric for ἀρχέτης, ὄν, ὁ (from ἀρχω, to rule). *A leader, a founder, the author of an enterprise or undertaking.*
 ἀρχή, ης, ἡ. *The beginning, an origin.—The kingdom, the government.—A pretence for beginning or entering on a thing.—αἱ ἀρχαί, the magistrates.—ἐξ ἀρχῆς, from the first.*
 ἀρχηγέτις, ἰδος, ἡ (fem. of ἀρχηγέτης, from ἀρχή, and ἡγέομαι, to lead). *A patroness, a patron-goddess.*
 ἀρχηγός, οὔ, ὁ (from ἀρχή, and ἄγω, to lead). *A chief, a leader.—An author, a founder, an inventor.*
 Ἀρχῖας, ὄν, ὁ. *Archīas, the person employed by Antipater to seize Demosthenes.*
 Ἀρχιδάμος, ὄν, ὁ. *Archidāmus, son of Agesilāus, of the family of the Proclidæ.*
 Ἀρχίλοχος, ὄν, ὁ. *Archilōchus, a Greek poet, born in the island of Paros, and who flourished 688 B.C. He was noted for the bitterness of his satire.*
 ἀρχιτεκτονικός, ἡ, ὄν (adj. from ἀρχιτέκτων). *Appertaining to architecture, architectural.*
 ἀρχιτέκτων, ὄν, ὁ (from ἀρχω, and τέκτων, a builder). *A head builder, an architect.*
 ἀρχω, fut. ἄρξω, perf. ἤρξα, perf. pass. ἤργμαι. *To begin, to take the lead, to rule, to govern.—In the middle voice, ἀρχομαι, to begin (i. e., for one's self).*
 ἀρχων, ὄντος, ὁ (properly the pres. part. of ἀρχω). *A ruler.—An archon, an Athenian magistrate.*

ἄρωματίζω, fut. ἄρωματῖσω, perf. ἡρωμάτῑκα (from ἄρωμα, a spice). To have a spicy smell, to be aromatic.—To perfume with spices.

ἄρωματοφόρος, ον (adj. from ἄρωματα, spices, and φέρω, to produce). Producing spices.

ἄσᾱφής, ἐς (adj. from α, not, and σᾱφής, clear). Obscure, not clear, uncertain, not to be depended on.

Ἄσδρούβας, ἄ, ὁ. Asdrūbal, son-in-law of Amilcar, whom he succeeded in the government of Spain. He was the founder of Carthago Nova, or Carthagena.

ἀσέβειᾱ, ας, ἡ (from ἀσεβής, impious). Impiety, irreverence towards the gods, irreligion.

ἀσεβής, ἐς (adj. from α, not, and σέβω, to worship). Impious, irreligious, profane.

ἄσημος, ον (adj. from α, not, and σῆμα, a mark). Not marked, undistinguished, obscure, unimportant.

ἀσθένεια, ας, ἡ (from ἀσθενής, weak). Weakness, feebleness, illness.

ἀσθενέω, ὦ, fut. -ήσω, perf. ἡσθένηκα (from ἀσθενής). To be weak, to be feeble, to be sick, to be ill.

ἀσθενής, ἐς (adj. from α, not, and σθένος, strength). Weak, feeble, sick.

ἄσθμα, ἄτος, τό (from ἄω, to blow). Breath, a breathing.—A deep or laborious breathing, a gasp.

Ἀσιᾱ, ας, ἡ. 1. Asia. 2. Asia Minor, now Anadoli, corrupted from Anatolia. 3. One of the Oceanides. She married Iapētus.

ἄσιτος, ον (adj. from α, not, and σίτος, food). Without food, without eating, fasting.

Ἀσκανῖος, ον, ὁ. Ascanīus, son of Æneas and Crēusa. He accompanied his father to Italy, and succeeded him in the kingdom of the Latins.

ἀσκέω, ὦ, fut. -ήσω, perf. ἡσκηκα. To exercise, to practise, to go over a thing carefully.

ἄσκησις, εως, ἡ (from ἀσκέω). Practise, a practising, exercise, application.

ἀσκητός, ἡ, ὄν (ad. from ἀσκέω). Practised, exercised.—Adorned, skilfully wrought.

Ἀσκληπιεῖον, ον, τό (properly an adjective, with ἱερόν understood). A temple of Æsculapius.

Ἀσκληπίδιος, οὔ, ὁ. Æsculapīus, son of Apollo, and god of medicine. He was killed by Jupiter with a thunderbolt for restoring the dead to life.

Ἀσκρα, ας, and Ionic Ἀσκη, ης, ἡ. Ascra, a town of Bœotia, famous for having been the residence of Hesiod.

ἄσμα, ἄτος, τό (from ἄδω, to sing, perf. pass. ἤσμαι). A strain, a song.

ἄσμενος, η, ον (adj. from ἡδομαι, to please, perf. pass. part. ἡσμένος). Willing, glad, with pleasure, and the neuter, as an adverb, gladly.

ἄσμένως (adv. from ἄσμενος). Willingly, gladly, with pleasure.

ἀσπάζομαι, fut. ἀσπάσομαι, perf. ἡσπασμαι (from α, intensive, and σπάω, to draw). To draw close to one, to embrace, to greet, to hold in one's arms.—βίον ἀσπιάσασθαι, to embrace a mode of life, to adopt a course of living.

ἀσπαίρω, fut. ἀσπᾶρῶ, perf. ἡσπαρκα (from α, intensive, and σπαίρω, to pant). To palpitate, to pant heavily, to be convulsed, to oppose, to struggle against.

ἄσπασμα, ἄτος, τό (from ἀσπάζομαι). An embrace.

ἀσπίς, ἰδος, ἡ. A shield.—Also an asp.

ἄσπορος, ον (adj. from α, not, and σπείρω, to sow, perf. mid. ἔσπορα). Unsown, uncultivated, rugged.

ἀστεροπή, ης, ἡ, poetic form for ἀστραπή, ης, ἡ. Lightning.

ἄστήρ, ἑρος, ὁ. A star.

ἄστός, οὔ, ὁ (from ἀστυ, a city). A citizen, a fellow-citizen.

Ἄστός, οὔ, ὁ. Astus, the name of a dog.

ἀστράγαλος, ον, ὁ. A die.

ἀστράπή, ης, ἡ (from ἀστράπτω). Lightning.

ἀστράπτω, fut. ἀστράψω, perf. ἡστράφα (from α, intensive, and

στράπτω for στρέφω, to whirl). To lighten, to flush forth lighting.

ἄστρολογέω, ὦ, fut. -ήσω, perf. ἡστρολόγηκα (from ἄστρον, a star, and λέγω, to discourse about). To study astronomy, to turn one's attention to astronomy.

ἄστρον, ον, τό. A star, a constellation.

ἄστυ, εος, τό. A city. When Attic affairs are spoken of, ἄστυ signifies the city of Athens.

Ἄστυᾶναξ, ακτος, ό. Astyānax, the name given by the Trojans, out of gratitude to the father, to Scamandrius, the son of Hector and Andromache (from ἄστυ, a city, and ἀναξ, a prince or defender).

ἄστυδε (adv. from ἄστυ, with the suffix δε, denoting motion towards). To the city.

ἄσυννεσιῶ, ας, ἡ (from α, not, and σύννεις, understanding). Want of understanding, folly, stupidity.

ἄσυννήθης, ες (adj. from α, not, and συννήθης, intimate). Unacquainted, unusual, unaccustomed.

ἄσφάλειᾶ, ας, ἡ (from ἀσφάλῆς). Security, safety.

ἀσφαλῆς, ἐς (adj. from α, not, and σφάλλομαι, to totter). Safe, secure.

ἀσφαλῶς (adv. from ἀσφαλῆς). Securely, safely, with safety.

ἄσχαλάω, ὦ, fut. -ήσω, perf. ἡσχάληκα; and ἀσχάλλω, fut. ἀσχάλλω, perf. ἡσχαλκα. To be indignant at, to be impatient at, to bear impatiently.

ἄσχετος, ον (adj. from α, not, and ἔχω, to hold, to contain, 2d aor. infin. σchein). Intolerable, insupportable.

ἄσχημονέω, ὦ, fut. ἡσω, perf. ἡσχημόνηκα (from ἀσχήμων, unseemly). To do an unseemly act, to behave disgracefully, to disgrace one's self by one's conduct.

ἄσχημοσύνη, ης, ἡ (from ἀσχήμων, unseemly). Indecency, indecorum. —Deformity.

ἄσώματος, ον (adj. from α, not, and σῶμα, a body). Incorporeal.

ἄσωτος, ον (adj. from α, not, and

σώζω, to preserve). Not to be saved.—Profligate, prodigal, a spendthrift.

ἀτακτέω, ὦ, fut. -ήσω, perf. ἡτάκτηκα (from ἀτακτος, in disorder). To be in disorder or confusion, not to keep the ranks.

Ἀταλάντη, ης, ἡ. Atalanta, a daughter of Schoeneus, king of Scyrus, and famed, as a huntress, for her speed in running.

ἀταλάφρων, ον (adj. from ἀτᾶλος, tender, and φρήν, mind). Of tender mind.—Tender, innocent.

ἀτάρ (conj.). But.

ἀτάσθαλος, ον (adj. from ἀτᾶω, to injure). Wicked, criminal, insolent, impious, ungodly, rash, overbearing, arrogant, foolish.

ἄταφος, ον (adj. from α, not, and ταφός, a tomb). Unburied, without the rites of sepulture.

ἄτε (conj., originally the accus. plur. neuter of ὅστε, and equivalent to καθ' ἄτε). Since, inasmuch as, seeing that, because, whereas.

ἄτεκνος, ον (adj. from α, not, and τέκνον, a child). Childless.

ἀτέρμων, ον (adj. from α, not, and τέρμα, a limit). Unlimited, without limits, boundless.

ἄτη, ης, ἡ (from ἀάω, to injure?). Harm, injury, evil, wrong.—A curse, a calamity, misfortune.

ἀτιθάσσειντος, ον (adj. from α, not, and τιθασσεύω, to tame). Untamable, not to be tamed.—Untamed, fierce.

ἄτιμος, ον (adj. from α, not, and τιμή, honour). Unhonoured, contemned.—Dishonoured, deprived of all civil rights, infamous.

Ἀτλαντίς, ἰδος, ἡ (a female patronymic derived from Ἄτλας). A daughter of Atlas.—In the plural, Ἀτλαντίδες, αἱ, the Atlantides, or seven daughters of Atlas, who were made a constellation after death, under the name of the Pleiades.

ἄτοπος, ον (adj. from α, not, and τόπος, a place). Out of place, misplaced, unbecoming, improper, silly, absurd.—Uncommon, extraordinary.

Ἄτρεΐδης, ον, ὁ (patronymic from Ἄτρεΰς). *Son of Atreus*.—In the plural, Ἄτρεΐδαι, ὧν, οἱ, *the Atreidae*, or *sons of Atreus*, an appellation given to Agamemnon and Menelaus.

ἀτρεκέως (adv. from ἀτρεκής, *exact*).

Truly, faithfully.

ἀτρέμῃ, and, before a vowel, ἀτρέμῃς (adv. from α, *not*, and τρέμω, *to tremble*). *Quietly, gently, softly, in an under tone.*

ἀτρεμέω, ὦ, fut. -ήσω, perf. ἤτρεμῃκα (from ἀτρεμής, *unmoved*). *To be quiet, to be tranquil, not to tremble.*

ἀτρεπτος, ον (adj. from α, *not*, and τρέπω, *to turn or move*). *Immovable, unchanging*.—*Not moved, unmoved, fixed, firm, unchanged, unaltered.*

ἀτρωτος, ον (adj. from α, *not*, and τρώσκω, *to wound*). *Invulnerable*.—*Unwounded.*

Ἀττική, ἥς, ἡ (properly the feminine of Ἀττικός, with γῇ understood). *Attica*, a country of Greece, without the Peloponnesus, and lying to the south of Bœotia.

Ἀττικός, ἡ, ὅν (adj.). *Attic, of Attica.*

ἀτύχω, fut. ἀτύξω, perf. ἤτῦχα. *To frighten, to perplex*.—In the passive, ἀτύχομαι, *to be frightened, to be perplexed, to be powerfully agitated or wrought upon*.—ἀτυχομένην ἀπολέσθαι, consult note, page 162, line 99.

Ἄττυς, ὅς, ὁ. *Atys*, an ancient king of Lydia.

ἀτυχέω, ὦ, fut. -ήσω, perf. ἤτύχηκα (from ἀτύχης, *unfortunate*). *To be unfortunate.*

ἀτύχης, ἐς (adj. from α, *not*, and τύχη, *fortune*). *Unfortunate, unhappy.*

ἀτυχήα, ας, ἡ (from ἀτυχέω). *Misfortune, adversity, a misfortune, a disappointment, a failure, want of success.*

αὐ (adv.). Primitive meaning, *back, backward*; more usual signification, *again, back again, anew, once more, on the contrary, &c.*

Αὐγέλας, ον, ὁ. *Augēas*, king of Elis, whose stables, containing an

immense number of cattle, were cleansed by Hercules after they had remained for thirty years without cleansing. The hero accomplished the task in one day, by turning upon them the waters of a river.

αὐθαδῶς (adv. from αὐθαδής, *arrogant*). *Arrogantly, obstinately, in a self-willed manner, &c.*

αὐθις (adv., a lengthened form of αὐ). *Again, anew.*

αὐλέω, ὦ, fut. -ήσω, perf. ἠύληκα (from αὐλός, *a pipe*). *To play on the pipe*.—*To buzz, to hum*, said of insects, and their peculiar music.

αὐλή, ἥς, ἡ (from αὔω, *to blow*). 1.

A courtyard, an open airy court before a dwelling, surrounded with offices and stables.—*A similar enclosure before a tent or hut*.—2. *A porch, or rather hall, a palace.*

αὐλητής, οὔ, ὁ (from αὐλέω, *to play upon the pipe*). *A piper, one who plays upon the pipe, a musician.*

αὐλητική, ἥς, ἡ (properly the feminine of αὐλητικός, with τέχνη understood). *The art of playing on the pipe.*

αὐλητικός, ἡ, ὅν (adj. from αὐλέω, *to play upon the pipe*). *Appertaining to the pipe, relating to the art of playing upon the pipe.*

αὐλητρίς, ἴδος, ἡ (from αὐλητής). *A female player on the pipe, a female musician.*

αὐλός, οὔ, ὁ (from αὔω, *to blow, to inflate*). *A pipe*.—*Erroneously rendered by many a flute.*

αὐξάνω and αὐξω, fut. αὐξήσω, perf. ἠύξηκα, *to increase, to augment, to enlarge, to cause to grow, to put forth*.—In the middle, αὐξομαι, *to grow, to prosper, to increase in size, to attain to power, to increase in popularity, to come into notice.*

αὐξοις, εως, ἡ (from αὐξω). *Increase, enlargement, growth*.—*The act of promoting growth.*

αὔος, α, ον (adj. from αὔω, *to dry up*). *Dry, arid, thirsty, parched.*

ἄπνοος, ον (adj. from α, *not*, and ὑπνοος, *sleep*). *Sleepless, unvisited*

by sleep, never closing in sleep (said of the eye), wakeful, watchful.

αὐρᾶ, ας, ἡ (from αὖω, to blow). A breeze, the breeze of morning, a gentle current of air.

αὐριον (adv.). To-morrow, on the morrow.

Αὔσονες, ων, οἱ. The Ausōnes, an ancient nation of Italy.

αὐστηρός, ἄ, ὅν (adj. from αὖω, to dry up). Severe, harsh, austere, morose, sour, &c.

αὐτάρ (conj., Æolic for ἀτάρ). But, also, besides, furthermore, for, hereupon, meanwhile.

αὐτάρκης, ες (adj. from αὐτός, self, and ἀρκέω, to suffice). Satisfied, contented, having sufficient.—Sufficient, equal or competent to a thing.

αὐτε (adv. from αὖ and τε). Back again, again.—Thereupon, hereupon.—In turn.—On the other hand, on the contrary.—Moreover, farther, &c.

αὐτίκῃ (adv. from αὐτός, the same, as though at the same instant). Immediately, instantly, straightway.

αὐτις, Ionic and Doric for αὐθις. Again.

αὐτόθι (poetic for αὐτοῦ, adv. from αὐτός). There, in that very spot.

Αὐτόλυκος, ων, ὁ. Autolycus. 1.

A son of Mercury and Chione, and famed for his craft in stealing. He was one of the Argonauts, and the instructor of Hercules in wrestling.

—2. The name of an athlete at Athens, in the time of the thirty tyrants.

αὐτόματος, ον (adj. from αὐτός, self, and the old verb μάω, to desire).

Of one's own accord, of one's own free will, spontaneous, voluntary.

Αὐτομέδων, οντος, ὁ. Automēdon, the charioteer of Achilles, and, after his death, of Pyrrhus. He went to the Trojan war with ten ships.

αὐτομολέω, ὦ, fut. -ήσω, perf. ἤτομοληκα (from αὐτόμολος). To run away, to desert.

αὐτόμολος, ον, ὁ (from αὐτός, self,

N N

and μολέω, to go). A deserter, one who goes away to the enemy of his own accord.

Αὐτονόη, ης, ἡ. Autonōē, daughter of Cadmus and mother of Actæon.

αὐτόνομος, ον (adj. from αὐτός, self, and νόμος, a law). Independent, controlled by laws of one's own making, said of states and communities.—Pasturing in freedom, feeding at large, said of animals.

αὐτός, ἡ, ὁ (pron.). Self, he himself, she herself, itself.—In the oblique cases it signifies him, her, it.—In the nominative with a verb, or in the oblique cases before or after the article, and with a noun, it denotes self, for the three persons, as above given.—ὁ αὐτός, the same.—ταυτόν for τὸ αὐτό, the same thing.—ταῦτά for τὰ αὐτά, the same things.

αὐτοῦ, contracted for ἐαυτοῦ.

αὐτοῦ (adv., properly gen. sing. of αὐτός, and the same as ἐπ' αὐτοῦ τοῦ τόπου). On the same place, on the very spot. More commonly, here, there.

αὐτοφύης, ἐς (adj. from αὐτός, and φύω, to produce). Produced by nature alone, without art.—Native, indigenous, natural, real, genuine.—τροφαὶ αὐτοφνεῖς, means of subsistence that are produced spontaneously; spontaneous nurture.

αὐτόχθων, ον (adj. from αὐτός, and χθών, the earth). Sprung from the earth, born in the land, native, indigenous.

αὐτως and αὐτως (adv.). Thus, so. αὐχὴν, ἐνος, ὁ. The neck.

Αὐχίσαι, ὦν, οἱ. The Auchisæ, an African tribe, which inhabited the western part of Africa.

αὐχμηρός, ἄ, ὅν (adj. from αὐχμός). Dry, squalid, neglected, ill-looking, dirty, poor of aspect, rude, rough, &c.

αὐχμός, οῦ, ὁ (from αὖω, to dry up). Dryness, aridity, drought.—Squalidness, &c.

αὖω, fut. αὖσω, perf. ἤκα. To dry up, to parch.

ἀφαιρέω, ὦ, fut. ἀφαιρήσω, &c. (from ἀπό, from, and αἰρέω, to take).

To take away, to remove, to deprive, to separate, to cut off, to rob, to abrogate, &c.—In the passive, ἀφαιρέομαι, fut. ἀφαιρήσομαι, perf. ἀφάρημαι, &c.

ἀφάλλομαι, fut. ἀφαλοῦμαι, perf. pass. ἀφῆλμαι, 2d aor. mid. ἀφηλόμην, 2d aor. part. syncopated, in Homer, into ἀπάλμενος. *To leap from, to leap from place to place.*

ἀφαρπάζω, ᾧ, and ἀφαρπάζω, fut. ἀφαρπάζω, &c. (from ἀπό, from, and ἀρπάζω, to wander, to err). *To miss a mark, to miss, to lose, to be deprived of.*

ἀφάνης; ἐς (adj. from α, not, and φαίνομαι, to appear). *Unseen, not visible, unknown, obscure, &c.*—ἐξ ἀφανοῦς, unobserved, unseen.

ἀφανίζω, fut. ἀφανίσω, perf. ἠφάνικα (from ἀφάνης, invisible). *To render invisible, to remove from the view, to conceal, to destroy, to annihilate.*—In the middle, ἀφανίζομαι, to disappear, to vanish.

ἄφαντος, ον (adj. from α, not, and φαίνομαι, to appear). *Not visible, unseen.*

ἀφαρπάζω, fut. ἀφαρπάζω, &c. (from ἀπό, from, and ἀρπάζω, to seize). *To seize or snatch from, to take from, to rob, to plunder.*

ἄφανρός, ἄ, ὅν (adj. from ἀφάνω, to dry up). *Weak, feeble, powerless.*

ἀφειδῶς (adv. from ἀφειδής, prodigal). *Unsparingly, profusely, lavishly.*

—*Rigorously, severely, cruelly.*

ἀφέλειᾶ, ας, ἡ (from ἀφελής, simple, clear). *Sincerity, candour, freedom from art or affectation, simplicity, purity, brightness.*

ἀφελῶς (adv. from ἀφελής, simple). *Brightly, purely.*

ἄφή, ἥς, ἡ (from ἄπτω, to touch). *Touch, the sense of touch, feeling.*

ἄφθογγος, ον (adj. from α, not, and φθόγγος, sound). *Without sound, dumb, mute, silent.*

ἄφθονιά, ας, ἡ (from ἄφθονος). *Abundance, opulence.*

ἄφθονος, ον (adj. from α, not, and φθόνος, envy). *Abundant, opulent.*

ἀφίημι, fut. ἀφήσω, perf. ἀφέικα, &c. (from ἀπό, from, and ἵημι, to send).

To send away, to let go, to dismiss, to allow to escape, to fling away, to neglect, to abandon, to omit, &c.—1st aor. ἀφῆκα, 2d aor. ἀφῆν, &c.

ἀφικᾶνω, poetic form for ἀφικνέομαι. ἀφικνέομαι, fut. ἀφίξομαι, perf. ἀφίγμαι, 2d aor. mid. ἀφικόμην (from ἀπό, from, and ἰκνέομαι, to come).

To come from.—*To come to, to reach.*

ἀφίπτᾶμαι, fut. ἀποπτήσομαι, 1st aor. mid. ἀπεπτάμην, part. ἀποπτάμενος, 2d aor. act. ἀπέπτην, from ἀφίπτῃμι, which is not, however, in use in the present active, &c. (from ἀπό, from, away, and ἵπτᾶμαι, to fly). *To fly away, to escape.*

ἀφίστημι, fut. ἀποστήσω, perf. ἀφέστηκα (from ἀπό, from, and ἵστημι, to place). *To put away from, to put aside, to remove, to repel.*—In the middle voice, ἀφίστᾶμαι, to withdraw one's self from a party or opinion, to give up or resign (as an office), to withdraw, to retire, &c.

ἄφλαστον, ον, τό. *The bent part of the poop of a vessel, together with the ornaments with which it was generally decorated.*—τὰ ἄφλαστα, the stern ornaments of a vessel.

ἄφνειός, ὅν (adj. from ἀφενος, wealth). *Rich, opulent.*

ἄφνω (adv.). *Suddenly.*

ἀφορᾶω, ᾧ, fut. ἀφορᾶσω, more commonly ἀπόψομαι, &c. (from ἀπό, from, and ὁράω, to see). *To see in the distance or from afar.*—*To look down, to look from.*

ἀφοριᾶ, ας, ἡ (from ἀφορος, unfruitful). *Unfruitfulness, unproductiveness.*

ἀφορίζω, fut. ἀφορίσω, &c. (from ἀπό, from, and ὀρίζω, to limit, to bound). *To separate by marking limits, to separate, to divide, to bound, to limit, to circumscribe.*

Ἀφροδίτη, ης, ἡ. *Aphrodītē, or, as she is commonly called by her Latin name, Venus, the goddess of love and beauty, said to have*

sprung from the foam (*ἀφρός*) of the sea. She was the wife of Vulcan and mother of Cupid.

ἄφροντις, ἴδος (adj. from *a*, not, and *φροντις*, care). Free from care, exempt from disquietude.

ἀφρός, οὖ, ὁ. Foam.

ἀφροσύνη, ης, ἡ (from *ἄφρων*, foolish).

Want of sense or reason, folly.

ἄφρων, ον (adj.). Foolish, &c.

ἀφύης, ἐς (adj. from *a*, not, and *φνῆ*, natural talent). Unskilful.

ἀφύλακτος, ον (adj. from *a*, not, and *φυλάσσω*, to watch). Not watched, unguarded, not on his guard.

Ἀχαια, ας, ἡ. Achaia, a country of the Peloponnēsus, lying along the Sinus Corinthiācus.

Ἀχαιοί, ὦν, οἱ. The Achæans, or people of Achaia.—In Homer, however, a name applied to the Greeks in general, though especially denoting the old Achæan stem.

ἀχαριστία, ας, ἡ (from *ἀχάριστος*). Ingratitude, unthankfulness.

ἀχάριστος, ον (adj. from *a*, not, and *χαρίζομαι*, to thank). Ungrateful, thankless.

Ἀχαρναί, ὦν, αἱ. Acharnæ, one of the most important boroughs of Attica, situate about seven miles to the northwest of Athens.

Ἀχελώϊος, ον, ὁ. Achelōus, 1. a river of Epirus, rising in Mount Pindus, and, after dividing Ætolia from Acarnania, falling into the Sinus Corinthiacus. It is now the *Aspro Potamo*.—2. A river of Phrygia, rising in Mount Sipylus.

Ἀχερούσιος, α, ον (adj.). Acherusian.

Ἀχέρων, οντος, ὁ (from *ἄχος*, sorrow, and *ῥέω*, to flow, as if denoting "the river of sorrow" ?). *Achēron*, a river of Epirus, rising in the mountains west of Pindus, and falling into the Ionian sea. In the early part of its course it forms the *Acherusia Palus*, after which it disappears under ground, rises at some distance again, and then pursues its course to the sea. From its peculiar nature it

is placed by Homer in the lower world.

ἄχθομαι, fut. *ἀχθέσομαι* and *ἀχθήσομαι*, perf. *ἤχθημαι*, 1st aor. pass. *ἤχθέσθην* (from *ἄχθος*, a burden). To be heavily laden with sorrow, to sorrow, to grieve.—To be disgusted, to be displeased.

Ἀχιλεὺς, ἦος, ὁ, and

Ἀχιλλεύς, ἑως, ὁ. Achilles, son of Peleus and Thetis, and the bravest of the Greeks in the Trojan war. He killed Hector in single combat, and was himself afterward slain with an arrow by Paris.

ἄχλυσ, ὕος, ἡ. Gloom, darkness, thick darkness.

ἄχυνμι, not in use, but from it we have the deponent middle *ἄχυνμαι*, fut. *ἄχνύσομαι*, perf. *ἤχυνσμαι*, (from *ἄχυνός*, same as *ἄχος*). To grieve, to be sad, to be afflicted, to be distressed.—To be filled with indignant grief, to be angry.

ἄχος, εος, τό. Grief, pain.

ἄχράς, ἄδος, ἡ. A wild pear-tree.

ἄχρηστος, ον (adj. from *a*, not, and *χρηστός*, useful). Useless, unprofitable, valueless.

ἄχρι, and, before a vowel, *ἄχρις* (adv.). Up to, even to, as far as.—*ἄχρις οὖ*, until.—*ἄχρι νῦν*, until now.

ἄχώ, Doric for *ἤχώ*.

ἄψ (adv.). Back, backward.

ἀψιμαχία, ας, ἡ (from *ἀψιμαχέω*, to skirmish). A skirmish, a collision.

ἀποφητί (adv. from *ἀπόφητος*, noiseless). Without tumult, noiselessly, silently.

Ἀψυρτος, ον, ὁ. Absyrtus, a son of Æētes, and brother of Medēa.

ἄψυχος, ον (adj. from *a*, not, and *ψυχή*, life). Without life, lifeless, inanimate, senseless.

ἄως, ὄος, contracted *οὖς*, ἄ, Doric for *ἤως*, ἡ. Dawn.

B.

Βαβυλῶν, ὠνος, ἡ. Babylon, capital of the Babylonian empire, situated on the river Euphrates.

Βαβυλώνιος, ᾱ, ον (adj.). Babylonian.

βαδίζω, fut. *βαδίσω*, Attic fut. *βαδῶ*,

perf. *βεβάδικα* (from *βάδος*, a step).
To go, to move along, to journey,
to travel.

βᾶθος, εος, τό (from *βᾶθύς*, deep).
Depth.

βαθύκολπος, ον (adj. from *βαθύς*,
deep, and *κόλπος*, a bosom). Deep-
bosomed.

Βάθυλλος, ον, ό. *Bathyllus*, a youth
of Samos, a favourite of Anacre-
on's.

βαθύς, εἶα, ύ (adj.). Deep, dense.—
βαθὺν κοιμᾶσθαι, to sleep deeply
or soundly.

βαίνω, fut. *βήσομαι*, perf. *βέηκα*,
2d aor. *έβην*. To go.

βαίος, ά, όν (adj.). Small.

Βαιτική, ης, ή. *Bætica*, the southern
division of Spain, so called from
the river *Bætis*, which flowed
through it. It corresponds to the
modern *Andalusia*.

Βαίτις, ιος, ό. *The Bætis*, a river of
Spain, now the *Guadalquivir*.

βακτηρία, ας, ή (from the old verb
βάζω, fut. *βάξω*, same as *βαίνω*,
to go, to walk). A staff.

Βακτριανός, ή, όν (adj.). *Bactrian*.
Βακτριανή, ης, ή (properly the femi-
nine of *Βακτριανός*, with *χώρα*
understood). *Bactriāna*, a coun-
try of Upper Asia, now forming
part of *Cabulistan*.

Βάκτριος, α, ον (adj.). *Bactrian*.
βάκτρον, ον, τό (from the old verb
βάζω, fut. *βάξω*, same as *βαίνω*, to
go). A staff.

βακχεύω, fut. *βακχεύσω*, perf. *βεβάκ-
χενκα* (from *Βάκχος*). To be in-
spired by *Bacchus*, to rave, to cele-
brate the orgies of *Bacchus*.

Βάκχη, ης, ή (from *Βάκχος*). A fe-
male *Bacchanalian*, a *Bacchante*.

Βάκχος, ον, ό. *Bacchus*, son of Ju-
piter and *Semēlē*, was the god of
wine. He married *Ariadne*, after
she had been abandoned by The-
seus in the isle of *Naxos*.

βαλάνειον, ον, τό. A bath.

Βαλλῆαρες, ών, οί. *Baleāres*, the
ancient name of the islands *Ma-
jorca* and *Minorca*. The word is
derived from *βάλλειν*, to throw,
from the expertness of the inhab-
itants in the use of the sling.

βάλλω, fut. *βάλω*, perf. *βέβληκα*,
2d aor. *έβᾶλον*. To throw, to cast,
to strike, to beat down, to lay down.
—In the middle voice, to lay for
one's self.

βάπτω, fut. *βάψω*, perf. *βέβᾶφα*, 2d
aor. *έβᾶφον*. To dip, to plunge,
to immerse.—Hence, to dye.

βυραθρον, ον, τό. A gulf, an
abyss, a deep cavern.—Also, the
name of a deep pit at Athens, into
which those convicted of capital
crimes were thrown and left to
perish.

βαρβάρικος, ή, όν (adj. from *βάρ-
βáros*). Foreign, barbarous, bar-
barian.

βάρβαρος, ον (adj.). One who is not
a Greek, foreign.—Hence, as re-
moved from the refinement of
Greece, uncultivated, rude, unpol-
ished, barbarous, barbarian.—As a
noun, *Βάρβαρος*, ον, ό, a foreign-
er, a barbarian, applied particu-
larly to the Persians.

βάρβιτος, ον, ό and ή, and *βάρβιτον*,
ον, τό. A lyre.

βᾶρέω, ώ, fut. *βᾶρήσω*, perf. *βεδάρη-
κα*, perf. part. *βεᾶρηώς*, syncopa-
ted for *βεᾶρηκώς* (from *βάρος*, a
heavy burden). To burden, to load
heavily, to weigh down.—Hence,
to oppress, to afflict.

βᾶρώς (adv. from *βᾶρύς*, heavy).
Heavily, grievously, hardly, op-
pressively, impatiently.

Βάρκας, ά, ό. *Barcas*, the founder
of a celebrated Carthaginian fam-
ily, to which *Hamilcar* and *Hanni-
bal* belonged.

βᾶρος, εος, τό. A weight, a load,
a burden.—Hence, affliction, dis-
tress.

βᾶρυνω, fut. *βᾶρύνω*, perf. *βεᾶρυν-
κα* (from *βᾶρύς*). To load heavily,
to burden, to press down under a
load, to incommode.—Hence, to
weigh down with grief, to afflict,
to distress.

βᾶρύς, εἶα, ύ (adj. from *βᾶρος*, a
weight). Heavy, weighty, burden-
some, grievous.

βᾶρυτης, ητος, ή (from *βᾶρύς*).
Weight, heaviness, distress, diffi-
culty, affliction.

βᾶσάνιζω, fut. βᾶσάνισω, Attic fut. βασάνιῶ, perf. βεῦσάνικα (from βᾶσᾶνος). *To apply to a touchstone to ascertain the quality of anything.—Hence, to test, to examine carefully, to put to the test, to torture.*

βᾶσᾶνος, ον, ἡ. *A touchstone to try the quality of metals.—Hence, a test, a trial, an inquiry, an examination.*

βᾶσιλειᾶ, ας, ἡ (with long final α, from βασιλεύω, *to reign*; whereas βασιλειᾶ, with short final α, comes from βασιλεύς, and signifies a queen). *The sovereign power, royalty, a realm, a kingdom.*

βᾶσιλειον, ον, τό, and in the plural βασιλειᾶ, ον, τά. *A royal mansion, a palace.* In strictness, however, a mere adjective, δῶμα, a building, being understood with βασιλειον, and δώματα, in the plural, with βασιλεία.

βᾶσιλειος, ον (adj. from βασιλεύς). *Pertaining to a king, kingly, royal, regal.*

βᾶσιλεύς, ἔως, ὁ. *A king, a monarch.* When βασιλεύς stands without a case depending on it, in Greek writers, *the king of Persia* is meant.

βᾶσιλεύω, fut. βασιλεύσω, perf. βεβασίλευκα (from βασιλεύς). *To have the power of a king, to rule over, to reign over, to be a king, to govern.*

βᾶσιλικός, ἡ, ὅν (adj. from βασιλεύς, a king). *Kingly, regal, royal.*

βᾶσις, εως, ἡ (from βαίνω, *to go*). *A going forward, a step, progress.*

—Also that on which one goes or stands, a foot, a base, a pedestal.

βασκαίνω, fut. βασκᾶνῶ, perf. βεβασκαγκα (from βάσσω, *to speak*). *To bind with a spell, to bewitch, to injure by the evil eye.*

βασκᾶνῖα, ας, ἡ (from βάσκαῖος). *The act of binding with a spell.—Envy, detraction, calumny.*

βάσκαῖος, ον (adj. from βασκαίνω). *Injuring by magic spells, or by the evil eye.—Hence, from the feeling that induces such acts, envious, slanderous, calumnious.*

βαστάζω, fut. βαστάσω, perf. βεβάσ-
τακα. *To lift up, to carry, to bear away, to hold, to support.*

βᾶψή, ἡς, ἡ (from βάπτω, *to dye*). *An immersion into colouring matter.—Colouring liquid, dyestuff, colouring.*

βδάλλω, fut. βδᾶλῶ, perf. ἐβδαλκα. *To draw off by suction, to milk.*

βδελλύττω, fut. βδελλύξω, perf. ἐβδέλλυχα. *To excite disgust.—In the middle voice, to have disgust excited in one's self, to feel disgust, to loathe, to abhor, to detest.*

βέβαιος, α, ον, and ος, ον (adj.). *Secure, firm, steady, permanent, to be relied on.*

βεβαιῶω, ῶ, fut. βεβαιώσω, perf. βεβεβαίωκα (from βέβαιος). *To render secure, to make firm, to assure, to strengthen, to confirm.*

βεβαίως (adv. from βέβαιος). *Firmly, securely, permanently.*

βείομαι, poetic for βέομαι.

βέλεμνον, ον, τό, poetic for βέλος. *An arrow, a dart.*

Βελέριον, ον, τό. *Bölerrum, a promontory of Britain, now the Land's End in Cornwall.*

βέλος, εος, τό (from βάλλω, *to cast*). *Any missile cast at a distant object.—An arrow, a dart, a javelin.*

βελτίων, ον (adj., irreg. comp. to ἀγαθός). *Better, braver, more virtuous, preferable.—Superl. βέλτιστος, η, ον, best, &c.*

βέομαι (an old epic present from βάω, βείω, βαίνω, *to go*, generally, though not always, with a future signification). *To go on in life, to continue to live, to live.*

βέρεθρον, ον, τό, Ionic for βάραθρον. *An abyss, &c.*

Βῆλος, ον, ὁ. *Bēlus, a king of Egypt, son of Epāphus and Libya, and father of Agēnor.*

βῆμᾶ, ἄτος, τό (from βαίνω, *to go*). *A step, a pace, a step to mount upon.—Hence, a judgment-seat, the public tribunal from which the orators spoke.*

βίᾶ, ας, ἡ. *Strength, force, power, violence, constraint.*

βιάζω, fut. βιάσω, perf. βεβιάκα (from βία). *To accomplish by an exer-*

tion of strength.—Hence, to force, to compel, to use violence in order to perform, to drag down by force.

βίαιος, α, ον (adj. from βία). Violent, powerful, oppressive.

βιβλίον, ον, τό (dim. of βιβλος). A small book, a treatise, a tablet, a letter.

βιβλος, ον, ἡ. A book.—Properly, the inner bark of the papyrus, of which paper was first made.

βιβρώσκω, fut. βρώσω, perf. βέβρωκα, 2d aor. ἔβρων. To eat, to devour, to consume.

βίος, ον, ὁ. Life, a life, a mode of life, the means of supporting life, a livelihood.

βίος, οὐ, ὁ (note the difference of accent from that of βίος, life). A bow.

βιώω, ᾶ, fut. βιώσω, perf. βεβίωκα, 2d aor. ἐβίων, 2d aor. part. βιούς. To live.

Βίων, ωνος, ὁ. Bion. 1. A native of Borysthēnes, was sold as a slave. His master left him large possessions, upon which he went to Athens and studied philosophy.—2. Bion, a Greek poet, born near Smyrna, for an account of whom see page 12.

βλάβη, ης, ἡ. Injury, wrong, harm.

βλάπτω, fut. βλάψω, perf. βέβλαφα, 2d aor. ἐβλάβον. To obstruct one in his course.—Hence, to injure, to harm, to wrong.

βλαστάνω and βλαστέω, ᾶ, fut. βλαστήσω, perf. βεβλάστηκα, 2d aor. ἐβλαστον. To bud, to sprout, to shoot forth, to grow, to come forth.

βλασφημέω, ᾶ, fut. βλασφημήσω, perf. βεβλασφήμηκα (from βλάσφημος, defaming). To injure one by speaking against him, to slander, to calumniate, to blaspheme.

βλέμμα, ἄτος, τό (from βλέπω). An object of sight, an aspect, a look.—A glance.

βλέπω, fut. βλέψω, perf. βέβλεφα. To see, to behold, to look at, to look towards.—βλέπω πρὸς, to face, to be turned in the direction of.

βλέφαρον, ον, τό (from βλέπω). An eyelid.

βληχᾶμαι, ῶμαι, fut. βληχῆσομαι, perf. βεβλήχημαι (from βληχή, a bleating). To bleat.

βοᾶω, ᾶ, fut. βοήσω, perf. βεβόηκα (from βοή, a loud cry). To cry aloud, to shout, to call out, to call upon for aid, to roar, to chirp, to cackle.

βόεος, ᾶ, ον (adj. from βοῦς, an ox). Made of ox's hide, of oxhide.

βοή, ἥς, ἡ. A loud cry, a shout, a cry for help, clamour, noise, a cry, a sound.

βοήθειᾶ, ας, ἡ (from βοηθέω). Assistance, succour, support.

βοηθέω, ᾶ, fut. βοηθήσω, perf. βεβοήθηκα (from βοή, a cry for help, and θέω, to run?). To run to relieve upon hearing a cry for aid.—Hence, to bring assistance, to offer succour, to aid, to help.

βοήθημᾶ, ἄτος, τό (from βοηθέω). Assistance, succour, a source of aid, a remedy.

βοηθός, ὄν (adj. from βοηθέω). Aiding, assisting.—As a noun, βοηθός, οὐ, ὁ, a helper, an assistant.

βόθρος, ον, ὁ (from the same root with βαθύς, deep). A deep pit, a ditch, a hole, an excavation.

Βοιωτάρχης, ον, ὁ (from Βοιωτοί, the Bœotians, and ἄρχω, to rule). A Bœotarch, a chief magistrate of the Bœotian confederacy.

Βοιωτής, οὐ, ὁ. A Bœotian.

Βοιωτῖα, ας, ἡ. Bœotia, a country of Greece Proper, lying to the northwest of Attica.

Βοιωτίς, ἴδος, ἡ (fem. adj. from Βοιωτός, a Bœotian). Bœotian.—As a noun, with γυνή understood, a Bœotian woman.

βολή, ἥς, ἡ (from βάλλω, to throw). A throw, a cast, a hit, a blow.

βορά, ᾶς, ἡ (from βιβρώσκω, to eat, 2d aor. ἔβρων). Food, fodder, provisions.

βόρᾱτον, ον, τό. The savin, a species of juniper.

Βορέας, ον, and Att. Βορρᾶς, ᾶ, ὁ. Boreas, the name of the north wind. He was the son of Astræus and Aurora.—Also, the north wind, the north.

βόρειος, ᾶ, ον, and ος, ον (adj.

from βορέας). Of the north, northern.

Βορυσθένης, εος, contracted ους, ό. The *Borysthēnes*, a large river of Scythia, falling into the Euxine Sea. It is now called the *Dnieper*.

βόσκημᾶ, ἄτος, τό (from βόσκω, to feed). A herd.

βόσμορον, ου, τό. *Bosmōrum*, an unknown Indian plant. Consult note, page 108, line 27.

Βόσπορος, ου, ό (from βοῦς, an ox, and πόρος, a passage). *Bospōrus*, a long and narrow sea which an ox may swim over. The name was applied to two straits: the *Thracian*, connecting the Propontis with the Euxine, now the *Straits of Constantinople*; and the *Cimmerian*, connecting the Palus Mæotis with the Euxine, now the *Straits of Jenicali*.

βόστρυχος, ου, ό. A lock of hair, a tress.

βότρυς, ὅς, ό. The grape, a cluster of grapes, a bunch of grapes.

Βούβρωστις, εως, ή (from βον, an inseparable particle denoting great size, excess, &c., and βιβρώσκω, to devour). Excessive hunger, voracious appetite.

βουκολέω, ὦ, fut. βουκολήσω, perf. βεβουκόληκα (from βουκόλος). To pasture oxen, to tend a herd of cattle, to be a herdsman.

βουκόλος, ου, ό (from βοῦς, an ox or cow, and κóλον, food). A herdsman, a grazier.

βούλενμᾶ, ἄτος, τό (from βουλεύω). The result of deliberation, a resolve, counsel.

βουλεύω, fut. βουλεύσω, perf. βεβούλευκα (from βουλή, counsel, will). To counsel, to advise, to deliberate, to plan.—In the middle voice, to deliberate with one's self.—Hence, as the result, to come to a determination, to resolve.

βουλή, ης, ή. Will, counsel, intention, purpose, resolution.

βούλησις, εως, ή (from βούλωμαι, to wish). Wish, desire, will, intention.

βουληφόρος, ου (adj. from βουλή, counsel, and φέρω, to bring, to of-

fer). Giving counsel, presiding in council.

βούλωμαι, fut. βουλήσομαι, perf. βεβούλωμαι (from βουλή, will). To will, to wish, to desire, to resolve, to prefer.

βοῦς, βοός, ό. An ox, a bull.—ή βοῦς, a cow.—Also, cattle generally.

Βούσιρις, ἴδος, ό. *Busiris*, a king of Egypt, son of Neptune and Libya, who sacrificed all foreigners that came to his dominions to Jupiter. He was slain, together with his son, by Hercules.

Βούτης, ου, ό. *Būtes*, a Persian general. See note, p. 131, l. 21–28.

βραδέως (adv. from βραδύς, slow). Slowly, heavily.

βραδύνω, fut. βραδύνω, perf. βεβράδυνκα (from βραδύς). To render slow, to retard.—As a neuter, to delay, to wait, to be tardy.

βραδύς, εἶα, ύ (adj.). Slow, tardy, heavy, dull, late, stupid.

Βραῦσιδας, ου and ᾶ, ό. *Brasidas*, a famous general of Lacedæmon, slain in the defence of Amphipolis against the Athenians.

βραχεῖᾶ (adv., properly accus. pl. neut. of βραχύς, short). Shortly, little, briefly, not far.

βραχέα, ων, τά (neut. plur. of βραχύς, used as a noun). Shoals, quicksands, shallows.

βραχίων, ονος, ό. The arm.

βραχος, εος, τό (from βραχύς). A shoal, a quicksand.—Used most commonly in the plural, τὰ βράχεια, shoals, &c.

βραχύς, εἶα, ύ (adj.). Short, small, little, brief, scanty.—βραχύ, acc. sing. neut., used adverbially, briefly, shortly, not far.—ἐν βραχεῖ, in a short space of time.

βρέγμα, ἄτος, τό. A scull.

Βρεττανία, ας, ή. Britain.

Βρεττανική, ης, ή (with νῆσος, an island, understood). The Isle of Britain, Britain.

Βρεττανικός, ή, όν (adj.). British.

Βρεττανός, ου, ό. A Briton, an inhabitant of Britain.

βρέφος, εος, τό. An infant, a young child, a child.

Βρέχω, fut. βρέξω, perf. βέβρεχα, perf. mid. βέβροχα, 2d aor. ἐβρέχον. *To wet, to moisten, to bedew, to shower upon, to soften.*

Βριῆρός, ἄ, ὄν (adj. from βριάω, *to strengthen*). *Strong, powerful, violent.*

Βρόμιος, ον, ὁ (from βρόμος, *noise*; alluding to the noisy revels of the Bacchantes). *Bromius, a surname of Bacchus.*

βρόμιος, ἄ, ον (adj. from βρόμος, *noise*). *That makes a loud noise, noisy, riotous, bacchanalian.*

βροντᾶω, ὦ, fut. βροντήσω, perf. βεβρόντηκα (from βροντή, *thunder*). *To thunder.*

βροντή, ἥς, ἡ. *Thunder.* As opposed to κεραυνός, it denotes the *noise of the thunder*, in Latin *tonitru*; whereas κεραυνός means the *thunderbolt* (i. e., lightning), in Latin *fulmen*.

βροτοίς, εσσα, εν (adj. from βρότος, *gore*). *Covered with gore, sprinkled with blood, bloody.*

βροτός, οὔ, ὁ. *A mortal, a human being, a man.*

βρόχος, ον, ὁ. *A cord with a noose. —A cord, a rope.*

βρῦχᾶμαι, ὦμαι, fut. βρῦχήσομαι, perf. βεβρῦχημαι (from βρῦχω, *to roar loudly*). *To roar, to bellow, to low, to howl.*

βρῦχηθμός, οὔ, ὁ (from βρῦχω, *to roar loudly*). *A roaring, a bellowing, a howling.*

βρῦω, fut. βρῦσω, perf. βέβρῦκα. *To bubble up. —To spring up, to bud forth, to sprout up, to put forth buds, to be in full bloom.*

Βυζάντιον, ον, τό. *Byzantium, a town situate on the Thracian Bosphorus. It is now Constantinople.*

Βυζάντιος, ον, ὁ. *An inhabitant of Byzantium, a Byzantine.*

βύθιος, ἄ, ον (adj. from βυθός). *Lying in the depths of the sea. —Hence, deep in the sea, submerged, deep.*

βυθός, οὔ, ὁ (Æolic for βάθος). *Depth, the deep, the sea.*

βύρσα, ἥς, ἡ. *A hide, a skin.*

Βύρσα, ἥς, ἡ (from the Punic word

Basra, a citadel, by a transposition of *sr*). *Byrsa, a citadel in Carthage, on which was the temple of Æsculapius.*

βοκόλος, ὦ, Doric for βουκόλος, ον, ὁ. *A herdsman.*

βῶλος, ον, ἡ. *A clod of earth, a lump, a mass.*

βωμός, οὔ, ὁ (from βαίνω, old form βᾶω, *to go*). *A step, an elevation, an altar.*

βωστρέω, ὦ, fut. βωστήσω, perf. βεβώστηκα (formed from βοάω, *to call out*). *To call aloud for, to make proclamation for.*

βώτας, ἄ, Doric for βούτης, ον, ὁ. *A herdsman, a keeper of herds.*

Γ.

γαῖ, Doric for γῆ.

Γάγγης, ον, ὁ. *The Ganges, a famous river of India.*

γαῖα, ας, ἡ (poet. for γῆ). *The earth.*

γάλα, ατος, τό. *Milk.*

γάλαξίας, ον, ὁ (from γάλα, with κύκλος, understood). *The milky way, the galaxy.*

Γαλαταί, ὧν, οἱ. 1. *The Galatians, inhabitants of Galatia.*—2. *The Gauls, the inhabitants of ancient Gaul.*

Γαλατία, ας, ἡ. *Galatia, a country of Asia Minor, lying west of Pontus and northeast of Phrygia.*—2. *The name of ancient Gaul among the Greeks.*

Γαλατικός, ἡ, ὄν (adj.). *Gallie.*

γᾶλήνη, ἥς, ἡ. *A calm at sea, a calm.*

Γαλήνη, ἥς, ἡ. *Galēnē, one of the Nereids.*

Γαλλία, ας, ἡ. *Gaul, an extensive country of Europe, comprising considerably more than modern France.*

Γαλλικός, ἡ, ὄν (adj.). *Gallie.*

γάλως, ὦ, and Attic γᾶλως, ὦ, ἡ. *A sister-in-law.*

γάμέω, ὦ, fut. γάμῃσω, γαμέσω, and Attic γᾶμῶ, 1st aor. ἐγάμησα and ἔγημα, perf. γεγάμηκα. *To take to wife, to marry* (said of the man).

—In the middle voice, γαμέομαι, οὔμαι, *to marry, to be given in marriage* (said of the female).

ΓΕΛ

γάμῆλιος, ον (adj. from γαμέω). *Of or belonging to marriage, nuptial.*
 γάμος, ον, ὁ (from γάμέω, to marry).

The marriage ceremony, marriage, nuptials.

Γανυμήδης, εὖς, contr. οὖς, ὁ. *Ganymēdes, a beautiful youth, son of Tros, king of Troy. He was carried up to heaven by the eagle of Jove, and made cup-bearer of the gods in the place of Hēbē.*

γάρ (conj.). *For.* It is never used at the beginning of a sentence; *is employed sometimes in interrogations with the force of *then*; as, τίς γάρ; *who then?*

γαστήρ, τέρος, contr. τρός, ἡ. *The belly, the stomach.*—Hence, *appetite, greediness.*

γαστρίμαργος, ον, ὁ (from γαστήρ and μάργος, gluttonous). *A greedy eater, a glutton, a gormandizer.*

γαυλός, οὖ, ὁ. *A milk-pail, a bucket.*

γαυρόω, ὦ, fut. γαυρώσω, perf. γεγαύρωκα (from γαῦρος, proud). *To render proud, to make proud.*—

In the middle voice, to render one's self proud, to be elated.

γέ (an enclitic particle, of a limiting or distinctive force). *Indeed, at least, in particular, yet.*—ἔγωγε, *I for my part*; σύγε, *thou for thy part*, &c.

Γεδρωσίᾱ, ας, ἡ. *Gedrosia, a barren province of Persia, lying along the Red Sea. It is now called Mekran.*

γείνομαι (a poet. form from the old verb γένω, to beget), used only in the pres., imperf., and 1st aor. *To beget, to bring forth, to bear, to be born.*—1st aor., ἐγενάμην, always transitive.

γεινιῶσις, εὖς, ἡ (from γειτνιάζω). *Neighbourhood, vicinity, proximity.*

γειτνιάζω and γειτνιάω, ὦ, fut. γειτνιάσω, perf. γεγεινιάκα (from γείτων). *To be neighbouring, to be near, to border upon, to adjoin.*

γείτων, ον (adj. from γέα, γῆ, land). *Neighbouring, contiguous.*—As a noun, ὁ γείτων, *a neighbour.*

γελάω, ὦ, fut. γελάσω, perf. γεγέλακα. *To laugh, to smile.*—*To laugh at, to deride, to ridicule.*

ΓΕΡ

γελοῖος, α, ον (adj. from γελάω). *Laughable, ridiculous.*

γέλως, ωτος, ὁ (from γελάω). *Laughter, a laugh, a smile.*

γέμω, fut. γεμῶ, perf. γεγέμηκα, perf. mid. γέγομα. *To be filled, to be loaded, to be full, to be loaded with.*

γενεά, ἄς, ἡ (from γένος, a race). *Generation, birth, a family, a race.*

γενειάζω, fut. γενειῶσω, perf. γεγενειῶκα and γενειῶω, ὦ, fut. γενειήσω, perf. γεγενειήκα (from γένειον). *To have a beard, to be bearded, to attain the age of manhood.*

γενειάς, ἄδος, ἡ (from γένειον, the chin). *The chin, the hair on the chin, the beard.*

γενειήτης, ον, ὁ (from γενειάω). *Bearded.*

γένειον, ον, τό. *The chin, the beard.*

γένεσις, εὖς, ἡ (from the obsolete γένω, to beget). *Generation, origin, creation, birth, formation.*

γενετή, ἡς, ἡ (from γένος, a race). *Birth, origin.*

γενναῖος, ἄ, ον (adj. from γέννᾱ, poetic for γένος, a race). *Of a noble race, noble, excellent, generous, brave.*—Used as a noun in the neuter, γενναῖον, ον, τό, *that which is inborn, noble disposition, generous sentiment.*

γενναίως (adv. from γενναῖος). *Nobly, generously, bravely, gallantly.*
 γεννᾶω, ὦ, fut. γεννήσω, perf. γεγέννηκα (from γένος). *To beget, to bear, to generate, to bring forth, to produce.*

γένος, εὖς, contr. οὖς, τό (from the old verb γένω, to beget). *Birth, a race, lineage, descent, a kind, a family, a tribe, a nation, a species.*

γεραιός, οὖ, ὁ (properly an adj. from γῆρας, old age, with ἀνὴρ understood). *An old man, an elder.*

γέρανος, ον, ὁ. *A crane.*

γέρας, ἄτος, sync. ὄος, contr. ὤς, τό. *A reward given to merit, as distinguished generally from what one receives by lot, or by equal distribution.*—*Honour, dignity, rank, esteem, an expression of esteem.*

Γερμανία, ας, ἡ. *Germany.* This name was applied by the ancients

not only to Germany, but also to Denmark, Sweden, and the neighbouring countries, comprising about one third part of Europe.

Γερμᾶνοι, ὧν, οἱ. *The Germans.*

γέρβρον, ον, τό. *Anything made of osier twigs interwoven, wicker-work, a wicker shield.*

γέρων, ον (adj.). *Old, aged, advanced in years.*—As a noun, γέρων, ον-τος, ὅ, *an old man; οἱ γέροντες, the old, the aged.*

γεῦμα, ἄτος, τό (from γεύομαι). *The thing tasted, meat, drink.*—Also, *taste, the act of tasting.*

γεῦω, fut. γεύσω, perf. γέγευκα. *To give to taste.*—In the middle voice, *to give to one's self to taste, to taste, to partake of, to enjoy.*

γεφύρω, ὦ, fut. γεφύρωσω, perf. γεγεφύρωκα (from γέφυρα, a bridge). *To make a bridge, to build a bridge over, to connect by a bridge, to bridge.*

γεωγραφέω, ὦ, fut. γεωγραφήσω, perf. γεγεωγραφήκα (from γέα, γῆ, the earth, and γράφω, to describe). *To write a description of the earth, to be a geographer.*

γεώδης, ες (adj. from γέα, γῆ, earth, and εἶδος, appearance). *Resembling earth, earthy.*—Rich, fertile.—In the neuter, as a noun, τὸ γεῶδες, *earthy matter.*

γεωλοφία, ας, ἡ (from γέα, γῆ, the earth, and λόφος, an elevation). *A slight elevation of ground, a hill, a mound, a hillock, an eminence.*

γεωργέω, ὦ, fut. γεωργήσω, perf. γεγεωργήκα (from γεωργός). *To cultivate land, to subsist by tilling land, to be a husbandman.*

γεωργία, ας, ἡ (from γεωργέω). *Cultivation of the soil, husbandry.*—In the plural, αἱ γεωργίαι, *the labours of the husbandman, agricultural operations.*

γεωργικός, ἡ, ὄν (adj. from γεωργός). *Pertaining to a husbandman, agricultural, engaged in agriculture, rural, rustic.*—As a noun, in the neut. plural, τὰ γεωργικά, *agricultural pursuits, branches of agriculture, matters appertaining to agriculture.*

γεωργός, οὔ, ὁ (from γέα, γῆ, earth, and ἔργον, work). *A cultivator of the soil, a husbandman, a farmer.*
γεωρῦχος, ον (adj. from γέα, γῆ, and ὀρύσσω, to dig). *Digging in the earth.*

γῆ, γῆς, contr. from γέα, γέας, ἡ. *The earth, the ground, land, soil.*

Γῆ, Γῆς, ἡ (as a proper name). *Gæa or Terra, the same as Earth, the most ancient of all the divinities after Chaos.*

γηγενής, ἐς (adj. from γῆ, and γένος, a race). *Sprung from the earth, earth-born, aboriginal.*

γηθέω, ὦ, and γῆθω, fut. γηθήσω, perf. γεγήθηκα, perf. mid. (with a present signification) γέγηθα (from γαίω, to rejoice). *To rejoice, to be glad.*

γηραιός, ἄ, ὄν (adj. from γῆρας). *Old, aged, advanced in years.*

γῆρας, ἄτος, by syncope ἄος, contr. ως, τό. *Old age, advanced age.*

γηράσκω and γηράω, ὦ, fut. γηράσω, γεγήράκα (from γῆρας). *To grow old, to be old.*

Γηρυόνης, ον, ὁ. *Gerjōn, a monster having three bodies and three heads, who lived in the island of Gades, on the coast of Spain. He himself was killed, and his flocks and herds were carried off, by Hercules.*

γίγας, αντος, ὁ. *A giant.*—οἱ Γίγαντες, *the Giants, sons of Coelus and Terra.*

γίγνομαι (later form γίνομαι), fut. γενήσομαι, perf. γεγένημαι, perf. mid. γέγονα, 2d aor. mid. ἐγενόμην (from the obsolete γένω, to beget). *To become, to exist, to be, to spring, to arise, to be born.*—Perf. mid. part., in neut., as a noun, γεγονός, ὅτος, τό, *the occurrence, the event.*

γιγνώσκω (later form γινώσκω), fut. γνώσομαι, perf. ἔγνωκα, 2d aor. ἔγνω, 2d aor. part. γνούς (from γνοέω, a form of νοέω, to perceive). *To know, to perceive, to discern, to understand, to recognise, to decide.*

Γλαῦκος, ον, ὁ. *Glaucus, 1. A son of Minos II., king of Crete, and*

Pasiphæë; he was smothered in a vessel of honey.—2. A son of Sisypheus, king of Corinth; he was devoured by his own horses.

γλαυκῶπις, ἴδος, ἡ (from γλαυκός, bluish-green, and ὤψ, the eye).

Having eyes of a bluish-green.—An epithet of Minerva, from the fierce expression of her eyes, which resembled those of the lion, &c.

γλαύξ, κός, ἡ. A screech-owl, an owl.

γλαῦφρός, ἄ, ὅν (adj. from γλάφω, to hollow out). Hollowed (as if by a chisel).—Hence, polished, elegant, ornamental, fine, pretty.

γλυκερός, ἄ, ὅν (a poetic form of γλυκός). Sweet, agreeable, pleasant.

γλυκῦθυμία, ας, ἡ (from γλυκός, and θυμός, spirit). Sweetness of disposition, gentleness, tenderness.

γλυκύς, εἶα, ὅ (adj.). Sweet, agreeable, gentle, kind, pleasant.

γλῶσσά, ης, and Att. γλῶττᾶ, ης, ἡ (from γλῶξ, same as γλωχίν, a point?). The tongue.

γνάθος, ον, ἡ (from κνάω, to scrape).

The jaw, the cheek, the jaw-teeth.

γναφεῖον, ον, τό (from γνάπτω, to card wool). A fuller's shop.

γνήσιος, ἄ, ον (adj. contr. from γενέσιος, natal). Sprung from the same origin, of the same race.

Γνίφων, ωνος, ὁ. Gniphon.

γνώμη, ης, ἡ (from γινώσκω, to know). The faculty of judgment, reason.—Good sense.—Opinion, knowledge, understanding, mind, counsel, deliberation.

γνώμων, ον (adj. from γινώσκω, to know). Discerning, discovering.—As a noun, γνώμων, ονος, ὁ and ἡ, a discoverer, an investigator, a judge, the index of a dial.

γνωρίζω, fut. γνωρίσω, perf. ἐγνώρικα.

To know, to recognise.

γνωρίμος, ον (adj. from γνωρίζω). Known, recognised, well-known, famous, distinguished.

γοᾶω, ὦ, fut. γοήσω, perf. γεγόηκα, irreg. 1st aor. ἐγόηνα, 2d aor. ἐγοον. To lament, to bewail, to deplore.

γονεύς, ἑως, ὁ (from γένω, obsolete,

to beget). A father.—In the plural, οἱ γονεῖς, parents.

γονή, ἡς, ἡ (from the old verb γένω, to beget). That which is produced, offspring, a race, production, origin.

γόνυ, γόνυτος, poet. gen. γούνυτος, contr. γουνός, τό. The knee.—Poet. plural, γούνα, γούνων, &c.

γόος, ον, ὁ, and γόη, ης, ἡ (from γοᾶω, to lament). Lamentation, wailing, mourning.

Γοργίας, ον Doric ᾱ, ὁ. Gorgias, a celebrated rhetorician who lived at Athens about 430 B.C. He was surnamed Leontinus, from Leontini in Sicily, his native town.

Γοργώ, ὄος, contr. οὖς, and Γοργών, ὄνος, ἡ. A Gorgon.—αἱ Γοργόνες, the Gorgons, three sisters, daughters of Phorcys and Ceto, whose names were Stheno, Euryale, and Medusa, all immortal except Medusa.

Γοργώ, ὄος, contr. οὖς, ἡ. Gorgo, the daughter of Cleomēnes.

Γόρτυνᾶ, ης, ἡ. Gortyna, a city of Crete, next to Cnossus in importance.

γούν (adv. for γε, οὖν). Then at least.—Therefore, certainly, then, for, at least, now, accordingly.

γραῖα, ας, ἡ (fem. of γραῖος, contr. for γεραιός, old, with γυνή, woman, understood). An old woman, an aged female.

γράμμα, ἄτος, τό (from γράφω, to write). Any written character or figure, a letter of the alphabet.—In the plural, τὰ γράμματα, a number of letters put together.—Hence, an epistle, literature, learning, the sciences, languages, letters, elementary studies.

γραμματεὺς, ἑως, ὁ (from γράφω, to write). A writer, a secretary.

γραῦς, αῖος, ἡ (from γεραίός, old). An old woman, an aged female attendant.

γραφεῖον, ον, τό (from γράφω, to write). An instrument to write with, a stylus or style. See note on page 49, line 24.

γραφή, ἡς, ἡ (from γράφω). A writing, a painting.—A charge, an

indictment or legal accusation of a public delinquent. The term employed for a charge in a private suit was *δίκη*.

γράφω, fut. γράψω, perf. γέγραφα.

To scratch, to trace marks or lines.

—Hence, to paint, to represent, to delineate.—To write, to write down, to propose a law.—In the middle voice, to cause a person's name to be written down by the magistrate, to accuse, to prosecute.

Γρύλλος, ov, ó. Gryllus, a son of Xenophon, who killed Epaminondas, and was himself slain at the battle of Mantinēa, B.C. 363.

γρύψ, ὑπός, ó. A griffon, a fabulous animal, partaking of the nature of the lion and eagle.

γῦον, ov, τό. A limb, a member.

γυμνάζω, fut. -άσω, perf. γεγύμνακα (from γυμνός, naked). To lay bare.

—To exercise naked.—To exercise, to practise.

γυμνάσιον, ov, τό (from γυμνάζω).

A place where gymnastic exercises are taught, a school for exercise, a gymnasium.—In the plural, τὰ γυμνάσια, gymnastic exercises.

γυμνής, ἥτος, ó (from γυμνός, naked).

Naked, poorly clad, bare.

γυμνήτης, ov, ó, and γυμνήτις, ἴδος, ἥ (from γυμνός, naked). Naked, bare, destitute.

Γυμνησίαι, ov, αἱ (νῆσοι understood).

Gymnēsiæ, the Greek name of the Baleāres.

γυμνικός, ἥ, óν (adj. from γυμνός, naked). Of or pertaining to gymnastic exercises, gymnastic.

γυμνόπους, ov, gen. -ποδος (adj. from γυμνός, and πούς, a foot). Barefooted.

γυμνός, ἥ, óν (adj.). Naked, bare, not clothed, thinly clad, without an outer garment.—Destitute, poor.

γυμνώω, ὤ, fut. -ώσω, perf. γεγύμνωκα (from γυμνός). To make bare, to strip, to uncover, to expose to view.

γυναικεῖος, ἃ, ov (adj. from γυνή).

Of or pertaining to women, womanish, feminine, female, effeminate.

γυνή, γυναικός, ἥ. A woman, a fe-

male, a wife.—Voc. sing. γύναι, from the old nominative γύναιξ.

γύψ, ὑπός, ó. The vulture.

Γωβρύας, ov, ó. Gobryās, a Persian, one of the seven noblemen who conspired against the usurper Smerdis.

γωνός, ov, ó, and γωνία, ας, ἥ. An angle, a corner, a retired place.

Δ.

δαδούχος, ov, ó (from δάς, contr. for δαίς, a torch, and ἔχω, to hold).

A torch-bearer.

δαιδάλεος, ἃ, ov (adj. from δαιδάλλω, to work skilfully). Highly ornamented, skilfully wrought, variegated.

Δαίδαλος, ov, ó. Dædālus, a famous Athenian artist, who built the Cretan labyrinth for King Minos. Having been confined in this along with his son, they made their escape by means of wings formed of feathers and wax.

δαιμόνιος, ἃ, ov, and ος, ov (adj. from δαίμων). Proceeding from the divinity, divine, godlike.—Strange, infatuated. See note on page 156, line 39.

δαίμων, ονος, ó. A divinity, a deity, a genius or guardian spirit.—Fortune, chance, fate.

δαίνυμι, fut. δαίσω, perf. δέδαικα (from δαίω, to divide). To divide, to distribute.—Hence, to give a feast, to entertain.—In the middle voice, δαίνυμαι, &c., to feast.

δαίρω, same as δέρω.

δαίς, ἴδος, contr. δάς, δᾶδός, ἥ. A torch. See δάς.

δαιτύς, ὅς, ἥ (Ionic for δαίς, a feast, from δαίω, to divide). A feast, an entertainment, a banquet.

δάκνω, fut. mid. δήξομαι, perf. δήδηχα, 2d aor. ἐδάκον (most of the tenses are formed from the obsolete δήκω). To bite, to sting (said of a serpent, also of a bee), to wound.

δάκρυ, ὅς, τό (poet. for δάκρυνον). A tear.—In the plural, tears, lamentations, &c.

δακρῦεις, ὅεσσα, ὅεν (adj. from δάκρυνον). Shedding tears, weeping.

—Sing. neut. used as an adverb, *δακρύνειν*, *tearfully, amid tears.*

δάκρυνον, ου, τό. *A tear.*—Weeping, lamentation.—Applied also to the exuding juices of trees.

δακρῦχέων, έουσα, εον (pres. part. from *δακρυνέω*, to shed tears, of which no other part is used by Homer). *Shedding tears, weeping, pouring forth tears.*

δακρῦω, fut. -ῶσω, perf. *δεδάκρῦκα* (from *δάκρυνον*). *To weep, to shed tears, to lament.*

δακτύλῃθρᾶ, ας, ἡ (from *δάκτυλος*, a finger, with ending *τρα, θρα*, denoting the instrument). *A fingertip, a covering for the fingers.*

δακτύλιος, ου, ό (from *δάκτυλος*). *A ring for the finger, a ring.*

δάκτυλος, ου, ό. *A finger.*—*ό μέγας δάκτυλος*, the thumb.—*δάκτυλος ποδός*, a toe.

δᾰμάζω and *δᾰμᾰω*, ᾰ, fut. *δᾰμᾰσω*, perf. *δέδμηκα* (as from *δέμω*), 2d aor. *ἔδᾰμον*. *To tame, to subdue, to bring under the yoke, to break (said of horses).*

δᾰμᾰλῖς, εως, ἡ. *A heifer, a calf.*

Δᾰνᾰῆ, ης, ἡ. *Danᾰῆ*, daughter of Acrisius, king of Argos, and mother of Perseus by Jupiter.

Δᾰνᾰός, οῦ, ό. *Danᾰus*, a son of Belus, who sailed from Egypt with his fifty daughters, on account of a dissension with his brother Ægyptus, and settled at Argos in Greece. From him the people of that city were called *Δαναοί*, *Danᾰi*, a name which was afterward applied to all the Greeks.

δᾰνεῖζω, fut. -είσω, and Att. -ειῶ, perf. *δεδάνεικα* (from *δάνος*, a loan). *To loan out, to lend on interest, to lend.*—In the middle voice, to cause to be lent unto one's self, to borrow.

δαῖος, εος, τό (from *δαίω*, to burn). *A torch.*

δᾰπάνη, ης, ἡ (from *δᾰπᾰνᾰώ*, to expend). *Expense, waste, prodigality, cost.*

δᾰπάνημα, ᾰτος, τό (from the same). *Expense, &c.*

δᾰπεδον, ου, τό (from *δᾰ*, Doric for *γῆ*, earth, and *πέδον*, a basis). *A*

floor, a pavement, a foundation, a piece of ground.

Δαρδᾰνείς, ᾠν, οἱ. *Dardanians*, inhabitants of Dardania, a region north of Macedonia, afterward called Dacia Mediterranea.

Δαρδᾰνίδης, ου, ό (patronymic from *Δάρδᾰνος*, *Dardānus*). *Son or descendant of Dardanus.*

Δαρδᾰνῖος, α, ου (adj.). *Trojan.*

Δαρειός, ου, ό. *Darius*, the name of three kings of Persia.

δάς, δᾰδός, ἡ (contr. from *δαῖς*, from *δαῖω*, to burn). *A torch, a firebrand.*

δασμολόγος, ου, ό (from *δασμός*, tax, and *λέγω*, to collect). *A tax-collector, an excise-officer.*—*An extortioner.*

δασμός, οῦ, ό (from *δαίω*, to divide, perf. pass. *δέδασμαι*). *Division, allotment.*—*Tax, tribute.*

δᾰσύς, εῖα, ὅ (adj.). *Thick, close set.*—*Covered with hair, bristly, shaggy.*

δάφνη, ης, ἡ. *Laurel*, or, more accurately, bay, a laurel-tree, a bay-tree.

Δάφνη, ης, ἡ (as a proper name). *Daphnē*, daughter of the river Penēus. She was changed into a laurel-tree to avoid the pursuit of Apollo.

δᾰφνηφόρος, ου (adj. from *δάφνη*, and *φέρω*, to bear). *Bearing laurel, crowned with laurel.*—As a substantive, *δᾰφνηφόρος*, ό, the laurel-bearer.

Δάφνις, ἱδος, ό. *Daphnis*, a shepherd of Sicily, son of Mercury by a Sicilian nymph.

δᾰψῖλειᾰ, ας, ἡ (from *δᾰψῖλής*). *Profusion, abundance, prodigality.*

δᾰψῖλής, ές (adj. from *δᾰπτω*, to consume). *Abundant, profuse, rich, sumptuous, liberal.*

δᾰψῖλᾰς (adv. from *δᾰψῖλής*). *Abundantly, profusely, richly, &c.*

δέ (a particle). *But, however, yet, therefore, moreover, while, now.*

δέ, in the latter member of a proposition, stands opposed to *μέν* in the former. As an enclitic, *δε* is appended to nouns to denote motion to or towards. Compare Ἀθήναζε.

δέησις, εως, ἡ (from δέω, to want).
Want, need.—Also, prayer, supplication, entreaty.
 δεῖ (an impersonal verb), fut. δέησει, 1st aor. ἐδέησε, perf. δεδέηκε, pres. inf. δεῖν, pres. part. δέον. *It is necessary, it is fitting, it must.*—δεῖ τινα, one should, one must.—δεῖ τινος, something is wanting.—μικροῦ δεῖν, to want but little, to be on the point of.—As an adverbial phrase, almost, nearly.
 δειγμα, ἄτος, τό (from δεικνῦμι, to show). *A specimen, a sample, example.*
 δεῖδω, fut. δείσω, perf. δέδεικα, perf. mid. δέδοικα, δέδια and δεῖδια, imp. δεῖδιθι. *To fear, to dread, to stand in awe of.*—*To be anxious.*
 δεικνῦμι and δεικνῦω, fut. δείξω, perf. δέδειχα. *To show, to point out, to disclose, to make apparent, to represent.*
 δειλῆ, ης, ἡ. *The evening, the decline of the day, the afternoon.*
 δειλιῶ, ὦ, fut. -ιᾶσω, perf. δεδειλιᾶκα (from δειλός). *To be timid, to act in a cowardly manner.*
 δειλός, ἡ, ὄν (adj. from δεῖδω, to fear). *Fearful, timorous, cowardly.*—*Wretched, unfortunate.*—As a noun, ὁ δειλός, the coward.
 δειμαίνω, fut. -μᾶνῶ, perf. δεδείμαγκα (from δεῖμα, fear). *To fear, to stand in awe, to be terrified.*
 δεινός, ἡ, ὄν (adj.). *Frightful, terrible, dreadful.*—*Strong, powerful.*—*Grievous, dire, bad, vexatious.*—*Wonderful.*—As a noun, in the neut. plural, τὰ δεινά, evils, calamities.—In the neuter sing., as an adverb, δεινόν, sternly, &c.
 δεινότης, ητος, ἡ (from δεινός). *The quality causing terror or amazement.*—*Power, force, skill, cunning.*—*Difficulty, danger.*
 δεινῶς (adv. from δεινός). *Terribly, dreadfully, strongly, greatly, &c.*
 δειπνέω, ὦ, fut. -ήσω, perf. δεδείπνηκα, Attic 2d perf. δέδειπνα (from δειπνον). *To take supper, to dine.*
 δειπνον, ου, τό. *A supper, a meal, a feast, an entertainment.* The δειπνον was the principal meal

among the Greeks, and corresponded to the *cæna* of the Romans, which was taken about 3 o'clock in the afternoon.
 δειπνοποιέω, ὦ, fut. -ήσω, perf. δεδειπνοποίηκα (from δειπνον, and ποιέω, to make). *To prepare supper.*—In the middle voice, to cause supper to be prepared for one's self, to sup, to take the evening meal.
 δείρω, a later form of δέρω. *To flay, &c.* See δέρω.
 δέκα (numeral adj. indecl.). *Ten.*
 δεκάδαρχιᾶ, ας, ἡ (from δεκαδάρχης, a commander of ten). *The command of a decade, the office of a decurio, a decadarchy.*
 δεκάπηγος, υ (adj. from δέκα, and πήγος, a cubit). *Ten cubits long.*
 δέκατος, η, ου (numeral adj. from δέκα). *The tenth.*—In the neut. sing., as an adverb, δέκατον, in the tenth place, tenthly.
 δέλεαρ, ἄτος, τό. *A bait, a lure.*
 Δέλτα, τό (indecl.). *The fourth letter of the Greek alphabet.*—Also, the Delta, a triangular island formed at the mouth of the Nile by the mud and sand deposited by the river; so called from its resemblance to the Greek delta.
 δελφίν and δελφίς, ἵνος, ὁ. *A dolphin.*
 Δελφοί, ὦν, οἱ. *Delphi, a small but famous city of Phocis, in Greece, situated on the southern side of Mount Parnassus, and containing a celebrated oracle of Apollo.*
 δέμνιον, ου, τό (from δέμω, to construct). *A bedstead, a couch.*
 δενδρᾶεις, ἄεσσα, ἄεν, Doric for δενδρῆεις, ἡεσσα, ἦεν (adj. from δένδρον, a tree). *Abounding in trees, woody.*
 δενδρίτης, ου, ὁ, and δενδρίτις, ἴδος, ἡ (from δένδρον). *Trained on trees.* See note on page 96, line 33.
 δένδρον, ου, and δένδρος, εος, τό. *A tree.*
 δεξιᾶ, ἄς, ἡ (fem. of δεξιός, with χεῖρ understood). *The right hand.*—ἐν δεξιᾷ, on the right hand, to the right.
 δεξιόομαι, οὔμαι, fut. -ώσομαι, perf

δεδεξιῶμαι (from δεξιός). *To take by the right hand, to grasp the right hand.*

δεξιός, ἄ, ὄν (adj. from δέχομαι, *to take*). *The right, on the right.—Dexterous, skilful.—Auspicious, favourable.—In the neut. plural, τὰ δεξιὰ (μέρη understood), the right.*

δεξιτερός, ἄ, ὄν (adj., poetic for δεξιός). *On the right, &c..*

δέος, εος, τό (from δέιδω, *to fear*). *Fear, dread.*

δέρας, ἄτος, and δέρος, εος, τό (poetic for δέρμα). *A skin, a hide.*

δέρμα, ἄτος, τό (from δέρω). *A hide, a skin (of the crocodile).*

δέρω, fut. δερῶ, perf. δέδαρκα, 2d aor. ἔδαρον, perf. mid. δέδορα. *To skin, to flay, to bare.—To flay by stripes, to scourge.*

δέσμα, ἄτος, τό (from δέω, *to bind*). *A bond, a fastening.—In the plural, τὰ δέσματα, ornaments for the head.*

δεσμεύω, fut. -εύσω, perf. δεδέσμευκα (from δεσμός, *a fetter*). *To fetter, to bind.*

δεσμός, οὔ, ὁ (from δέω, *to bind*). *A fetter, a chain, a bond or tie.—In the plural, τὰ δεσμά.*

δεσμοτήριον, ον, τό (from δεσμός, *to bind*). *A prison.*

δεσπότης, ον, ὁ (from δεσπόζω, *to rule absolutely*). *A lord, a master, a despot.*

Δευκαλίων, ωνος, ὁ. *Deucalion*, son of Prometheus, married Pyrrha, daughter of Pandōra. When Jupiter destroyed mankind by a flood, Deucalion and Pyrrha alone were saved.

δεῦρο (adv.). *Hither.* Used with verbs of motion. It is employed also in calling to any one, by way of encouragement or request; and if addressed to only one individual, then δεῦρο is used; but if to more than one, δεῦτε is employed.

δεῦτε (adv.). *Hither.* See δεῦρο.

δεύτερος, α, ον (numeral adj.). *Second.*—δεύτερον (neut. taken adverbially), *secondly.*

δεῦω, fut. δηνήσω, perf. δεδεύηκα (poetic for δέω). *To want.* It is

used more frequently in the middle voice, δέυομαι, *to be in want.*

δέχομαι, fut. δέξομαι, perf. δέδεγμαι.

To receive, to take, to succeed to.—To receive an attack, to sustain an onset.—To lie in wait for.

δέω, fut. δήσω, perf. δέδεκα, perf. pass. δέδεμαι. *To bind, to chain, to fetter.*

δέω, fut. δήσω, perf. δεδέηκα. *To want, to need.*—It is usually impersonal in the active.—In the middle, δέομαι, with the genitive, *To want, to need, to require, to ask for, to request, to entreat, to pray for.*

δή (conj., a strengthened form of δέ). *Now, certainly, truly, indeed, assuredly.—Yet, but then, in fine, then.*—Often used ironically, *forsooth.*—ἀλλ' ἄγε δή, *but come then.*—πῇ δή; *where then?*—καὶ δή, *and even.*—ἐνταῦθα δή, *thereupon then.*

δῆγμα, ἄτος, τό (from δάκνω, *to bite*). *A bite, a wound with the teeth, a sting (of a serpent).*

δῆσιος, α, ον (adj., Ionic for δάσιος, from δαίς, *a furious combat*). *Hostile.*

δηϊόω, ῶ, fut. -ώσω, perf. δεδηϊώκα (from δῆσιος). *To ravage, to lay waste.*

δηλονότι (adv. for δηλον ὅτι, *it is evident that*). *Evidently, without doubt, namely.*

Δῆλος, ον, ἡ. *Dēlos*, one of the Cyclādes, which floated beneath the waves until Neptune fixed it firmly to receive Latona, and made it manifest to the view (δηλον). Hence its name. The modern appellation is *Sdille*.

δηλος, η, ον (adj.). *Manifest, evident, clear, apparent, visible, known.*

δηλόω, ῶ, fut. -ώσω, perf. δεδήλωκα (from δηλος). *To make manifest, to make known, to show forth, to explain, to announce.*

δημαγωγέω, ῶ, fut. -ήσω, perf. δεδημαγώγηκα (from δημαγωγός). *To be a popular leader, to be a demagogue.*

δημαγωγία, ας, ἡ (from δημαγωγέω).

The act of influencing or leading the people.—The office or station of popular leader.

δημᾱγωγός, οὔ, ὁ (from δῆμος, the people, and ἄγω, to lead). A popular leader, a demagogue.

Δημᾱδης, οὔ, ὁ. Demādes, an Athenian, who, from a sailor, became an orator. He was taken prisoner by Philip at Chæronea, and was afterward put to death by Cassander, B.C. 318.

Δημᾱρᾱτος, οὔ, ὁ. Demarātus, the son and successor of Ariston on the throne of Sparta, B.C. 526.

Δημήτηρ, τερος, contr. τρος, and Δημήτρα, ας, ἡ. Ceres, called by the Greeks Dēmēter, goddess of corn and harvests. The name is thought to come from δῆ for γῆ, the earth, and μήτηρ, mother, making Ceres identical with "mother earth," and the great principle of fertility that pervades its bosom.

Δημήτριος, οὔ, ὁ. Demetrius. 1. A son of Antigonus and Stratonice. He was surnamed Poliorcetes, from his skill in besieging cities, employing for that purpose machines and engines of his own invention, and of stupendous size.—2. Surnamed Phalæreus (three syllables), from his native place, Phalerum in Attica. He was made governor of Athens by Cassander, B.C. 312, and became at first very popular; but, after having governed the city for the space of ten years, was driven out by Antigonus and Demetrius Poliorcetes. The fickle Athenians now heaped as many contumelies upon his name as they had previously bestowed honours upon him.—3. A Cynic philosopher, who flourished at Rome during the reign of Nero.

δημιουργέω, ὦ, fut. -ήσω, perf. δεδημιούργηκα (from δῆμιος, public, and ἔργον, work, a trade). To exercise a trade.—To make, produce, to fabricate, to perform in general.

δημοκρατέομαι, οὔμαι, fut. -ήσομαι, perf. δεδημοκράτημαι (from δῆμος, the people, and κρατέω, to rule).

To have a democratical form of government, to possess a democracy (said of a people).

δῆμος, οὔ, ὁ. The people, the populace.—A borough, a territory, a land.—A democracy, a democratical form of government.—οἱ δῆμοι, the boroughs into which Attica was divided, amounting in all to 174.

δημός, οὔ, ὁ. Fat.

Δημοσθένης, οὔς, ὁ. Demosthēnes, the most celebrated of the Grecian orators, a native of the borough of Pæania in Attica.

δημοσιεύω, fut. -εύσω, perf. δεδημοσίευκα (from δημόσιος). To make public, to publish, to divulge.—Neuter, to be public, to be in common.

δημόσιος, α, οὔ (adj. from δῆμος, the people). Public.—δημοσίᾱ, at the public expense, supply δαπάνη.—παπερχόμενος εἰς τὸ δημόσιον, coming before the people or into public.—ὁ δημόσιος, the public executioner, supply δοῦλος.—τὰ δημόσια, public affairs.

δημότης, οὔ, ὁ (from δῆμος, a borough). One of the same borough.—One of the people.—A private individual.

δημοτικός, ἡ, ὄν (adj. from δημόςτης). Appertaining to the people, republican.—Well-disposed, popular, affable.

Δημόφιλος, οὔ, ὁ. Demophilus.

δημῶδης, ες (adj. from δῆμος, the populace, and εἶδος, appearance). Common, vulgar, public.—Commonly received, prevalent among the people, popular.

Δημῶναξ, ακτος, ὁ. Demōnax, a celebrated philosopher of Crete.

δῆτα (particle from δῆ). Then, now, in a word, without doubt, surely, very likely, probably.—Often ironical, forsooth, &c.

διᾱ (prep. governing the genitive and accusative). With the genitive it signifies through, by means of, in, by, &c. Thus, δι' Ἑλλάδος, through Greece; διᾱ βίου, through or during life; διᾱ νυκτός, by night; δι' ἔτους, for a year, year-

ly; δι' ἑαυτοῦ, by means of himself; δι' ὀρκων, by means of oaths; δι' ὑποψίας, in suspicion; διὰ χειρός, in one's hand, in hand, &c.—With the accusative, through, on account of, &c.; as, διὰ πόντον, through the deep; διὰ τοῦτο, on this account, for this reason; διὰ τί; wherefore? on what account? why?—In composition it has often the force of *dis-* in English, and of *dis*, *trans*, *tra*, in Latin, denoting passage, &c. It frequently, too, has the force of *thoroughly*.

διαβαίνω, fut. διαβήσομαι, &c. (from διά, through or over, and βαίνω, to go). To go through or over, to cross, to pass over.—διαβεηκώς τοῖς ποσίν, see note, page 58, line 7-18.

διαβάλλω, fut. διαβῦλω, &c. (from διά, through, and βάλλω, to cast). To throw or cast through, to transpierce, to slander, to calumniate, to render suspicious, to denounce.—To pass over, to cross.

διάβῃσις, εως, ἡ (from διαβαίνω). A crossing, a passing over, a passage across.

διαβᾶτός, ἡ, ὅν (adj. from διαβαίνω). To be passed or crossed over, fordable, passable.

διαβιδάζω, fut. διαβιδᾶσω, perf. διαβιδίᾱκα (from διά, through, and βιδάζω, to cause to go). To cause to pass through or over, to transport, to carry through or over, to assist one in departing, to help off.

διαβλέπω, fut. διαβλέψω, &c. (from διά, thoroughly, earnestly, and βλέπω, to look). To look earnestly, to see clearly, to see through.

διαβοᾶω, ὦ, fut. διαβοήσω, &c. (from διά, thoroughly, and βοᾶω, to shout). To shout aloud, to cry aloud, to noise abroad, to render famous or infamous.—In the passive, διαβοάομαι, ὦμαι, to be celebrated, to become famous.

διαβοητός, ὅν (adj. from διαβοᾶω). Cried aloud, noised abroad, celebrated, rendered famous.—Decried, notorious, infamous.

διαβολή, ἡς, ἡ (from διαβάλλω, to slander). Slander, calumny, a slanderous accusation, a reproach. διαγίγνομαι, fut. διαγενήσομαι, &c. (from διά, through, and γίγνομαι, to exist, &c.). To hold out, to subsist, to continue to live on.—To intervene, to elapse.

διαγιγνώσκω, fut. διαγινώσομαι, &c. (from διά, thoroughly, and γινώσκω, to know). To know thoroughly or accurately, to distinguish, to discriminate (i. e., to know between), to ascertain clearly, to decide.

διαγράφω, fut. διαγράψω, &c. (from διά, throughout, and γράφω, to write, to delineate, &c.). To delineate, to sketch, to describe.—To draw up a list.—To distribute, to assign, &c.

διαῖγω, fut. διαῖξω, &c. (from διά, through, and ἄγω, to lead). To transport, to lead or convey beyond, or to the other side.—To pass, to pass one's time, to continue.

διαγωνίζομαι, fut. διαγωνίσομαι, &c. (from διά, thoroughly, and ἀγωνίζομαι, to contend). To contend strenuously, to fight vigorously, to strive resolutely.

διάδημα, ἄτος, τό (from διαδέω, to bind around). A diadem, a band or fillet around the brow.

διαδίδωμι, fut. διαδώσω, &c. (from διά, through, and δίδωμι, to give). To transmit, to pass from one to another, to propagate, to spread, to circulate.—To partition, to distribute.

διαζώννυμι, fut. διαζώσω, perf. διέζωκα (from διά, thoroughly, and ζώννυμι, to encircle). To encircle as with a girdle.

διάθεσις, εως, ἡ (from διατίθημι, to arrange). Condition.—Delivery, action, gesture.

διαθήκη, ἡς, ἡ (from διατίθημι, to dispose, to arrange). A will, a testament.

δαίνω, fut. δαῖνῶ, perf. δεδίαγκα. To moisten, to wet.

διαίρέω, ὦ, fut. διαιρήσω, &c. (from διά, through, and αἰρέω, to take). To divide, to cut through, to sep-

arate.—To distinguish, to determine.

διαίρω, fut. διαῖρῶ, &c. (from διά, through intervening space, and αἶρω, to raise). To lift up, to elevate, to raise, to encourage.

διαίτᾱ, ης, ἡ. A mode of life, a plan of life, means of support, subsistence, diet, regimen.—An abode, a dwelling, an apartment, a chamber.

διαίτᾱω, ὦ, fut. διαιτήσω, perf. δεδιήτηκα (from διαίτα). To feed, to maintain, to prescribe a certain mode of life or regimen.—To act as umpire, to accommodate differences.

διαιτητής, οὔ, ὁ (from διαίτᾱω). A judge, an umpire, an arbitrator.

διακαθαίρω, fut. διακαθάρῶ, &c. (from διά, thoroughly, and καθαίρω, to cleanse or purify). To cleanse thoroughly, to purify completely, to cleanse, to purify.

διακαίω, fut. διακάυσω, &c. (from διά, through, and καίω, to burn). To burn through, to burn up, to set completely on fire, to blaze out upon.—To inflame, to arouse, to excite, to kindle up.

διακαλύπτω, fut. διακαλύψω, &c. (from διά, denoting division or separation, and καλύπτω, to cover). To uncover.

διάκειμαι, future διακείσομαι, &c. (from διά, completely, throughout, and κείμαι, to lie). To be established, to be ordained.—To be disposed or affected, to be in a particular state of body or mind.—εὖ διακείσθαι, to be well.—κακῶς διακείσθαι, to be ill.—εἰρηνικῶς διακείσθαι, to be peaceably disposed.

διακείρω, fut. διακερῶ, &c. (from διά, thoroughly, and κείρω, to shear). To shear off, to cut off, to cut in pieces.—To render null and void, to rescind, to despoil.

διακελεύομαι, future διακελεύσομαι, perf. διακεκέλευσμαι (from διά, thoroughly, and κελεύω, to order, &c.). To order earnestly, to command.—To exhort, to encourage, to advise, to warn, to persuade, &c.

διακληρώω, ὦ, fut. διακληρώσω, &c. (from διά, throughout, and κληρώω, to cast lots). To distribute by lot, to transfer or dispose by lot, to choose by lot.—In the middle, διακληροῦμαι, to obtain by lot, to draw lots.

διακομίζω, fut. διακομίσω, &c. (from διά, through, over, and κομίζω, to carry). To convey through, to carry over, to transport, to introduce.—In the middle, to pass from one place to another, to pass over.

διακονέω, ὦ, fut. διακονήσω, perf. δεδιᾶκονηκα, and διακονέομαι, οὔμαι (from διακονος). To wait upon, to serve, to attend upon.—To administer, to manage.—To perform any function for another.

διακονῖω, fut. διακονίσω, &c. (from διά, thoroughly, and κονῖω, to cover with dust). To cover with dust.—In the middle, διακονίομαι, to cover one's self with dust, as the athlētæ were accustomed to do before commencing their exercises, to prepare for combat.—To raise a cloud of dust around one.

διακονος, ον, ὁ and ἡ (from an obsolete verb, διᾶκω or διήκω, akin to διώκω). An attendant, a servant, a waiter.—One who acts for another.

διακόσιοι, αι, α (numeral adj.). Two hundred.

διακόσμησις, εως, ἡ (from διακοσμέω, to regulate). Arrangement, regulation, disposition, administration.

διακρίνω, fut. διακρίνῶ, &c. (from διά, denoting separation, &c., and κρίνω, to judge). To separate, to distinguish, to discern, to determine, to decide between, &c.

διακυμαίνω, fut. διακυμάνῶ, perf. διακεκύμαγκα (from διά, thoroughly, violently, and κυμαίνω, to raise in waves). To raise up in waves, to render stormy, to make turbulent, &c.

διακωλύω, fut. διακωλύσω, &c. (from διά, thoroughly, and κωλύω, to restrain). To impede, to hinder, to restrain, to keep from.

διαλαμβάνω, fut. διαλήψομαι, &c. (from διά, denoting separation or

- division, and λαμβάνω, to take). To take a share or portion, to participate in.—To separate, to divide, to distinguish between.—To occupy, to take up, to cover, to fill, &c.
- διαλέγω, fut. διαλέξω, &c. (from διά, denoting separation, and λέγω, to choose, &c.). To choose between, to select, to set apart.—In the middle voice, to discourse, to converse, to confer, to utter, &c.
- διαλείπω, fut. διαλείψω, (from διά, denoting separation, and λείπω, to leave). To leave an intermediate space, to let an interval of time elapse, to intermit, to omit, to forbear, &c.
- διάλεκτος, ου, ἡ (from διαλέγω). A dialect, a language, discourse, language.
- διάλεξις, εως, ἡ (from διαλέγομαι). A conference, a conversation.
- διάλιθος, ου (adj. from διά, thorough-out, and λίθος, a precious stone). Ornamented with precious stones.
- διαλλάγή, ης, ἡ (from διαλλάσσω). A reconciliation.
- διαλλάσσω, fut. διαλλάξω, &c. (from διά, thoroughly, and ἀλλάσσω, to change). To change, to alter, to substitute.—To reconcile, to terminate a difference as umpire.—To depart from, to be distant from, to distinguish.—In the passive, to be reconciled, &c.—In the middle, to become reconciled, to exchange with one another, &c.
- διαλύσις, εως, ἡ (from διαλύω, to separate). A reconciliation, a pacification.—In the plural, the terms of a treaty, the conditions of a reconciliation.
- διαλύω, fut. διαλύσω, &c. (from διά, thoroughly, and λύω, to separate). To dissolve, to separate, to loosen, to discharge, to abolish, to destroy, to arrange differences, to reconcile.—In the middle, to become reconciled, to enter into a treaty with.
- διαμάχομαι, fut. διαμαχέσομαι, and Attic διαμαχοῦμαι, &c. (from διά, thoroughly, and μάχομαι, to fight). To fight resolutely, to fight to the

- end, to contend manfully.—To give battle, to engage.
- διαμείβω, fut. διαμείψω, &c. (from διά, thoroughly, and ἀμείβω, to change). To exchange, to change.—In the middle, to exchange, to change, to traffic, &c.
- διαμένω, fut. διαμενῶ, &c. (from διά, thoroughly, and μένω, to remain). To remain, to continue, to last, to persevere.
- διαμετρέω, ὦ, fut. διαμετρήσω, &c. (from διά, through, and μετρέω, to measure). To measure through, to measure thoroughly, to measure off, to proportion, to distribute.
- διάμετρος, ου, ἡ (properly an adj. with γραμμή, a line, understood, from διαμετρέω). A diameter, a line drawn through a central point, &c.
- διάμμος, ου (adj. from διά, thoroughly, and ἄμμος, sand). Sandy throughout, entirely sandy.
- διαμονή, ης, ἡ (from διαμένω). Continuation, perseverance, duration, &c.
- διανέμω, fut. διανεμῶ, &c. (from διά, denoting separation, and νέμω, to assign). To divide, to distribute, to allot, to assign, &c.
- διανίστημι, fut. διαναστήσω, &c. (from διά, thoroughly, and ἀνίστημι, to place up). To arouse, to make to stand up, to erect, to rear.—To stand upright.
- διανοέομαι, οὔμαι, fut. διανοήσομαι, perf. διανενόημαι (from διά, thoroughly, and νοέομαι, to reflect). To reflect carefully, to reflect, to conceive in mind, to consider of, to design, to intend, &c.
- διανομή, ης, ἡ (from διανέμω). A distribution, an allotment, a division.
- διapanτός (adv. from διά, through, and παντός, gen. sing. of πᾶς, with χρόνον understood). Always, continually.—Everywhere, thoroughly, wholly. When it has these latter meanings, some other noun, and not χρόνον, must be supposed to be understood.
- διαπερᾶω, ὦ, fut. διαπερᾶσω, and Ionic διαπερήσω, &c. (from διά, through, and περᾶω, to pass). To pass through or over, to cross.

διαπέτομαι, fut. διαπετήσομαι, and contr. διαπήσομαι, &c. (from διά, through, and πέτομαι, to fly). To fly through, to fly.

διαπίπτω, fut. διαπεσοῦμαι, &c. (from διά, through, and πίπτω, to fall). To fall through, to fall in pieces or apart, to decay, to fall away.

διαπλέκω, fut. διαπλέξω, &c. (from διά, through, and πλέκω, to weave, &c.). To interweave, to intertwine, to weave, to braid.

διαπλέω, fut. διαπλεύσομαι, &c. (from διά, through, and πλέω, to sail). To sail through, to sail over, to sail to.

διαπνέω, fut. διαπνεύσω, &c. (from διά, through, and πνέω, to breathe, to blow). To breathe through, to blow through.—To recover breath, to revive.—In the passive, διαπνέομαι, to be ventilated.

διαπόμπιμος, ον (adj. from διαπέμπω, to send away). Sent away, despatched, transported.

διαπονέω, ὦ, fut. διαπονήσω, &c. (from διά, thoroughly, and πονέω, to labour). To bestow careful labour upon, to elaborate, to perfect, to toil, to procure by toil, &c.

διαπορέω, ὦ, fut. διαπορήσω, &c. (from διά, thoroughly, and ἀπορέω, to be at a loss). To be in great want, to be embarrassed, to be quite at a loss.

διαπορθέω, ὦ, fut. διαπορθήσω, &c. (from διά, thoroughly, and πορθέω, to ravage). To ravage, to destroy, to lay waste, &c.

διαπράσσω, fut. διαπράξω, &c. (from διά, thoroughly, and πράσσω, to do). To finish, to complete, to effect, to bring to pass.—To put an end to, to destroy.

διαπρεπής, ἐς (adj. from διά, thoroughly, and πρέπω, to become). Very becoming, distinguished, conspicuous, remarkable, splendid, illustrious, excellent.

διαπυνθάνομαι, fut. διαπυνεύσομαι, &c. (from διά, thoroughly, and πυνθάνομαι, to inquire, &c.). To make strict or diligent inquiry, to examine thoroughly, to inquire, &c.

διάπυρος, ον (adj. from διά, thoroughly, and πῦρ, fire). Glowing, red hot, fiery, &c.

διαρκής, ἐς (adj. from διαρκέω, to suffice). Sufficient.—Equal to, capable of holding out.—Lasting, durable, constant.—Supplied with means of subsistence.

διαρπάζω, fut. διαρπάσω and διαρπάξω, &c. (from διά, thoroughly, and ἀρπάζω, to seize). To plunder, to seize, to carry off, to tear in pieces.

διαρρέω, future διαρρέυσω, &c. (from διά, through, and ῥέω, to flow). To flow through, to flow away, to escape, to pass away rapidly, to perish.

διαρρήγνυμι, future διαρρήξω, &c. (from διά, thoroughly, and ῥήγνυμι, to break). To break in pieces, to tear, to burst, to break through.

διάρρυθτος, ον (adj. from διαρρέω, to flow through). Well watered, irrigated.

διασεύομαι, fut. διασεύσομαι, 1st aor. διεσσεύαμην, perf. pass. διέσσυμαι, 2d aor. mid. διεσσύμην (from διά, through, and σεύομαι, to stir one's self, to move rapidly). To pass through rapidly, to rush through, to hasten through.

διασκάπτω, fut. διασκάψω, &c. (from διά, through, and σκάπτω, to dig). To dig through, to dig into, to undermine.

διασκεδάννυμι, fut. διασκεδάσω, perf. διεσκεδάκα (from διά, thoroughly, and σκεδάννυμι, to scatter). To dissipate, to disperse, to scatter, to spread abroad.

διασπᾶω, ὦ, fut. διασπᾶσω, &c. (from διά, denoting separation, and σπᾶω, to draw, to drag). To draw apart, to drag apart, to tear asunder, to tear in pieces.—To distract, harass.—In the passive, to be distracted, to be harassed, with cares, business, &c.

διασπεύω, fut. διασπερῶ, &c. (from διά, thoroughly, and σπείρω, to sow, to scatter). To disseminate widely, to scatter up and down, to disperse.

διάστασις, εως, ἡ (from διά, apart,

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- and ἵσταμαι, to stand). Distance, intermediate space.—An interval, a cleft.—Disagreement, dissension, discord.
- διάστημα, ἄτος, τό (from διά, apart, and ἵσταμαι, to stand). Intermediate space, distance, an interval, &c.
- διαστρώννυμι, fut. διαστρώσω, perf. διέστρωκα (from διά, thoroughly, and στρώννυμι, to spread). To spread out carpets, couch-coverings, &c., to smooth down couch-coverings, &c., to lay out, to prepare a place for an entertainment, to get ready a place for a public meeting.
- διασχίζω, fut. διασχίσω, &c. (from διά, through, and σχίζω, to split). To split, to cut open, to sever, to divide.
- διασώζω, fut. διασώσω, &c. (from διά, thoroughly, and σώζω, to save). To save from any danger, to carry through safely.
- διαταράσσω, fut. διαταράξω, &c. (from διά, thoroughly, and ταραύσσω, to disturb). To trouble, to agitate, to alarm, to disturb, to throw into embarrassment.
- διατείνω, fut. διατενῶ, &c. (from διά, through, and τείνω, to extend). To stretch out, to extend, to aim at, to tend to, to appertain to, to concern, &c.
- διατειχίζω, fut. διατειχίσω, &c. (from διά, through, and τειχίζω, to draw a wall, to fortify). To draw a wall across, to obstruct with a wall.
- διατελέω, ὦ, fut. διατελέσω, &c. (from διά, thoroughly, and τελέω, to complete). To finish, to accomplish.—To continue, to persevere, to remain. Connected with a participle, it expresses the continuation of a state or condition; as, διατελῶ ποιῶν, I continue doing. διατελεῖ ἔχων, he continues having.
- διατέμνω, fut. διατεμῶ, &c. (from διά, through, and τέμνω, to cut). To cut through, to split, to divide, to sever.
- διατηρέω, ὦ, fut. διατηρήσω, &c. (from διά, thoroughly, and τηρέω,

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- to keep). To observe, to preserve, to keep.
- διατίθημι, fut. διαθήσω, &c. (from διά, thoroughly, and τίθημι, to place). To dispose, to arrange, to set in order, &c.
- διατρέφω, fut. διαθρέψω, &c. (from διά, thoroughly, and τρέφω, to nourish). To nourish, to support, to bring up, to provide for.
- διατρίβη, ἥς, ἡ (from διετρίβην, 2d aor. pass. of διατρίβω). Delay, time spent in, a mode of life, abode, sojourn, occupation, zealous application.—A place of amusement, sport, conversation.—τὴν διατρίβην ποιεῖσθαι, to abide.
- διατρίβω, fut. διατρίψω, &c. (from διά, thoroughly, and τρίβω, to spend, &c.). To abide, to tarry, to pass time, to live, to spend time.
- διατροφή, ἥς, ἡ (from διατρέφω). Support, nourishment.
- διατυπώ, ὦ, fut. διατυπώσω, perf. διατετύπωκα (from διά, thoroughly, and τυπώ, to make an impression). To form, to fashion, to figure, to represent.
- διαυγής, ἐς (adj. from διά, thoroughly, and αὐγή, splendour). Brilliant, splendid, bright.
- διαφᾶγω (obsolete form, from which comes διέφᾶγον, as a 2d aor. to διεσθίω). To eat through, to bite through, to bite severely.
- διαφάνης, ἐς (adj. from διά, thoroughly, and φαίνομαι, to appear). Transparent, clear, bright, manifest.
- διαφερόντως (adv. from διαφέρω, to excel). Conspicuously, especially, in an especial degree, remarkably.
- διαφέρω, fut. διοίσω, &c. (from διά, through, and φέρω, to bring, &c.). To bring or carry through, to carry.—To differ from another.—To surpass, to excel, to be eminent, to be different.
- διαφεύγω, fut. mid. διαφεύξομαι, &c. (from διά, through, and φεύγω, to flee). To flee through, to flee across, to escape.
- διαφθείρω, fut. διαφθερῶ, &c. (from διά, thoroughly, and φθείρω, to

destroy). *To ruin totally, to destroy, to corrupt.*

διαφλέγω, fut. διαφλέξω, perf. διαπέφλεχα (from διά, thoroughly, and φλέγω, to burn). *To burn completely, to consume, to burn through.*

διαφορά, ἄς, ἡ (from διαφέρω, to differ). *A difference, an alteration, a change.—A controversy, a feud.*

διάφορος, ον (adj. from διαφέρω, to differ). *Different, distinguished, remarkable, eminent, excelling.*

διαφύη, ἥς, ἡ (from διαφύω, to grow between). *An interval.—A vein, a seam, in mining.*

διαφυλάσσω, fut. διαφυλάξω, &c. (from διά, thoroughly, and φυλάσσω, to guard). *To preserve, to watch over carefully, to guard effectually, to watch, to observe narrowly.*

διαχαίνω, fut. διαχᾶνῶ, &c. (from διά, thoroughly, and χαίνω, to gape). *To open the mouth widely, to gape widely, to gape.*

διάχρυσος, ον (adj. from διά, thoroughly, and χρῦσός, gold). *Gilded over.*

διδασκαλεῖον, ον, τό (from διδάσκω). *A school, a place of instruction.*

διδασκᾶλιν, ον, τό (from διδάσκω). *The fee of a teacher, pay for instruction.*

διδάσκω, fut. διδάξω, perf. δεδίδαχα. *To teach, to instruct.—In the middle, to cause to be instructed.*

διδυματός, ον (adj. from δίδυμος, twin, and τίκτω, to bring forth). *Bringing forth twins, the mother of twins.*

Δίδυμοι, ων, οί. 1. *The Twins, the constellation Gemini.*—2. *A place in the vicinity of Miletus, in Asia Minor, where Apollo (hence surnamed Didymæus) had a celebrated temple and oracle. The priests who served here were called Branchidæ.*

δίδυμος, ον (adj. from δίς, twice). *Double, twin.*—As a noun, δίδυμος, ό and ἡ, *a twin child.*

Διδώ, ός, contr. οὗς, ἡ *Dido*, daughter of Belus king of Tyre, and wife of Sichæus. After the murder of her husband by Pygmalion, she fled with a few followers and founded Carthage in Africa.

δίδωμι, fut. δώσω, perf. δέδωκα, 2d aor. ἔδων, perf. pass. δέδομαι, 1st aor. pass. ἐδόθην. *To give, to bestow, to permit, to grant, to assign, to deliver.*

διείργω, fut. -είρξω, &c. (from διά, between, and εἶργω, to separate). *To separate between, to divide, to keep apart.*

διέξιμι, fut. -είσομαι, &c. (from διά, completely, and ἔξιμι, to go forth). *To go altogether out of.*—Hence, *to pass through, to traverse, to go over.*—*To read over, to narrate.*

διεξέρχομαι, fut. -ελεύσομαι, &c. (from διά, completely, and ἐξέρχομαι, to go out of). *To go completely out of.*—*To go through, to pass over, to come forth.*

διεξοδος, ον, ἡ (from διά, completely, ἔξ, out, and όδός, a way). *A passage out, a way through, an issue, an exit.*

διεργάζομαι, fut. -ᾶσομαι, &c. (from διά, completely, and ἐργάζομαι, to achieve). *To perfect, to accomplish.*—*To destroy.*

διέρχομαι, fut. -ελεύσομαι, &c. (from διά, through, and ἐρχομαι, to go). *To go through, to cross over.*—*To go over in mind, to consider.*—*To narrate, to treat.*

διενκρῖνέω, ῶ, fut. -ῖνῃσω, perf. διηνκρῖνηκα (from διά, thoroughly, and εὐκρῖνέω, to arrange in order). *To arrange accurately, to examine into for the purpose of arranging, to discuss.*

διέχω, fut. -έξω, &c. (from διά, asunder, and ἔχω, to have or hold). *To divide, to open, to cleave.*—As a neuter, *to stand asunder, to be distant, to be apart, to extend.*

διηγέομαι, οὔμαι, fut. -ηγέσομαι, &c. (from διά, through, and ἡγέομαι, to lead). *To lead through.*—Hence, *to relate at length, to recount, to declare.*

διήγημα, ἄτος, τό (from διηγέομαι).
A narration, a recital.

διήκω, fut. -ήξω, &c. (from διά, through, and ἔκω, to come). To come through, to traverse, to reach through, to extend to.

διηνεκής, ἐς (adj. from διά, through, and ἡνεκής, extended). Extended throughout, continuous, uninterrupted, perpetual.—Persevering.

διύστημι, fut. διαστήσω, &c. (from διά, asunder, and ἵστημι, to place). To separate, to put asunder, to cause dissension.—As a neuter, to be distant, to be at variance.—
δισσητός, distant.

δικάζω, fut. -ᾶσω, perf. δεδίκᾱκα (from δίκη, justice). To render justice, to judge, to pronounce sentence, to decide.—In the middle voice, to cause justice to be rendered to one's self, to go to law.

δικαιολογία, ας, ἡ (from δικαιολογέω, to plead a cause). A pleading of one's cause, pleading in self-defence, justification.

δικαιοπράγέω, ᾧ, fut. -ήσω, perf. δεδικαιοπράγηκα (from δίκαιος, just, and πράσσω, to do or act). To do what is just, to act justly.

δίκαιος, ᾱ, ον (adj. from δίκη, justice). Just, upright.—ὁ δίκαιος, the Just, an epithet of Aristides.—παρὰ τὸ δίκαιον, contrary to justice.

δικαιοσύνη, ης, ἡ (from δίκαιος). Justice.

δικαίως (adv. from δίκαιος). Justly, with reason.

δικαστήριον, ον, τό (from δικάζω, to pronounce sentence, with ending τήριον, denoting place). A place where sentence is pronounced, a judgment-seat, a tribunal.

δικαστής, οὔ, ὁ (from δικάζω, to pronounce sentence). A judge.

δίκελλα, ης, ἡ. A mattock, a pickaxe, a spade.

δίκη, ης, ἡ. Justice, right, a suit or action at law, penalty, punishment, atonement.—Adverbially, κατὰ δίκην, or δίκην (κατὰ understood), after the manner of, like, answering to the Latin *instar*.

Δίκη, ης, ἡ. *Dicē*, one of the three Hours, goddess of justice.

Δικταῖος, α, ον (adj.). *Dictæan*, of *Dictē*, an epithet of Jupiter, from *Δίκτη*, *Dictē*, a mountain in Crete where he was concealed from his father Saturn.

διμνηος, ον (adj. from δῖς, twice, and μῆν, a month). Of two months, two months old.

διμορφος, ον (adj. from δῖς, twice, and μορφή, a form). Having a double form, of a double form, of the mixed nature of two.—Of a mixed nature.

διό (conj. for δι' ὅ, from διά, on account of, and ὅ, which). On which account, wherefore.—Therefore, on this account.

Διογένης, εος, contr. ους, ὁ. *Dio-gēnes*, a celebrated Cynic philosopher of Sinōpē.

Διόθεν (adv. from Διός, gen. of Ζεύς, Jupiter, with endingθεν, denoting motion from). From Jupiter.

διοικέω, ᾧ, fut. -ήσω, &c. (from διά, thoroughly, and οἰκέω, to manage). To regulate, to administer, to dispose, to direct, to govern.

διοικητής, οὔ, ὁ (from διοικέω). An administrator, a director, an overseer.

Διομήδης, εος, ὁ. *Diomēdes*. 1. Son of Tydeus and Deiphyle, was king of Ætolia, and one of the bravest of the Grecian chiefs in the Trojan war.—2. A king of Thrace, who fed his horses with human flesh.

Διονῦσιος, ον, ὁ. *Dionysius*, a celebrated tyrant of Syracuse, raised to that rank from the station of a private citizen.

Διόνυσος, ον, ὁ. *Bacchus*.

διόπερ (conj. for δι' ὅπερ, on account of which). Wherefore, on which account, whence.—Therefore.

διορθόω, ᾧ, fut. -ῶσω, perf. διώρθωκα (from διά, thoroughly, and ὀρθόω, to straighten). To make straight, to rectify, to restore, to re-establish, to repair, to remedy.

διορίζω, fut. -ῶσω, &c. (from διά, be-

tween, and ὀρίζω, to limit). To set limits between, to bound, to separate, to divide.

διορύσσω, fut. -ύξω, &c. (from διά, through, and ὀρύσσω, to dig). To dig through.

διός, α, ον (adj. contr. from δῖος, from Διός, gen. of Ζεύς, Jupiter). Properly, of or from Jupiter.—More commonly, divine, godlike.—Illustrious, distinguished.

Διόσκουροι, ων, οἱ (from Διός, gen. of Ζεύς, Jupiter, and κοῦροι, Ion. for κόροι, sons). Dioscūri, or sons of Jupiter, an epithet of Castor and Pollux.

διότι (for διὰ ὅτι, on which account).

Wherefore.—On this account, because, therefore, that.—As an interrogative, wherefore? why?

διοτρεφής, ἐς (adj. from Διός, gen. of Ζεύς, Jupiter, and τρέφω, to bring up). Brought up by Jupiter, Jove-nurtured.

Διοφών, ὄντος, ὁ. Diöphon.

δίπλαξ, ἄκος, ἡ (from δίς, twice, and πλάξ, a fold). A double robe. See note on page 161, line 66.

διπλάσιάζω, fut. -ᾶσω, perf. δεδιπλάσιᾶκα (from διπλάσιος). To double, to redouble.

διπλάσιος, ᾶ, ον (adj. from δίς, twice, and πλῆσιος, equal). Twice as much, double.

διπλός, ὅη, ὅον, contr. οὗς, ἡ, οὖν (adj. from δίς, twice, and πλέω, an old form of πλέκω, to fold). Twofold, double.—Hence, ample, spacious.

δίπους, ουν, gen. -ποδος (adj. from δίς, and πούς, a foot). Two-footed, biped.

δίς (numeral adv.). Twice, double, in two parts.—Separately.

δίσκος, ον, ὁ (from δίκειν, to fling). A discus, a quoit, a disk.

δισσός, ἡ, ὄν, and Att. διττός, ἡ, ὄν (adj. from δίς, twice). Double.—Two, in the plural.

δισχίλιοι, αι, α (num. adj. from δίς, twice, and χίλιοι, a thousand). Two thousand.

δίφορος, ον, ὁ (contr. from διφόρος, from δίς, double, and φέρω, to bear).

Primitively, a chariot seat holding two persons.—A double seat, a seat, a throne.

διφϋής, ἐς (adj. from δις, double, and φνῆ, nature). Of a double-nature, of a twofold nature.

δίχηλος, ον (adj. from δις, in two parts, and χηλή, a cloven foot). Cloven-footed, with cloven hoofs, two-toed.

δίψᾶ, ης, ἡ. Thirst.—Longing.

διψᾶω, ᾶ, fut. -ήσω, perf. δεδιψῆκα (from δίψα). To thirst, to be thirsty.—To long for.

δῖω, imperf. ἐδιον, perf. mid., with signification of the present, δέδια (an old epic form for δεῖδω). To fear, to be afraid, to flee. A peculiarity of this verb is, that the active voice is always employed by Homer to express the intransitive signification, while the transitive one is expressed by the passive form, δίομαι, inf. δίεσθαι, subj. δίωμαι, to cause to flee, to frighten away, &c.

διωγμός, οῦ, ὁ (from διώκω). Pursuit, prosecution, persecution.

διώκω, fut. -ώξω, perf. δεδιώχα. To put in motion, to pursue, to prosecute, to expel.

διώξις, εως, ἡ (from διώκω). Pursuit, prosecution.

διώρυξ, ὕχος, ἡ (from διά, through, and ὀρύσσω, to dig). A canal, a trench.

δμωή, ἡς, ἡ (fem. of δμῶς, from δᾶμάω, to subject). One reduced to subjection, a female slave.—A maid-servant, a female attendant.

δοιά, dual indecl., and δοιοί, δοιαί, δοιά plural (an Epic form of δύο). Two, both.

δοκέω, ᾶ, fut. -ήσω, and δόξω, perf. δέδοχα, perf. pass. δέδογμαι. To think, to be of opinion, to appear, to seem, to suppose, to pretend.—Impersonal, δοκεῖ, 1st aor. ἔδοξε, &c., it seems good, it pleases, it appears, it seems fitting (with the dative).

δοκός, οῦ, ἡ. A beam.

δόλιος, ᾶ, ον (adj. from δόλος, a stratagem). Cunning, crafty, artful, deceitful.

δόμος, ου, ὁ (from δέμω, to construct).
A building, an edifice, a house, a mansion.
 δόναξ, ἄκος, ὁ (from δονέω, as it is easily shaken by the wind). *A reed.*
 δονέω, ὦ, fut. -ήσω, perf. δεδόνηκα.
To bend, to agitate, to shake, to disturb.
 δόξα, ης, ἡ (from δοκέω, to think).
Opinion, notion, supposition, belief, fame, notoriety, glory, esteem.
 δορά, ἄς, ἡ (from δέρω, to flay). *A skin, a hide.*
 δορκάς, ἄδος, ἡ (from δέδορκα, perf. mid. of δέρκω, to see; from its quick sight). *An antelope.*
 δόρπον, ου, τό. *Supper, the evening meal.*
 δόρν, δόρατος, Ion. δούρατος, contr. δουρός. *A spear.*—Poetic plural, δοῦρα, gen. δούρων, &c.
 δορυφόρος, ου, ὁ (from δόρν, and φέρω, to carry). *A spearman, a soldier of the body-guard.*
 δόσις, εως, ἡ (from δίδωμι, to give).
A gift, a present.
 δουλεύω, fut. εὔσω, perf. δεδούλευκα (from δοῦλος, a slave). *To be a slave, to serve.*
 δοῦλη, ης, ἡ (from δοῦλος). *A female slave.*
 δοῦλιος, ου (adj. from δοῦλος). *Of slavery, servile.*—δοῦλιον ἡμαρ, the day of slavery.
 δοῦλος, ου, ὁ (from δέω, to bind). *A slave.*
 δουλώ, ὦ, fut. -ώσω, perf. δεδούλωκα (from δοῦλος). *To enslave, to subjugate.*
 δοῦπος, ου, ὁ (akin to κτύπος, from τύπτω, to strike). *A heavy sound, clash, clangour, noise.*
 Δοῦρις, ἴδος, ὁ. *Dūris, an historical writer, a native of Samos.*
 δρακων, οντος, ὁ (from δρακόν, 2d aor. part. of δέρκω, to see; from the piercing sight assigned by the ancients to their fabled dragon).
A dragon, a serpent.
 Δράκων, οντος, ὁ. *Draco, an Athenian lawgiver, who lived B.C. 623; he was noted for the extreme severity of his laws.*
 δράμα, ἄτος, τό (from δράω, to act).

An action, a representation of an action, a play, a drama.
 δραπέτης, ου, ὁ (from διδράσκω, δράω, to run away). *A runaway slave, a fugitive.*
 δρᾶπετίδας, ου, Doric for δρᾶπετίδης, ου, ὁ (from the same). *A runaway slave, a runaway.*
 δρασμός, οῦ, ὁ (from διδράσκω, to run away). *Flight, escape.*
 δραχμή, ης, ἡ (from δράσσω, to grasp with the hand). *Primitive meaning, a handful (i. e., of obōli, the term obolus being here used in its primitive meaning of a spike).*—Hence, a drachma, an Athenian coin worth seventeen cents, five mills.
 δράω, fut. ᾶσω, perf. δέδρακα. *To do, to be active.*—*To perform, to deal with.*
 δρέπανον, ου, τό (from δρέπω, to break off). *A sickle, a scythe, a curved sword, a goad.*
 δριμύλος, ου (adj. from δριμύς, sharp). *Somewhat sharp, painful, pungent.*
 δρομαῖος, α, ου, and ος, ου (adj. from δρόμος). *Of or for running, running, on a run.*
 δρομάς, ἄδος, (adj. from δρόμος). *Used for running, swift of foot, fleet.*
 δρόμος, ου, ὁ (from δέδρομα, perf. mid. of obsolete δρέμω, assigned to τρέχω, to run). *Running, the course, a race-course, a chase.*—ἡππον δρόμος, a day's journey on horseback.
 δρόσος, ου, ἡ. *Dew.*
 Δρύας, αντος, ὁ. *Dryas, the name of the father and of the son of Lycurgus, king of Thrace.*
 δρυμός, οῦ, ὁ (from δρυς). *A forest, a wood.*—Poet. plural, τὰ δρυμά.
 δρῦς, ὅς, ἡ. *An oak tree, a tree (of any kind).*
 δύνᾶμαι, fut. -ήσομαι, perf. δεδύνημαι. *To be able, to have power, I can, to avail, to be worth, to mean.*
 δυνάμις, εως, ἡ (from δύναιμι). *Power, ability, influence, force, efficacy, worth.*—In the plural, αἱ δυνάμεις, forces, troops.

δυναστεία, ας, ἡ (from δυναστεύω). Authority, government, rule.

δυναστεύω, fut. -εύσω, perf. δεδυνάστευκα (from δυνάστης). To exercise sovereign power, to govern, to rule over.

δυνάστης, ον, ὁ (from δύναιμαι, to be powerful). One who possesses sovereign power, a sovereign, a lord, a despot, a ruler.

δυνάτος, ἡ, ὅν (adj. from δύναιμαι, to be able). Having ability, able, capable, powerful, influential.—ὡς δυνατόν, as far as possible, as much as possible.

δύο and δύω, nom. and accus. dual; gen. and dat. δυοῖν, Attic δυεῖν; plural, δύω, δυῶν, δυσί, δύω. Two.

δυσάμμορος, ον (adj. from δύς, a negative particle, here used intensively, and ἄμμορος, unhappy). Very unfortunate, ill-fated.

δυσείδεια, ας, ἡ (from δυσειδής). Deformity, unsightly appearance, ugliness.

δυσειδής, ἐς (adj. from δύς, a negative particle, and εἶδος, appearance). Of an unbecoming appearance, ill-favoured, deformed, ugly.

δυσείσβολος, ον (adj. from δύς, denoting difficulty, and εἰσβολή, an irruption). Difficult to enter, difficult of access, impregnable.

δυσέλκτος, ον (adj. from δύς, denoting difficulty, and ἐλίσσω, to roll). Difficult to unravel, much involved, complicated.

δυσέξοδος, ον (adj. from δύς, denoting difficulty, and ἐξοδος, a departure). From which a departure is difficult, inextricable.

δυσέργος, ον (adj. from δύς, a negative particle, and ἔργον, labour). Slow in working, inactive, sluggish.—Laborious, toilsome.

δυσημερία, ας, ἡ (from δυσημερέω, to have ill success). Ill success, misfortune.

δυσθυμία, ας, ἡ (from δύσθυμος, dejected). Dejection, despondency, despair.

δύσις, εως, ἡ (from δύνω, to go down). The setting (of the sun), sunset.—The west.—A descent.

δυσκατέρητος, ον (adj. from δύς,

with difficulty, and καρτερέω, to endure). Difficult to endure, insupportable.

δυσκᾶτᾶνότητος, ον (adj. from δύς, with difficulty, and κατανοέω, to comprehend). Difficult of comprehension, unintelligible.

δυσκᾶτᾶπολέμητος, ον (adj. from δύς, with difficulty, and καταπολεμέω, to conquer in war). Hard to subdue, unconquerable.

δυσμαδής, ἐς (adj. from δύς, with difficulty, and μαθεῖν, 2d aor. inf. of μαθάνω, to learn). Slow to learn, learning with difficulty.

δύσμαχος, ον (adj. from δύς, with difficulty, and μάχομαι, to contend). Hard to contend with.

δυσμενής, ἐς (adj. from δύς, denoting aversion, and μένος, mind). Ill-disposed, hostile.

δυσμή, ἥς, ἡ (poet. for δύσις, from δύνω, to go down.). Sunset, the west.—Descent.

δύσμορος, ον (adj. from δύς, a negative particle, and μόρος, fate). Ill-fated, unfortunate, wretched.

δυσξύβολος, ον (adj. from δύς, with difficulty, and ξυμβάλλω, Att. for συμβάλλω, to hold intercourse). Difficult to have dealings with.—Difficult to confer with.

δυσοίκητος, ον (adj. from δύς, with difficulty, and οἰκέω, to inhabit). Difficult to be inhabited, uninhabitable.

δυσπᾶθέω, ᾶ, fut. -ήσω, perf. δεδυσπάθηκα (from δυσπαθής, suffering severely). To suffer severely.—To be impatient.

Δύσπαρις, ἴδος, ὁ (from δύς, a privative particle, and Πάρις, Paris). Ill-fated Paris.

δυσπειθῶς (adv. from δυσπειθής, stubborn). Stubbornly, reluctantly.

δυσπερίληπτος, ον (adj. from δύς, a negative particle, and περιλαμβάνω, to enclose). Difficult to encompass.—Hard to understand.

δυσπίστως (adv. from δύσπιστος, incredulous). Incredibly, mistrustfully.

δύσπορος, ον (adj. from δύς, with dif-

faculty, and πόρος, a passage). Difficult to pass.—Difficult.
 δύσποτος, ον (adj. from δύς, a negative particle, and πότος, fate). *Ill-fated, unhappy.*
 δύστηνος, ον (adj. from δύς, a negative particle used intensively, and στένω, to groan). *Wretched, miserable, unfortunate.*
 δυστυχέω, ὦ, fut. -ήσω, perf. δεδυστύχηκα (from δυστυχής, unlucky). *To be unhappy, to be unlucky.*
 δυσφορέω, ὦ, fut. -ήσω, perf. δεδυσφόρηκα (from δύσφορος, insupportable). *To be heavily afflicted, to bear impatiently, to grieve.*
 δυσχείμερος, ον (adj. from δύς, used intensively, and χεῖμα, winter). *Extremely cold, very inclement.*
 δυσχεραίνω, fut. -ράνω, perf. δεδυσχέραγκα (from δυσχερής). *To be unable to endure, to abhor, to be averse to.*
 δυσχερής, ἐς (adj. from δύς, with difficulty, and χεῖρ, a hand). *Awkward in doing a thing, clumsy.—Offensive, vexatious.—Opposing, contradictory, morose, disagreeable, &c.*
 δύο, δύνω, &c., poet. for δύο (num. adj.). *Two.*
 δύνω and δύνω, fut. δύσω, perf. δέδυνκα, 2d aor. ἔδυν, and middle, with the same signification, δύομαι, &c. *To go into or under, to enter, to go beneath, to set, to go down.*
 δωδέκατος, η, ον (num. adj.), poet. for δωδέκατος. *The twelfth.*
 δώδεκα (indécl. num. adj., contr. from δύο, two, and δέκα, ten). *Twelve.*
 δωδέκατος, η, ον (num. adj. from δώδεκα). *The twelfth.*—Neuter singular as an adverb, δωδέκατον, *twelfthly.*
 Δωδωνίς, ἴδος (adj.). *Dodonēan, of Dodōna, a town of Epirus, where were a grove and oracle of Jupiter.*
 δῶμα, ἄτος, τό (from δέμω, to build). *An edifice, a house, an abode.*
 δωρεά, ᾧς, ἡ (from δῶρον, a gift). *A gift, a present.*
 δωρεάν (adv., properly acc. sing. of δωρεά). *As a gift, gratis.*
 δωρέομαι, οὔμαι, fut. -ήσομαι, perf.

δεδώρημαι (from δῶρον, a gift). *To bestow upon as a gift, to give.*
 Δωριεύς, ἑως, ὁ. *A Dorian.*
 Δωρίς, ἴδος (adj. used only in the feminine). *Dorian.*—As a noun, with γυνή understood, *a Dorian female.*—With γῆ understood, *Doris, a small district of Greece, situate to the south of Thessaly.*—Also, *Doris, a goddess of the sea, daughter of Oceanus and Tethys.*
 δῶρον, ον, τό (from δόω, root of δίδωμι, to give). *A gift, a present.*

Ε.

ἐάν, Att. ἤν (conj. contr. from εἰ and ἄν), mostly with the subjunctive mood. *If, in case, whether.*—ἐὰν μή, unless, if not, except.
 ἔαρ, ἄρος, τό, contr. ἦρ, ἦρος, τό. *The spring.*
 ἐαυτοῦ, ἧς, οὔ (reflex. pron., nominative wanting). *His own, her own, its own, of himself, of herself, &c.* Used often by the Attics also for the first and second persons.
 εἶω, ὦ, imp. εἴω, fut. εἶσω, perf. εἶακα. *To permit, to allow, to suffer, to leave, to give up, to let go, to forbear.*
 εἶων: see note on page 165, line 55.
 ἐβδομήκοντα (num. adj. from ἑβδομος, with numeral suffix). *Seventy.*
 ἑβδομος, η, ον (num. adj. from ἐπτά, seven). *The seventh.*—Neuter sing. as an adverb, ἑβδομον, *seventhly.*
 ἔβενος, ον, ἡ. *Ebony.*
 ἐγγίνομαι, fut. ἐγγενήσομαι, &c. (from ἐν, in, and γίνομαι, to be born). *To be born in.*—Perf. mid. ἐγγέγαα.
 ἐγγίζω, fut. ἴσω, perf. ἤγγικα (from ἐγγύς, near). *To draw near, to approach.*
 ἐγγονος, ον, ὁ. *A grandson.*—*A descendant.*
 ἐγγράφω, fut. -γράψω, &c. (from ἐν, in, and γράφω, to write). *To enroll, to inscribe, to register.*
 ἐγγυᾶω, ὦ, fut. -ήσω, 1st aor. ἐνεγύησα, perf. ἐγγεγύηκα (from ἐγγύη, surety). *To give as security, to pledge one's self, to promise, to deliver.*—*To betroth.*

ἐγγύθεν (adv. from ἐγγύς, with termination *θεν*, denoting motion from). From near, close by, near.

ἐγγύς, (adv.). Near, at hand.—*Soon*.—Comparative ἐγγυτέρω and ἐγγιον, nearer.—Superlative ἐγγυτάτω and ἐγγιστα, nearest, next. ἐγείρω, fut. -ερῶ, perf. ἤγερκα, with Att. redupl. ἐγήγερκα, perf. mid. ἐγρήγορα, with the signification of the present. To awaken, to excite, to arouse, to animate.

ἐγκαθεύδω, fut. -ευδήσω, &c. (from ἐν, in, and καθεύδω, to sleep). To sleep in, to lie down upon.

ἐγκάλέω, ᾧ, fut. -καλέσω, &c. (from ἐν, upon, and καλέω, to call). To call upon.—To summon, to prosecute, to accuse, to reproach, to inculcate.

ἐγκάλυπτω, fut. -ύψω, &c. (from ἐν, in, and καλύπτω, to hide). To hide in, to envelop.—In the middle voice, to hide one's self in anything, to conceal one's self.—To envelop one's self.

ἐγκαρτερῶ, ᾧ, fut. -ήσω, &c. (from ἐν, in, and καρτερῶ, to be firm). To persist firmly in, to endure, to hold out, to persevere.

ἐγκαταλείπω, fut. -λείψω, &c. (from ἐν, in, and καταλείπω, to abandon). To leave behind in, to abandon in, to leave, to desert.

ἐγκανμα, ἄτος, τό (from ἐγκαίω, to imprint by burning). The print of a burn, a brand, a burn.

ἐγκειμαι, fut. -είσομαι, perf. wanting (from ἐν, in, and κείμαι, to lie). To lie in.—To be intent upon, to press upon, to insist, to urge.

ἐγκελεύω, fut. -εύσω, &c. (from ἐν, on, and κελεύω, to urge). To call on in order to excite, to encourage.

ἐγκέφαλος, ον, ὁ (from ἐν, in, and κεφαλή, the head). The brain.

ἐγκλημα, ἄτος, τό (from ἐγκαλέω, to accuse). An accusation, a charge, a reproach.

ἐγκλίνω, fut. -κλινῶ, &c. (from ἐν, on, and κλίνω, to bend). To lean upon, to bend down, to incline, to give a slant to.

ἐγκλίσις, εως, ἡ (from ἐγκλίνω). An inclination, a bend, oblique direction.

ἐγκονέω, ᾧ, fut. -ήσω, perf. ἐγκεκόνηκα (from ἐν, in, and κόνις, dust). To be covered with dust from speed.—Hence, to make haste.

ἐγκράτεια, ας, ἡ (from ἐγκρατής). Self-control, moderation, abstinence.

ἐγκρατής, ἐς (adj. from ἐν, in, and κράτος, power, control). Having power over, possessed of, continent, temperate, moderate.

ἐγκρύπτω, fut. -ύψω, perf. ἐγκέκρυφα (from ἐν, in, and κρύπτω, to conceal). To conceal in, to cover.

ἐγκωμιάζω, fut. -ᾶσω, perf. ἐγκεκωμῆκα (from ἐγκώμιος). To praise.

ἐγκώμιος, ον (adj. from ἐν, in, and κῶμος, a festive assembly). Pertaining to festivities at which the praises of heroes were sung.—Hence, celebrating in song or with music, &c., panegyrical.—In the neuter, ἐγκώμιον, ον, τό (with ἔπος understood). A song in praise of any one, encomium, praise, a eulogy.

ἐγχειρίδιον, ον, τό (from ἐν, in, and χεῖρ, the hand). A handle, a dagger.—Primitive meaning, anything taken in the hand.

ἐγχειρίζω, fut. -ῖσω, perf. ἐγκεχειρίκα (from ἐν, in, and χεῖρ, the hand). To place in the hands.—To deliver, to consign, to intrust.

ἐγχευς, νος, Att. εως, ἡ. An eel.

ἐγχέω, fut. ἐγγεύσω, &c. (from ἐν, into, and χέω, to pour). To pour into one vessel from another.—To pour into, to pour out, to fill up.—1st aor. ἐνέχεα.

ἐγχώριος, ον (adj. from ἐν, in, and χώρα, a country). Born in a country, native, indigenous.—οἱ ἐγχώριοι (ἄνθρωποι understood), the inhabitants of a country.

ἐγὼ, gen. ἐμοῦ and μοῦ (pers. pron.). I.—In Attic, with enclitic γε for emphasis, ἐγωγε, I at least, I for my part.

ἐγών, poet. for ἐγώ, used before a vowel.

ἐδᾶφος, εος, τό (from ἔδος, a basis).

That on which anything rests, a foundation.—The ground.

ἐδεσμα, ἄτος, τό (from ἐδω, to eat).
Food, victuals.

ἐδητύς, ὕος, ἡ (from ἐδω, to eat).
Food.—Feasting.

ἐδνον, ον, τό (used only in the plural). Plural ἐδνα, Ionic ἐδνα, τά, *bridal presents.*

ἐδος, εος, τό (from ἐξομαι, to sit down). *A seat, a dwelling, an abode.*

ἐδω, fut. ἐδέσω and ἐδομαι, perf. ἐδήδοκα, aor. act. in use is ἐφαγον, from the obsolete φάγω, perf. pass. ἐδήδεσμαι, 1st aor. pass. ἠδέσθην.
To eat, to devour, to consume.

ἐδωδή, ἡς, ἡ (from ἐδω). *Food, victuals, feasting.*

ἐδωδίμος, ον (adj. from ἐδωδή). *Edible, good for food.*

ἐειπεῖν, poet. for εἰπεῖν.

ἐέργω, poet. for εἶργω.

ἐξομαι, fut. ἐδοῦμαι, perf. wanting, 1st aor. ἐξέσθην. *To seat one's self, to sit down, to sit.*

ἐθέλω, fut. ἐθελήσω, perf. ἠθέληκα.
To will, to wish, to feel inclined.

ἐθίζω, fut. ἐθίσω, perf. εἰθίκα (from ἔθος, custom). *To accustom, to habituate.—As a neuter, to be wont, to be accustomed.—Perf. pass., with the signification of the present, εἰθισμαι, I am wont.*

ἔθνος, εος, τό. *A nation, a people.*

ἔθος, εος, τό (from ἐθω). *Habit, custom, usage.*

ἐθω, the pres. used only in the part. ἐθων. *To be wont.—Perf. mid., with the signification of the present, εἰωθα, I am wont.—κατὰ τὸ εἰωθός, according to custom.—ὥσπερ εἰωθε, as is customary.*

εἰ (conditional particle). *If, whether*, joined with the indicative and optative in Attic writers, but in the epic writers with the subjunctive also.—With the indicative it signifies *since*, and when followed by γάρ, *oh that! would that!*—εἰ καί, *although*.—εἰ μή, *unless*.—εἰ τις, *if any one*, also used for ὅστις.

εἶαρ, ἄρος, τό, poet. for ἔαρ. *Spring.*
εἶδος, εος contr. ους, τά (from εἶδω,

to see). *The look, aspect, exterior, form, figure, appearance.*

εἶδω. *To see*.—An old verb, from which εἶδον, ἴδε, ἰδοιμι, &c., remain in use as aorist to ὁράω.—In the middle, εἶδομαι, 1st aor. εἰσάμην. *To be seen, to appear, to seem.*

εἶδω (present always used in the signification *to see*). Tenses from it with the signification *to know*, &c., fut. εἰδήσω, more commonly εἴσομαι, perf. (from γιγνώσκω) ἔγνωκα.—Perf. mid. οἶδα, *I have comprehended*, and, consequently, *I know*, thus acquiring the force of a present, while the pluperfect ᾔδειν takes the signification of the imperfect, *I knew*.—Perf. imp. ἴσθι, opt. εἰδείην, subj. εἰδῶ, inf. εἰδέναι, part. εἰδώς, νῖα, ὅς.

εἰδωλον, ον, τό (dim. from εἶδος, a form). *An image, a statue, a representation.*

εἶθε (from εἰ, a particle of wishing). *Oh that! would that!* joined with the optative mood, and with the aorist indicative.

εἰκάζω, fut. -ᾶσω, perf. εἰκάκα, Att. ἡκάκα, perf. pass. εἰκασμαι, Att. ἡκασμαι (from εἰκός). *To make like, to liken.—To compare, to conjecture, to represent.—In the middle, to liken one's self, to assume a form.*

εἰκελος, ον (adj. from εἰκός). *Like, resembling.*

εἰκός, ὅτος, τό (neut. of εἰκός, part. of ἔοικα, perf. mid. of the obsolete εἰκω). *That which is like, that which is probable, what is right, the natural, the reasonable.—ὡς εἰκός, as is natural, as is the custom.*

εἴκοσι (num. adj.). *Twenty.*

εἰκοσιτέσσαρες, a (num. adj. from εἴκοσι, and τέσσαρες, four). *Twenty-four.*

εἰκοστός, ἡ, ὄν (num. adj. from εἴκοσι). *The twentieth.*

εἰκότως (adv. from εἰκότος, gen. of εἰκός). *Justly, rightly, properly.*

εἰκω, fut. εἴξω, perf. εἶχα. *To yield, to give way.*

εἴκω, obsolete in the present, fut. εἴξω, perf. mid., with a present

signification, *εοικα*, pluperf., with the signification of the imperfect, *ἐρέκειν*. *To be like, to resemble, to appear, to seem*.—*εοικε* (used as an impersonal), *it seems, it is fit*.—Perf. part. *εοικώς*, Att. *εϊκώς*, *resembling, like*.

εἰκών, *όνος*, *ῆ* (from *εἶκω*). *A likeness, an image, a delineation, a statue*.

Εἰλείθυια, *ας*, *ῆ*. *Ilithyia*, called also *Lucina*, the goddess who presided over childbirth.

εἰλίπους, *ον* (adj. from *εἶλω*, *to roll*, and *πούς*, *the foot*). *Bent-footed*, i. e., rolling the feet in walking; an epithet of oxen, from their peculiar manner of walking, owing to their joints being more loosely set than those of other animals.

εἶλω, more commonly *εἰλέω*, fut. *εἰλήσω* and *ἔλσω*, 1st aor. *ἔλσα*, perf. pass. *ἔελμαι*, aor. pass. *ἔᾶλην*, inf. *ἄλῃναι*, part. *ἀλείς*. *To roll up, to press together, to confine, to shut up*.

Εἰλώτης, *ον*, *ό*. *A Helot*. The Helots were so called from Helos, a town of Laconia, which was taken by the Spartans, who reduced the inhabitants to slavery.

εἶμα, *ἄτος*, *τό* (from *εἶμαι*, perf. pass. of *ἐννύμι*, *to clothe*). *Clothing, a garment*.

εἰμαρμένον, *ον*, *τό* (neut. of *εἰμαρμένος*, Att. for. *μεμαρμένος*, perf. pass. part. of *μείρομαι*, *to obtain by lot*). *A decree of destiny, destiny, fate*.

εἶμι, fut. *ἔσομαι*, imperf. mid. *ἤμην*. *To be, to exist, to live*.—*οὐκ ἔστι*, *it is not possible*.—*ἔσθ' ὅτε*, *sometimes, at times*.

εἶμι, imperf. *ῆεν*, fut. mid. *εἴσομαι*, 2d aor. act. *ἔον* and poet. *ῆιον*. *To go, to go on a journey, to travel*.—*εἰς χεῖρας ἵεναι*, *to come to an engagement, to join battle*.

εἶν, poet. for *ἐν*. *In*, &c.

εἰνᾶτέρες, *ων*, *αἱ*. *A husband's brothers' wives*.

εἰνᾶτος, poet. for *ἐννᾶτος*. *The ninth*.

εἵνεκα, poet. for *ἐνεκα*. *On account of*, &c.

εἶπον, inf. *εἰπεῖν*, part. *εἰπών* (2d aor. of the old verb *εἶπω*, not in use), assigned as aorist to *φημί*.

To say, to speak, to utter.

εἴπερ (conj. from *εἰ* and *πέρ*). *If however, although, even though*.

εἴποθι (adv. from *εἰ*, *if*, and *πόθι*, *anywhere*). *If anywhere*.

εἴργω, fut. *εἴρξω*, perf. *εἴρχα*. *To shut in, to enclose*.—But *εἴργω*, with *λένις*, *to shut out, to keep off from, to forbid, to prevent, to restrain*.

εἵρεσιᾶ, *ας*, *ῆ* (from *εἵρέσσω*, *to row*). *Rowing*.

εἰρήνη, *ης*, *ῆ*. *Peace*.—As a proper name, *Irēnē*, one of the three hours, goddess of peace.

εἰρηνικῶς (adv. from *εἰρηνικός*, *peaceable*). *Peaceably, in peace, quietly*.

εἰρκτή, *ης*, *ῆ* (from *εἴργω*, *to confine*). *A place of confinement, a prison*.

εἰς (prep., governs the accusative only). *To, into, relating to, with respect to, on, on account of, for, against*.—In the relations of time *εἰς* signifies *towards, for, during, at*.—With numerals it signifies *about, as many as, to the number of*.—Frequently *εἰς* is joined with the genitive, where some noun is understood; as, *εἰς Ἀίδον*, supply *δῶμα*; *εἰς τὰ ὀπίσω*, *backward*; *εἰς τοῦτο* (with the genitive), *to such a degree of*.

εἷς, *μία*, *ἐν* (num. adj.). *One*.

εἰσάγω, fut. *-άξω*, &c. (from *εἰς*, *to*, and *άγω*, *to bring*). *To lead into, to introduce, to bring forward*.

εἰσβαίνω, fut. *-θήσομαι*, &c. (from *εἰς*, *into*, and *βαίνω*, *to go*). *To go into, to enter, to go on board*.

εἰσβάλλω, fut. *-βάλω*, &c. (from *εἰς*, *into*, and *βάλλω*, *to throw*). *To throw into, to rush upon, to make an irruption, to invade*.—*To discharge itself, to empty*.

εἰσδύω and *εἰσδύνω*, fut. *εἰσδύσω*, &c. (from *εἰς*, *into*, and *δύω*, *to go down*). *To go down into, to creep into, to descend into*.—Middle voice, *εἰσδύομαι*, &c., with the same signification.

εἰσείδον, inf. *εἰσίδειν*, &c. (from *εἰς*, *into*, and *εἶδω*, *to look*), assigned as

2d aor. to εἰσοράω. *To look into, to gaze at, to behold.*
 εἰσεμι, &c. (from εἰς, *into*, and εἶμι, *to go*). *To go into, to enter, to come into.*
 εἰσέρχομαι, fut. εἰσελεύσομαι, &c. (from εἰς, *into*, and ἔρχομαι, *to come*). *To come into, to enter, to go into, to pay a visit.*
 εἰσέτι (adv. from εἰς, *into*, and ἔτι, *still*). *Unto a still longer time, still farther, yet longer, still, besides.*
 εἰσηγέομαι, οὔμαι, fut. -ηγήσομαι, &c. (from εἰς, *into*, and ἡγέομαι, *to lead*). *To lead forth into, to bring forward, to introduce, to propose, to induce.*
 εἰσηγητής, οὔ, ὁ (from εἰσηγέομαι). *One who brings forward, a proposer, an introducer, an inventor.*
 εἰσόδος, οὐ, ἡ (from εἰς, *into*, and ὁδός, *a path or way*). *A way into, an entrance.*
 εἰσόκε, Doric for εἰσόκα (poetic for εἰς ὃ κε). *Till, until, as or so long as.*
 εἰσοράω, ᾧ, fut. in use εἰσόφρομαι, &c. (from εἰς, *into*, and ὁράω, *to look*). *To look into, to see into, to behold, to gaze upon.*
 εἰσορμίζω, fut. -ορμίσω, perf. εἰσώρμικα (from εἰς, *into*, and ὁρμίζω, *to bring to a harbour*). *To bring a ship into port.*
 εἰσφέρω, fut. εἰσοίσω, &c. (from εἰς, *into*, and φέρω, *to bring*). *To bring into, to bring in.—To introduce, to propose.*
 εἰσφορέω, ᾧ, fut. -ήσω, &c. (from εἰς, *into*, and φορέω, a form of φέρω, *to bring*). *To bring into, to store up, to collect.*
 εἰσχέω, fut. εἰσχεύσω, &c. (from εἰς, *into*, and χέω, *to pour*). *To pour into, to pour out, i. e., into another vessel.—In the middle, to pour itself into, to empty into, to flow into.*
 εἴσω (adv. from εἰς, *into*), and ἔσω. *Within, into, to.*
 εἴτα (adv.). *So then, thereupon, thus then, therefore, next.*
 εἴτε (conj. from εἰ and τε). *Whether.—εἴτε εἴτε, whether . . . or, as as, either or.*

εἷτις, neuter εἴτι (from εἰ, *if*, and τις, *any one*). *If any one.*
 ἐκ, before a vowel ἐξ (prep., governs the genitive only). *Out, out of, from, away from, beyond.* It is employed in the relations of time, place, and cause or origin: 1st. As to the place, *out of, from the interior of*, which supposes that one has been *inside of*, whereas ἀπό means *from near, from the vicinity of*. 2d. As to time, ἐξ οὗ, *from the time that, since, after which*; ἐκ πολλοῦ, *long since, for a long time*. 3d. The cause, &c. *Through, by means of, by.* In composition it denotes *out, away, forth, utterly, completely, &c.*
 Ἑκάβη, ης, ἡ. *Hecuba, daughter of Dymas, according to Homer, but, according to others, of Cisseus; and wife of Priam, king of Troy.*
 ἐκάστος, η, ον (adj.). *Each, every, every one.*
 ἐκάστοτε (adv. from ἐκαστος). *Each time, every time, continually.*
 ἐκάτερος, ᾱ, ον (adj. from ἐκάς, *separate*). *Either of two taken separately, each one, one or other, both.*
 ἐκατέρωθεν (adv. from ἐκάτερος). *From either side, on both sides.*
 ἐκᾷτι, Doric for ἐκητι. *By the favour of, by the pleasure of, on account of.*
 ἐκᾷτόμβη, ης, ἡ (from ἐκᾷτόν, a hundred, and βοῦς, an ox). *A hecatomb, properly, a sacrifice of a hundred oxen or victims; a solemn sacrifice.*
 ἐκᾷτόμπυλος, ον (adj. from ἐκᾷτόν, a hundred, and πύλη, a gate). *Hundred-gated, having a hundred gates.*
 ἐκᾷτόν (num. adj. indecl.). *A hundred.*
 ἐκᾷτοστός, ἡ, ὄν (num. adj. from ἐκᾷτόν). *The hundredth.*
 ἐκβαίνω, fut. -θήσομαι, &c. (from ἐκ, *out*, and βαίνω, *to go*). *To go forth from, to disembark, to descend from.*
 ἐκβάλλω, fut. -βάλλω, &c. (from ἐκ, *out of*, and βάλλω, *to cast*). *To cast out of, to discharge from.—*

EKE

To drive forth, to eject, to expel, to banish.
 ἐκβιδρώσκω, fut. ἐκβρώσω, &c. (from ἐκ, completely, and βιδρώσκω, to eat up). *To devour completely, to consume utterly, to eat up.*
 ἐκβοᾶω, ᾶ, fut. -βοήσω, &c. (from ἐκ, out, aloud, and βοᾶω, to cry). *To cry out aloud, to proclaim, to call aloud for, to make loud proclamation for.*
 ἐκβολή, ἥς, ἥ (from ἐκβάλλω). *A discharge, the mouth of a river.*
 ἐκγελαῶ, ᾶ, fut. -γελαῶσω, &c. (from ἐκ, out, aloud, and γελάω, to laugh). *To laugh aloud, to laugh out.*
 ἐκγονος, ου, ὁ (from ἐκγίγνομαι, to be born of). *Offspring, a descendant.*
 ἐκδέρω, fut. -δερῶ, &c. (from ἐκ, completely, and δέρω, to flay). *To flay completely, to strip the hide completely off.*
 ἐκδέχομαι, fut. -δέξομαι (from ἐκ, from, and δέχομαι, to receive). *To receive from, to succeed to, to expect.—To stretch away, to extend.*
 ἐκδέω, fut. -δήσω, &c. (from ἐκ, from, and δέω, to fasten). *To fasten from, to bind to.*
 ἐκδιδάσκω, fut. -διδάξω, &c. (from ἐκ, thoroughly, and διδάσκω, to teach). *To teach thoroughly, to instruct carefully, to inform fully.*
 ἐκδίδωμι, fut. ἐκδώσω, &c. (from ἐκ, away, and δίδωμι, to give). *To give away, to yield up, to publish.*
 ἐκδιώκω, fut. -διώξω, &c. (from ἐκ, out, and διώκω, to drive). *To drive out, to put to flight, to pursue.*
 ἐκδύω and ἐκδύνω, fut. δύσω, &c. (from ἐκ, out, and δύνω, to come). *To come forth out of, to appear, to step out.—To put off, as armour, to undress, i. e., to come out of one's armour or clothes.*
 ἐκεῖ (adv.). *There, in that place.*
 ἐκεῖθεν (adv. from ἐκεῖ, with endingθεν denoting motion from). *From that place, thence, thenceforward, from the following circumstance.*
 ἐκεῖνος, η, ο (pron.). *He, she, it.—This, that.—Primitive meaning,*

EKA

that person or thing there, the root being ἐκεῖ.
 ἐκθερίζω, fut. -ίσω, perf. ἐκτεθέρικα (from ἐκ, completely, and θερίζω, to mow). *To mow down, to reap.*
 —Also, to gather in the crop.
 ἐκθνήσκω, fut. -θάνομαι, &c. (from ἐκ, completely, and θνήσκω, to die). *To be quite dead, to perish.—Also, to lie as dead.*
 ἐκθορέω, ᾶ, fut. -ήσω, perf. ἐκτεθόρηκα, 2d aor. ἐξέθορον (from ἐκ, from, and θορέω, a later form for θρώσκω, to leap). *To leap from, to spring up from.*
 ἐκκαθαίρω, fut. -καθάρῶ, &c. (from ἐκ, thoroughly, and καθαίρω, to cleanse). *To cleanse out thoroughly, to eviscerate.—To purify: with τὸν βίον, to purify life, i. e., to free it from everything lawless and violent.*
 ἐκκαίδεκα, (num. adj. indecl. from ἕξ, six, καί, and, and δέκα, ten). *Sixteen.*
 ἐκκαλέω, ᾶ, fut. -έσω, &c. (from ἐκ, out, and καλέω, to call). *To call out, to summon forth, to convoke.*
 ἐκκαλύπτω, fut. -νύσω, &c. (from ἐκ, off, from, and καλύπτω, to cover). *To uncover, to unveil, to expose, to disclose, to reveal.*
 ἐκκάμνω, fut. -κάμωμαι, &c. (from ἐκ, out of, through, and κάμνω, to toil). *To toil through, to be wearied out.*
 ἐκκειμαι, fut. -κείσομαι, &c. (from ἐκ, out, and κείμαι, to lie). *To lie exposed, to lie open, to be public.*
 ἐκκλησία, ας, ἡ (from ἐκκαλέω, to convoke). *An assembly of the people convoked by heralds, a public assembly.*
 ἐκκλίνω, fut. -κλινῶ, &c. (from ἐκ, from, and κλίνω, to bend). *To bend from a straightforward course, to turn to one side, to go out of the way, to give way, to incline.*
 ἐκκομίζω, fut. -ῖσω, &c. (from ἐκ, out, and κομίζω, to carry). *To carry out for interment.*
 ἐκλάμπω, fut. -λάμψω, &c. (from ἐκ, out, and λάμπω, to shine). *To shine out brightly, to shine brilliantly.*

ἐκλανθάνω, fut. -λήσω, &c. (from ἐκ, totally, and λανθάνω, to cause to forget). *To cause total oblivion.*
—In the middle, *to forget completely.*

ἐκλείπω, fut. -λείψω, &c. (from ἐκ, out, and λείπω, to leave). *To leave out, to omit.—To leave behind, to forsake.—As a neuter, to disappear, to die.—In the middle, to be inferior to, to cease.*

ἐκλύω, fut. -λύσω, &c. (from ἐκ, from, and λύω, to loose). *To loose from, to release, to soften, to dissolve.—To wear out, to exhaust.*

ἐκνήφω, fut. -νήψω, &c. (from ἐκ, from, and νήφω, to be sober). *To become sober, i. e., from having been intoxicated.*

ἐκούσιος, ᾱ, ον and ος, ον (adj. from ἐκόν, willing). *Voluntary, of one's own accord, spontaneous.*

ἐκουσίως (adv. from ἐκούσιος). *Voluntarily, willingly, spontaneously.*

ἐκπέμπω, fut. -πέμψω, &c. (from ἐκ, out, and πέμπω, to send). *To send out, to send away, to send forth to battle, to dismiss.*

ἐκπέρθω, fut. -τέρσω, &c. (from ἐκ, totally, and πέρθω, to destroy). *To destroy totally, to sack.*

ἐκπετάννυμι, fut. -πετᾶσω, perf. ἐκπεπέτακα, syncopated into ἐκπέτᾱκα, perf. pass. ἐκπέτᾱμαι, 1st aor. pass. ἐξεπετάσθην (from ἐκ, out, and πετάννυμι, to spread). *To spread out, to unfold, to expand.—To open, to untwine and cast away.* See note, page 175, verse 43.

ἐκπέττω and ἐκπέσσω, fut. -πέψω (from a form πέπτω), &c. (from ἐκ, thoroughly, and πέττω, to cook). *To cook thoroughly, to hatch.*

ἐκπήγνυμι, fut. -πήξω, &c. (from ἐκ, firmly, and πήγνυμι, to fasten). *To join or fasten firmly, to congeal, to freeze, to benumb.*

ἐκπηδάω, ᾱ, fut. -ήσω, &c. (from ἐκ, forth, and πηδάω, to spring). *To sally forth, to spring forth from, to rush out of.*

ἐκπίπτω, fut. -πεσοῦμαι, &c. (from ἐκ, out of, and πίπτω, to fall). *To fall out of, to be banished from,*

to escape from, to rush forth, to proceed from, to spread abroad, to be imparted to.

ἐκπλέω, fut. -πλεύσομαι, &c. (from ἐκ, out of, and πλέω, to sail). *To sail out of, to sail away.*

ἐκπλήξω, fut. -πλήξω, &c. (from ἐκ, completely, suddenly, and πλήσσω, to strike). *To strike with sudden alarm, to terrify, to throw into consternation, to stun.*

ἐκπνέω, fut. -πνεύσω, &c. (from ἐκ, forth, and πνέω, to breathe). *To breathe forth, to expire, to die, i. e., to breathe forth life.*

ἐκποδών (adv. from ἐκ, from, and ποδών, gen. pl. of πόυς, the foot). *From before the feet.—Hence, out of the way, apart, away.—ἐκποδών ποιείσθαι, to put out of the way, to despatch, to remove.*

ἐκπολεμώω, ᾱ, fut. -ώσω, perf. ἐκποπολέμωκα (from ἐκ, completely, and πολεμώω, to make war). *To involve in war, to arouse to open war, to exasperate, to embroil.*

ἐκπονέω, ᾱ, fut. -πονήσω, &c. (from ἐκ, out, and πονέω, to work). *To work out, to produce by labour.—Hence, to adorn, to beautify.*

ἐκπρεπής, ἑς (adj. from ἐκπρέπω, to excel). *Excelling, illustrious.*

ἐκπύρῳ, ᾱ, fut. -ώσω, perf. ἐκπεπύρωκα (from ἐκ, completely, and πυρῳ, to set on fire). *To set all on fire, to wrap in flames, to destroy by fire.*

ἐκρέω, fut. ἐκρεύσομαι, Attic 2d aor. ἐξερρήνυ, &c. (from ἐκ, out, and ρέω, to flow). *To flow out of, to flow away.—To slip out of, to escape.*

ἐκρίπιζω, fut. -ίσω, &c. (from ἐκ, completely, and ρίπιζω, to fan or blow). *To fan or blow into a flame, to rekindle.—To revive.*

ἐκρίπτω, fut. -ρίψω, &c. (from ἐκ, off, and ρίπτω, to cast). *To cast off, to fling away.*

ἐκσοβέω, ᾱ, fut. -σοβήσω, perf. ἐκσεσόβηκα (from ἐκ, away, and σοβέω, to drive). *To drive away, to frighten away.*

ἐκστᾶσις, εως, ἡ (from ἐξίστημι, to displace). A displacing, disorder.
—Mental distraction, alienation, insanity.

ἐκτείνω, fut. -τενῶ, &c. (from ἐκ, out, and τεῖνω, to stretch). To stretch out, to extend.

ἐκτῆκω, fut. -τῆξω, &c. (from ἐκ, away, and τῆκω, to melt). To melt away, to dissolve.—To consume.

ἐκτίθημι, fut. ἐκθήσω, &c. (from ἐκ, out, and τίθημι, to place). To put forth, to expose.

ἐκτίνω, fut. -τίσω, &c. (from ἐκ, off, and τίνω, to pay). To pay off, to repay, to atone for, to pay.

ἐκτοθι (adv. from ἐκτός, outside, with ending θι, denoting place where). On the outside, out of, without.

ἐκτοπίζω, fut. -τοπίσω, perf. ἐκτετόπικα (from ἐκ, away from, and τόπος, a place). To remove from one's usual abode, to retire, to depart.

Ἑκτόρεος, η Ion. for ᾱ, ον (adj. from Ἑκτωρ, Hector). Of or belonging to Hector.

Ἑκτορίδης, ον, ὁ (patronymic from Ἑκτωρ, Hector). Son of Hector, epithet of Astyanax.

ἐκτός (adv. from ἐκ, out). Outside, without, away from.—ἡ ἐκτὸς θάλασσα, the outer sea, i. e., the Atlantic Ocean.

ἐκτος, η, ον (num. adj. from ἕξ, six). The sixth.—Neut. sing. as an adverb, ἕκτον, sixthly.

ἐκτοτε (adv. from ἐκ, from, and τότε, then). From that time, since then, thence.

ἐκτρέπω, fut. -τρέψω, &c. (from ἐκ, from, and τρέπω, to turn). To turn away from, to avert.—In the middle, to turn one's self aside, to deviate.—To change one's form, to transform one's self.

ἐκτρέφω, fut. -θρέψω, &c. (from ἐκ, completely, and τρέφω, to bring up). To bring up from infancy, to nurture, to support.

ἐκτρέχω, fut. -θρέξομαι, more commonly -δράμωμαι, &c. (from ἐκ, from, and τρέχω, to run). To run

from, to rush forth, to spring forth.

ἐκτρῦφῶω, ᾱ, fut. -ήσω, &c. (from ἐκ, completely, and τρυφῶω, to be given to pleasure). To be wholly given to pleasure, to be sunk in luxury, to indulge in luxury.

ἐκτυφλόω, ᾱ, fut. -ώσω, &c. (from ἐκ, completely, and τυφλόω, to blind). To make completely blind, to deprive wholly of sight.

Ἑκτωρ, ορος, ὁ. Hector, son of Priam and Hecuba, the most valiant of all the Trojan chieftains. He was slain by Achilles in the tenth year of the war.

ἐκῦρά, ᾱς, Ionic ἐκῦρή, ἥς, ἡ. A mother-in-law.

ἐκφανλίζω, fut. -ίσω, &c. (from ἐκ, completely, and φανλίζω, to despise). To hold in utter contempt, to despise.

ἐκφέρω, fut. ἐξοίσω, &c. (from ἐκ, forth, and φέρω, to carry). To carry forth or out, to bring forward, to produce.—To publish, to make known, to discover.—In the passive, -ομαι, 1st aor. ἐξηνέχθην, to be carried forth, to be driven from the right course.

ἐκφεύγω, fut. -εύσω, &c. (from ἐκ, from, and φεύγω, to flee). To flee from, to avoid, to escape.

ἐκφύλασσω, and Att. -φύλάττω, fut. -άξω, &c. (from ἐκ, carefully, and φυλάσσω, to watch). To watch carefully, to wait for.

ἐκχέω, fut. -χεύσω, &c. (from ἐκ, out, and χέω, to pour). To pour out, to spill, to empty.—To waste.

ἐκών, οὔσα, ὄν (adj.). Voluntary, willing, of one's own accord.

ἐλαιᾱ, ας, ἡ. An olive-tree, an olive. ἔλαιον, ον, τό (from ἐλαία). Olive oil, oil.

ἐλασσώω, ᾱ, fut. -ώσω, perf. ἡλάσσωκα (from ἐλάσσω, less). To render less, to diminish, to reduce, to depress.—In the middle, to render one's self less than, to be inferior to.

Ἑλᾱτειᾱ, ας, ἡ. Elatēa, the most important city of Phocis next to Delphi, situated near the Cephissus. It is now called Elephtha.

ἐλάτῃ, ης, ἡ. *The pine-tree, the fir-tree.*

ἐλάττωμα, ἄτος, τό (from ἐλαττώω, to reduce). *Reduction, diminution, loss.*

ἐλάττων, ον, Att. for ἐλάσσων, ον (adj. from poet. ἐλαχύς, and assigned as the irregular comparative to μικρός). *Smaller, less, worse, inferior, &c.*

ἐλαύνω, fut. ἐλάσω, Att. ἐλῶ, perf. ἤλακα, and with Att. redup. ἐλήλακα (from the old verb ἐλάω, to urge onward). *To drive, to press hard on, to put to flight.—To advance, to ride, to proceed.—To beat out, to work (of metals).—ἐλαύνειν κώπην, to pull an oar, to row.*

ἐλαῖφος, ον, ὁ. *A stag.*

ἐλαφρός, ἄ, ὄν (adj.). *Light, easy to be borne.*

ἐλαφρῶς (adv. from ἐλαφρός). *Lightly, nimbly, gently, &c.*

ἐλάχιστος, η, ον (adj., superl. of ἐλάχύς, an old form; it is assigned as the irregular superlative to μικρός). *Smallest, least, &c.*

ἐλάχύς, εἶα, ὅ (adj., an old poetic form for μικρός). *Small, little, short, worthless.—From it are formed ἐλάσσων and ἐλάχιστος, assigned as the irregular comparative and superlative to μικρός.*

ἐλάω, an old verb rarely used in the present. From it the tenses of ἐλαύνω are formed.

ἐλεαίρω, fut. ἐλεῶρῶ, perf. ἤλέαρκα (from ἔλεος, pity). *To pity, to take pity on.*

ἐλεγεία, ας, ἡ, and ἐλεγείον, ον, τό (from ἔλεγος, an elegy). *A poem in elegiac measure, an elegy, a poem.* See note, page 119, line 10.

ἐλεγχος, ον, ὁ (from ἐλέγχω). *A proof, conviction.*

ἐλέγχω, fut. ἐλέγξω, perf. ἤλεγχα. *To refute, to convict, to convince.*

ἐλεεινός, ἡ, ὄν (adj. from ἔλεος, pity). *Pitiable, exciting pity, affecting, sad, meriting compassion.*

ἐλεέω, ὦ, fut. ἐλεήσω, perf. ἤλέηκα (from ἔλεος, pity). *To pity, to commiserate.*

ἐλεημοσύνη, ης, ἡ (from ἐλεήμων,

compassionate). *Compassion.—Alms, bounty.*

ἐλειος, ον (adj. from ἔλος, a marsh). *Marshy, swampy.*

ἐλελίζω, fut. ἐλελίξω, perf. εἰλέλιχα (poet. for ἐλίσσω). *To brandish, to cause to thrill, to quiver, &c.*

Ἑλένη, ης, ἡ. *Helēna, daughter of Leda by Jupiter, and wife of Menelaus, king of Sparta. She was the most beautiful woman of her age, and her abduction by Paris was the cause of the Trojan war.*

ἔλεος, ον, ὁ. *Pity, compassion, mercy.—Fem., the goddess of Mercy.*

ἐλευθερίᾱ, ας, ἡ (from ἐλευθερος). *Freedom, liberty.*

ἐλεύθερος, ἄ, ον (adj. from ἐλεύθω, an old form for ἐρχομαι, to come and go). *Free, i. e., having the right to come and go where one pleases.*

ἐλευθερώω, ὦ, fut. -ώσω, perf. ἤλευθέρωκα (from ἐλευθερος). *To free, to emancipate, to release, to liberate, to deliver.*

Ἑλευσίνιος, α, ον (adj.). *Eleusinian.*

Ἑλευσῖνόνθεν (adv. from Ἑλευσίς, with ending θεν denoting motion from). *From Eleusis.*

Ἑλευσίς, ἴνος, ἡ. *Eleusis, a city of Attica, equidistant from Megara and the Piræus, and famed for the celebration of the mysteries of Ceres, called, from the place, Eleusinian.*

ἐλεφαντιστής, οὔ, ὁ (from ἐλέφας). *An elephant hunter.*

ἐλέφας, αντος, ὁ and ἡ. *The elephant.—Ivory.*

Ἑλίκων, ὠνος, ὁ. *Helicon, a famous mountain in Bœotia, near the Gulf of Corinth, sacred to Apollo and the Muses.*

ἐλκεσίπεπλος, ον (adj. from ἔλκω, to trail, and πέπλος, a robe). *Long-robed, whose garments sweep the ground.*

ἐλκηθμός, οὔ, ὁ (from ἔλκω, to drag). *A dragging away into captivity.*

ἔλκος, εος, τό. *A wound.*

ἐλκύω, fut. -ύσω, perf. εἰλκῦκα (a later form for ἔλκω). *To drag, &c.*

ἐλκω, fut. ἐλξω, perf. εἴλχα. *To*

draw, to drag, to pull along, to trail on the ground.—To drink.

Ἑλλάς, ἄδος, ἡ. *Hellas.* The term was first applied to a city and region of Thessaly, where Hellen reigned, but afterward extended to all Thessaly, and finally to the whole of Greece, Thessaly itself excluded. Whence, in later writers, Ἑλλάς is to be translated *Greece*.

Ἑλλη, ἡς, ἡ. *Hellē*, daughter of Athamas and Nephelē, sister to Phryxus. She fled from her father's house with her brother, being carried through the air on a golden ram; but in her passage she became giddy, and fell into that part of the sea afterward called from her Hellespont.

Ἑλλην, ηνος, ὁ. 1. *Hellen*, son of Deucalion and Pyrrha, king of Phthiōtis, in Thessaly.—2. *A Greek*.—οἱ Ἕλληνες, *the Greeks*, so called as tracing their descent from the mythic Hellen.

Ἑλληνικός, ἡ, ὄν (adj. from Ἑλλην, *a Greek*). *Grecian, Greek*.

Ἑλληνίς, ἰδος, ἡ (fem. adj.). *Grecian*.

Ἑλλησποντος, ου, ὁ (from Ἑλλης, *of Hellē*, and πόντος, *the sea*). *The Hellespont*, a narrow strait between Europe and Asia, near the Ægean Sea. It is now called *the Dardanelles*.

ἐλλίπης, ἐς (adj. from ἐλλείπω, *to leave behind*). *Defective, imperfect, wanting*.

ἐλλοχῶ, ὦ, fut. -ήσω, &c. (from ἐν, *in*, and λοχῶ, *to lie in wait*). *To lie in wait for in any place.—To lay snares for.*

ἐλλω, the theme of ἔλσαι, ἔελμαι, &c., assigned to εἶλω. See εἶλω. ἔλος, εος, τό. *A marsh, a wet meadow*.

ἐλπίζω, fut. -ίσω, perf. ἤλπικα (from ἐλπίς). *To hope, to expect*.

ἐλπίς, ἰδος, ἡ. *Hope, expectation*.

ἐλπω, fut. ἐλψω. *To excite expectation*.—In the middle, ἐλπομαι, fut. ἐλπομαι, perf., with the signification of the present, ἐολπαι, pluperf., with the signification of the imperf.,

ἐόλπειν. *To have hopes raised in one's self, to hope*.

ἐλύμος, ου, ὁ. *Millet*, a species of grain.

ἐλῶ, fut. ἐλῶσω, perf. εἰλῶκα, perf. pass. εἰλῶμαι, 1st aor. pass. part. ἐλυσθείς. *To roll up, to wrap up*. ἐλώδης, ἐς (adj. from ἔλος, *a marsh*, and εἶδος, *appearance*). *Marshy, swampy*.

ἐμαντοῦ, ἧς (reflex. pron., nom. wanting, from ἐμοῦ, gen. of ἐγώ, *I*, and αὐτός, *self*). *Of me myself, my own, mine*.

ἐμβαίνω, fut. -ήσομαι, &c. (from ἐν, *in*, and βαίνω, *to go*). *To go into, to enter, to ascend.—To embark, to go on board, to advance*.

ἐμβάλλω, fut. -βάλλω, &c. (from ἐν, *in*, and βάλλω, *to throw*). *To throw in, to lay upon, to inflict on.—To suggest, to excite in.—To discharge itself, to empty.—To make an irruption into*.

ἐμβιβάζω, fut. -ᾶσω, perf. ἐμβεβῆκα (from ἐν, *into*, and βιβάζω, *to cause to go*). *To make enter, to cause to go on board, to put on board, to lead into*.

ἐμβίω, ὦ, fut. -ιώσω, &c. (from ἐν, *in*, and βιώω, *to live*). *To live in*.

ἐμβολή, ἧς, ἡ (from ἐμβάλλω, *to rush into*). *An irruption, an invasion, an attack*.

ἐμβρόντητος, ου (adj. from ἐμβροντάω, *to strike with thunder*). *Thunder-stricken*. See note on page 78, line 19-26.

ἐμβροχίζω, fut. -ίσω, perf. ἐμβεβρόχικα (from ἐν, *in*, and βρόχος, *a hunter's net*). *To catch in a net, to ensnare*.

ἐμβυθίζω, fut. -ίσω, perf. ἐμβεβυθίκα (from ἐν, *in*, and βυθίζω, *to plunge*). *To plunge in the deep, to submerge, to ingulf*.—Perf. pass. part. ἐμβεβυθισμένος.

ἐμμᾶνής, ἐς (adj. from ἐν, *deeply*, and μαίνομαι, *to rave*). *Raving, frantic, furious*.

ἐμμελής, ἐς (from ἐν, *in*, and μέλος, *tune*). *In tune, melodious, modulated*.—*Tasteful, elegant, suitable*.

ἐμμελῶς (adv. from ἐμμελής). *Harmoniously*.—*Neatly, wittily, properly, in a becoming manner*.

ἐμμένω, fut. -μενῶ, &c. (from ἐν, in, and μένω, to remain). *To remain in, to persevere in, to continue in.*

ἐμμετρος, ον (adj. from ἐν, in, and μέτρον, measure). *In measure, measured.—In metre, poetical.*

ἐμμί, Doric for εἰμί.

ἐμός, ἡ, ὄν (pronominal adj. from ἐμοῦ, gen. of ἐγώ, I). *My, mine.*

ἐμπᾶθής, ἐς (adj. from ἐν, in, and πάθος, strong feeling). *With excited feelings, deeply moved or affected, impassioned.*

ἐμπᾶθῶς (adv. from ἐμπαθής). *Under strong excitement, ardently, zealously, deeply.—Comparative, ἐμπᾶθέστερον.*

ἐμπᾶλιν (adv. from ἐν, intens., and πάλιν, back again). *Backward, back again.—Anew.—Contrary.*

ἐμπάσσω, fut. -πᾶσω, &c. (from ἐν, on, and πάσσω, to scatter). *To scatter upon, to sprinkle over.*

Ἐμπεδοκλῆς, εἰς, ὁ. Empedocles, a philosopher, poet, and historian of Agrigentum in Sicily, who flourished B.C. 444.

ἐμπης, Ionic for ἐμπας (adv. from ἐν, on, and πᾶς, the whole). *On the whole, however.*

ἐμπίμπλημι, fut. -πλήσω, perf. ἐμπέπληκα (from ἐν, in, and πίμπλημι, to fill). *To fill up, to fill.*

ἐμπίπρημι, fut. ἐμπρήσω, perf. ἐμπέπρηκα (from ἐν, in, and πίπρημι, to burn). *To kindle in a flame, to set fire to.*

ἐμπίπτω, fut. -πεσοῦμαι, (from ἐν, in, and πίπτω, to fall). *To fall in or upon, to meet with, to fall into the hands of, to plunge into.*

ἐμπλέω, fut. -πλευσομαι, &c. (from ἐν, in, and πλέω, to sail). *To sail in.*

ἐμπλήθω, fut. -πλήσω, &c. (from ἐν, in, and πλήθω, to fill). *To fill up in, to fill.*

ἐμποδέζω, fut. -δῖσω, perf. ἐμπεπόδικα (from ἐν, on, and πούς, a foot). *Literally, to fasten on the feet.—To shackle, to entangle, to impede.*

ἐμποδῶν (adv. from ἐν, among, and πούς, a foot). *Literally, among the feet.—Before the feet, in the way.*

ἐμποιέω, ὦ, fut. -ήσω, &c. (from ἐν, in, and ποιέω, to work). *To work in, to insert, to infuse, to produce in, to transmit.*

ἐμπορεύομαι, fut. -εύσομαι, &c. (from ἐν, about, in, and πορεύομαι, to travel). *To travel about in a country for trade, to travel as a trader, to traffic.*

ἐμπορίᾱ, ας, ἡ (from ἐμπορος). *Commerce, trade, traffic.*

ἐμπορίον, ον, τό (from ἐμπορος). *A market-place for goods, an emporium, a mart.—A storehouse.*

ἐμπορος, ον, ὁ (from ἐν, upon, and πόρος, passage to and fro). *One who trades from place to place, a merchant.*

ἐμπρήθω, fut. -ήσω, perf. ἐμπέπρηκα (from ἐν, on, and πρήθω, to burn). *To place fire on anything to burn.—To set on fire, to burn.*

ἐμπροσθεν (adv. from ἐν, in, and πρόσθεν, before). *In the fore part, before, in front, in the presence of.*

ἐμπρόσθιος, ον (adj. from ἐμπροσθεν). *Anterior, fore.—ἐμπρόσθιοι πόδες, the fore feet.*

ἐμπτῶ, fut. ἐμπτῶσω, perf. ἐμπέπτωκα (from ἐν, in, on, and πτῶω, to spit). *To spit upon, to spit into, to spit into the bosom of.*

ἐμπυκάζω, fut. -πυκάσω, &c. (from ἐν, in, and πυκάζω, to cover over). *To cover over in, to cover closely, to conceal carefully.*

ἐμφράσσω and Attic ἐμφράττω, fut. -φράξω, &c. (from ἐν, in, and φράσσω, to shut up). *To shut up in, to enclose.—To stop up, to block up, to obstruct.*

ἐμφρων, ον (adj. from ἐν, in, and φρήν, mind). *In his right mind, rational, intelligent.*

ἐμφύτος, ον (adj. from ἐμφύω). *That is implanted, innate, natural, native.—Ingrafted.*

ἐμφύω, fut. -φύσω, &c. (from ἐν, in, and φύω, to produce). *To produce in, to infuse into.—The perf. and 2d aor. as neuter, to grow upon, to cling to. See note, p. 156, v. 38.—Middle voice, to fasten one's self to, &c., same as the neuter. ἐν (prep.), governs the dative only.*

In, on, upon, at, among.—ἐν ᾧδου, *in hades* (δόμῳ being understood).—ἐν λόγοις εἶναι, *to be in high repute, &c.*—In composition, with verbs, it retains its usual meaning, *in, &c.*, such verbs governing the dative. With adjectives it denotes *in, furnished with, having, containing,* and may also be rendered by *somewhat* or the ending *-ish*.
 ἐνᾱγώνιος, ον (adj. from ἐν, *in*, and ἄγων, *a combat*). *Engaged in combat, warlike, vigorous, energetic.*
 ἐνᾱλίγκιος, ον (adj. from ἐν, *intens.*, and ἁλίγκιος, *like*). *Like in all respects, like.*
 ἐνᾱλῆος, ᾱ, ον, and ος, ον (adj. from ἐν, *in* or *on*, and ἅλς, *the sea*). *Maritime, naval, marine.*
 ἐναλλάσσω and Attic -αλλάττω, fut. -αλλάξω, perf. ἐνᾱλλάχα (from ἐν, *intens.*, and ἀλλάσσω, *to change*). *To exchange, to trade, to barter, to alter.*
 ἐνάλλομαι, fut. -ἄλοῦμαι, &c. (from ἐν, *on*, and ἄλλομαι, *to leap*). *To leap upon, to leap in.*
 ἐνάντιος, ᾱ, ον (adj. from ἐν, *on*, and ἄντιος, *in front of*). *On the part in front of, opposite, over against, in front.*—Hostile.—As a noun, ἐνᾱντίος, ον, ὁ, *an enemy, an opponent.*
 ἐναντίως (adv. from ἐνᾱντίος).—*In an opposite direction, adversely, on the other side.*—ἐναντίως ἔχειν, *to be opposed to.*
 ἐναπολείπω, fut. -λείψω, &c. (from ἐν, *in*, and ἀπολείπω, *to leave behind*). *To leave behind in, to abandon in, to leave on the spot.*
 ἐνάπτω, fut. -ᾱψω, &c. (from ἐν, *on*, and ἄπτω, *to fasten*). *To fasten on, to fit to, to attach to.*
 ἐναρα, ον, τά (from ἐναίρω, *to kill*), used only in the plural. *Spoils taken from the slain, spoils.*
 ἐναρμόζω, fut. -αρμόσω, &c. (from ἐν, *in*, and ἀρμόζω, *to fit*). *To fit in, to join into, to adjust, to arrange, to suit.*
 ἐνᾱτος, η, ον (num. adj. from ἐννέα, *nine*), a better form than ἐννᾱτος. *The ninth.*

ἐναῶω, fut. -αύσω, &c. (from ἐν, *in*, and αὔω, *to kindle*). *To kindle into a blaze, to set fire to, to set on fire.*—*To excite.*
 ἐνδεής, ἐς (adj. from ἐν, *intens.*, and δέω, *to want*). *In great need, needy, destitute, wanting, deficient in, insufficient.*
 ἐνδειῦ, ας, ἡ (from ἐνδεής).—*Want, indigence, deficiency.*
 ἐνδείκνυμι, fut. -δείξω, &c. (from ἐν, *intens.*, and δείκνυμι, *to show*). *To show clearly, to point out, to set forth, to prove.*
 ἐνδέκᾱτος, η, ον (num. adj. from ἐνδεκα, *eleven*). *The eleventh.*—As an adverb, in the neuter, ἐνδέκατον, *eleventhly.*
 ἐνδελεχής, ἐς (adj.). *Holding out, permanent, constant.*
 ἐνδέχομαι, fut. -δέξομαι, &c. (from ἐν, *in*, and δέχομαι, *to take*). *To take or hold in, to receive, to accept, to admit.*—Impersonally, ἐνδέχεται, &c., *it is practicable, it is lawful, it is usual.*
 ἐνδέω, fut. -δεήσω, &c. (from ἐν, *in*, and δέω, *to want*). *To be wanting in, to be in need of.*—In the middle, ἐνδέομαι, fut. ἐνδεήσομαι, &c., *to be in want, to suffer want.*
 ἐνδέω, fut. -δήσω, &c. (from ἐν, *on*, and δέω, *to bind*). *To bind on, to fasten to, to fix upon, to enclose, to fetter.*
 ἐνδεῶς (adv. from ἐνδεής, *needy*). *In want, insufficiently, defectively.*—ἐνδεῶς ἔχειν, *to stand in need of.*
 ἐνδιατρίβω, fut. -τρίψω, &c. (from ἐν, *in*, διά, *throughout*, and τρίβω, *to pass*). *To pass one's whole life or time in, to continue, to dwell in, to stay.*
 ἐνδίδωμι, fut. -δώσω, &c. (from ἐν, *into*, and δίδωμι, *to give*). *To give up to, to yield, to permit, to submit.*—*To play or strike up (in music).*
 ἐνδοθι (adv. from ἐνδον). *Within.*
 ἐνδον (adv. from ἐν, *in*). *Within.*
 ἐνδοξος, ον (adj. from ἐν, *in*, and δόξα, *renown*). *Renowned, glorious, illustrious.*
 ἐνδοσις, εως, ἡ (from ἐνδίδωμι, *to*

yield). *A yielding up, a surrender, delivery.*

ἐνδύμα, ἄτος, τό (from ἐνδύω). *Anything put on, clothing, a garment, armour.*

ἐνδύω and -δύνω, fut. -δύσω, &c. (from ἐν, into, and δύω, to enter). *To enter into, to go into, to put on.*—In the middle, *to dress one's self, to clothe one's self, i. e., to enter into one's clothes.*

ἐνέδρα, ας, ἡ (from ἐν, in, and ἔδρα, a sitting). *A sitting or lying in wait, an ambuscade, a reserve.*

ἐνεμι, fut. -έσομαι, &c. (from ἐν, in, and εἰμι, to be). *To be in.*—Impersonally, ἐνεστι and ἐνι, &c., *it is permitted, it is possible.*

ἐνεκα (adv.), governs the genitive. *On account of, for the sake of, because of.*

ἐνέργειᾶ, ας, ἡ (from ἐν, in, and ἔργον, work). *Activity, operation, energy, striving.*

ἐνεργέω, ᾧ, fut. ἐνεργήσω, perf. ἐνήργηκα (from ἐν, in, and ἔργον, work). *To labour in, to toil in, to perform.*—*To be active.*

ἐνερθε (adv.). *From below, beneath, under, below.*

Ἑνετοί, ὧν, οἱ. *The Venēti, a people of Italy, in Cisalpine Gaul, near the mouths of the Po. They were fabled to have migrated thither from Asia Minor, under the guidance of Antēnor, after the Trojan war.*

ἐνέχω, fut. ἐνέξω or ἐνσχήσω, &c. (from ἐν, on, and ἔχω, to hold). *To hold or keep on, to hold fast to, to retain by, to detain upon.*

ἐνθα (adv.). *Here, there, where, whither, of place.*—*Then, when, of time.*

ἐνθάδε (adv. from ἐνθα, with ending δε, denoting motion to). *To this place, hither.*—*Thither, there.*

ἐνθεάζω, fut. ἐνθεῶσω, perf. ἐντεθέακα (from ἐν, in, and θεάζω, to inspire). *To inspire with a divine spirit.*—In the middle, *to be filled with a divine spirit, to be enthusiastic, to be frantic.*

ἐνθεν (adv.). *Hence, thence, here-upon, whence.*

ἐνθουσιάζω and ἐνθουσιῶ, ᾧ, fut. ἐνθουσιῶσω, perf. ἐντεθουσιῶκα (from ἐνθους, divinely inspired). *To be divinely inspired, to be enthusiastic, to be filled with martial fury.*

ἐνθουσιαστικός, ἡ, ὄν (adj. from ἐνθουσιάζω). *Filled with enthusiasm, frantic.*—Active, animating, inspiring.

ἐνθυμέομαι, οὔμαι, fut. -ήσομαι, perf. ἐντεθυμημαι (from ἐν, in, and θυμός, the mind). *To turn over in one's own mind, to revolve, to ponder on, to consider, to reflect upon.*—The active voice is seldom used.

ἐνθυμημα, ἄτος, τό (from ἐνθυμέομαι). *Consideration, reflection, argument.*

ἐνθυμιος, ὄν (adj. from ἐν, in, and θυμός, the mind). *Taken into the mind, reflected on, considered, pondered on.*

ἐνι for ἐνεστι, 3d sing. pres. indic. of ἐνεμι. *It is lawful, it is possible, &c.*

ἐνί, poetical for ἐν. *In, &c.*

ἐνιαύσιος, ὄν (adj. from ἐνιαυτός). *Recurring yearly, annual, for a year.*

ἐνιαυτός, οὔ, ὁ. *A year.*—ἐπ' ἐνιαυτόν and κατ' ἐνιαυτόν, *every year, yearly.*

ἐνίημι, fut. ἐνήσω, &c. (from ἐν, into, and ἵημι, to cast). *To cast into, to fling upon.*—πῦρ ἐνείναι, *to set fire to.*

ἐνιοί, αι, α (adj. from ἐνι οἱ, there are those who). *Some, certain.*

ἐνίοτε (adv. from ἐνι, for ἐνεστι, there is, and ὅτε, when). *There is a time when.*—*Sometimes, at times, occasionally.*

ἐνισπον, imp. ἐνισπε, subj. ἐνίσπω, inf. ἐνισπεῖν, &c., assigned as 2d aor. to ἐννέπω. See ἐννέπω.

ἐνίσσω and ἐνίπτω (a defective verb, used only in the present and aorist). The aorist has two forms, ἐνένιπον and ἡνίπᾱπεν (used only in 3d pers. sing.). *To chide, to upbraid, to revile, to rebuke, to reproach.*

Ἐννᾶ, ης, ἡ. *Enna, a city of Sicily, famed for the worship of Ceres. In the plains of Enna, Proserpina*

was sporting when Pluto carried her away.

ἐννᾶτος, η, ον (num. adj. from ἐννέα, nine). *The ninth.*

ἐννέα (num. adj. indecl.). *Nine.*

ἐννενήκοντα (num. adj. indecl.). *Ninety.*

ἐννέπω and ἐνέπω, fut. ἐνίψω, more seldom ἐνισπῶ (from the obsolete ἐνίσπω), 2d aor. without augment, ἐνισπον, subj. ἐνίσπω, inf. ἐνισπεῖν. *To say, to speak, to utter, to tell, to declare.*

ἐννῆμαρ (adv. from ἐννέα, nine, and ἡμαρ, a day). *During nine days, for the space of nine days.*

ἐννοιᾶ, ας, ἡ (from ἐν, in, and νοῦς, the mind). *Thought, reflection, consideration, a conjecture.*

ἐννῦμι, fut. ἔσω and ἔσσω, 1st aor. ἔσσα, 1st aor. mid. ἐσᾶμην and ἐσᾶμην, perf. pass. εἶμαι (the simple verb occurs only in poetry). *To put on, to clothe one's self in, to cover one's self with.*

ἐνοικέω, ᾧ, fut. -οικήσω, &c. (from ἐν, in, and οἰκέω, to dwell). *To dwell in, to inhabit.*

ἐνοπλος, ον (adj. from ἐν, in, and ὅπλον, a weapon). *In arms, armed, equipped.*

ἐνορᾶω, ᾧ, fut. ἐνόφωμαι, &c. (from ἐν, in, and ὁράω, to see). *To see in or on, to remark in, to perceive.*

ἐνὸρνῦμι, fut. ἐνόρσω, perf. ἐνῶρκα (from ἐν, in, and ὀρνῦμι, to excite). *To excite in, to arouse in.*

ἐνοχλέω, ᾧ, fut. -οχλήσω, perf. ἐνώχληκα (from ἐν, on, and ὄχλος, burden). *To be a burden to or upon, to incommode, to disturb, to vex.*

ἐνσεῖω, fut. -σεῖσω, perf. ἐνσέσεικα (from ἐν, on, and σεῖω, to shake). *To shake upon, to thrust against, to push against.*

ἐνταῦθα (adv.). *Here, hither, there, thither, then, thereupon.*

ἐντεα, ων, τά (from ἐνῦμι, to put on), used only in the plural. *Armour, arms, weapons.*

ἐντείνω, fut. ἐντενῶ, &c. (from ἐν, in, and τείνω, to stretch). *To stretch out in, to stretch across, to extend.—ἐντείνειν πληγάς, to inflict blows upon.*

ἐντέλλω, fut. -τελλῶ, 1st aor. ἐντέειλα, perf. ἐντέταλκα, perf. mid. ἐντέτολα (from ἐν, on, and τέλλω, to enjoin). *To enjoin upon, to give a commission to, to command, to instruct.* The middle voice has the same signification as the active.

ἐντεῦθεν (adv. from ἐνθα, there, with ending θεν, denoting motion from). *From that place, thence, hence, therefore.*

ἐντευκτικός, ἡ, ὄν (adj. from ἐντυχᾶνω, to address). *Easily addressed, affable, sociable.*

ἐντί, Doric for ἐστί and εἰσί, 3d sing. and 3d pl. of εἶμι, to be.

ἐντίθημι, fut. ἐνθήσω, &c. (from ἐν, in, and τίθημι, to place). *To place in, to introduce into, to deposit, to impart to, to communicate.*

ἐντίμος, ον (adj. from ἐν, in, and τίμη, honour). *Held in honour, prized, esteemed, honoured.—Illustrious, precious.*

ἐντολή, ἡς, ἡ (from ἐντέλλω, to enjoin upon). *An order, a command, a charge.*

ἐντονος, ον (adj. from ἐντείνω, to extend). *Extended, stretched out, strained.—Strong, powerful, vigorous, firm.*

ἐντός (adv. from ἐν, in). *Within.—ἡ ἐντὸς θάλασσα, the inner sea, i. e., the Mediterranean.*

ἐντρέχω, fut. ἐνθρέξωμαι, more commonly ἐνδραμοῦμαι, &c. (from ἐν, in, and τρέχω, to run). *To run in, to rush into.*

ἐντρίβω, fut. ἐντρίψω, &c. (from ἐν, in, and τρίβω, to rub). *To rub in or upon, to anoint with.—ἐντρίβειν χρώματα, to paint.—πληγὴν, to inflict a blow.*

ἐντροπάλιζομαι (a frequentative of ἐντρέπομαι), used only in the present. *To turn round often, to look back from time to time.*

ἐντυγχάνω, fut. ἐντεύξομαι, &c. (from ἐν, upon, and τυγχάνω, to meet). *To light upon by chance, to meet, to fall in with, to accost.*

ἐνύπνιον, ον, τό (from ἐν, in, and ὑπ-

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νος, sleep). *A vision seen in sleep, a dream.*

ἕξ (num. adj. indecl.). *Six.*

ἐξ (prep.), used before a vowel for ἐκ.

ἐξαγγέλλω, fut. ἐξαγγεῖλω, &c. (from ἐξ for ἐκ, abroad, and ἀγγέλλω, to announce). *To announce abroad, to proclaim, to make known, to reveal.*

ἐξαγορεύω, fut. ἐξαγορεύσω, &c. (from ἐξ for ἐκ, abroad, and ἀγορεύω, to publish). *To publish abroad, to make known, to proclaim aloud, to announce.*

ἐξαγριόω, ὦ, fut. ἐξαγριώσω, perf. ἐξηγριώκα (from ἐξ, completely, and ἀγριόω, to render wild). *To render completely wild or savage, to exasperate.*—In the middle voice, to be wild, to be ferocious.

ἐξάγω, fut. ἐξάξω, &c. (from ἐξ, out of, and ἄγω, to lead). *To lead out of, to bring forth from, to fetch out.*

ἐξαιρέω, ὦ, fut. ἐξαιρήσω, &c. (from ἐξ, out, and αἰρέω, to take). *To take out, to take away, to deprive of, to destroy.*—*To take out of danger, to save, to rescue.*

ἐξαίρω, fut. ἐξῆρῶ, &c. (from ἐξ, out of, and αἶρω, to raise). *To raise up out of, to lift up, to raise on high.*—As a neuter, to raise one's self from the ground, to rise into the air.

ἐξαίσιος, ον (adj. from ἐξ for ἐκ, out of, and αἶσα, fate). *Exceeding the allotment of fate, immense, inordinate, vast, very great.*

ἐξαιτέω, ὦ, fut. ἐξαιτήσω, &c. (from ἐξ for ἐκ, from, and αἰτέω, to ask). *To ask from, to demand, to request, to claim.*

ἐξαίφνης (adv. from ἐξ, altogether, and αἶφνης, suddenly). *All on a sudden, suddenly, rapidly, quickly.*

ἐξᾶκισμύριοι, αἱ, α (num. adj. from ἐξᾶκις, six times, and μύριοι, ten thousand). *Sixty thousand.*

ἐξᾶκισχίλιοι, αἱ, α (num. adj. from ἐξᾶκις, six times, and χίλιοι, a thousand). *Six thousand.*

ἐξᾶκόσιοι, αἱ, α (num. adj.). *Six hundred.*

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ἐξακούω, fut. ἐξακούσω, &c. (from ἐξ, from, and ἀκούω, to hear). *To hear from or of, to learn from hearsay, to hear.*

ἐξαλλάσσω and ἐξαλλάττω, fut. -άξω, &c. (from ἐξ, completely, and ἀλλάσσω, to change). *To change completely, to alter.*—*To depart from, to differ from.*—Perf. pass. part. ἐξηλλαγμένος, η, ον, strange.

ἐξᾠμαρτάνω, fut. ἐξᾠμαρτήσομαι, &c. (from ἐξ, completely, and ᾠμαρτάνω, to miss). *To miss completely, to fail of.*—*To commit an offence, to fall into error, to injure.*

ἐξανθέω, ὦ, fut. ἐξανθήσω, &c. (from ἐξ, forth, and ἀνθέω, to bloom). *To swell forth like an opening flower, to bloom forth.*

ἐξανίστημι, fut. ἐξαναστήσω, &c. (from ἐξ for ἐκ, completely, ἀνά, up, and ἵστημι, to place). *To set up erect, to cause to arise, to arouse.*—ἐξανέστηκα, perfect, *I arise.*—ἐξανέστην, 2d aorist, *I arose.*—In the middle voice, to arise and go forth from, to depart from.

ἐξᾠπᾶτώ, ὦ, fut. ἐξᾠπᾶτήσω, perf. ἐξηπᾶτηκα (from ἐξ, completely, and ᾠπατώ, to deceive). *To deceive completely, to betray.*

ἐξᾠπιναίως (adv. from ἐξᾠπιναῖος, sudden). *Suddenly, unawares.*

ἐξᾠπίνης, Doric for ἐξαπίνης, which is Ionic for ἐξαίφνης. *Suddenly, &c.*

ἐξᾠπους, ον, gen. -ποδος (adj. from ἐξ, six, and πούς, a foot). *Six-footed.*

ἐξάπτω, fut. ἐξάψω, &c. (from ἐξ, from, and ἄπτω, to fasten). *To fasten from, to hang from, to attach to, to fit.*—*To set on fire, to kindle.*—In the middle, to attach one's self to, to lay hold of.

ἐξαρτάω, ὦ, fut. ἐξαρτήσω, &c. (from ἐξ, out of or from, and ἄρτάω, to suspend). *To suspend from, to hang from, to append.*—In the middle, to cause to depend on one's self, to attach to one's self.

ἐξαρχῆς (adv. for ἐξ ἀρχῆς, from the beginning). *From the first, anew.*

ἐξάρχω, fut. ἐξάρξω, &c. (from ἐξ, from, and ἄρχω, to begin). *To*

begin from the origin, to begin anew, to commence, to originate.

ἐξεγείρω, fut. ἐξεγερῶ, &c. (from ἐξ, out of, and ἐγείρω, to rouse). To rouse out of sleep, to wake up, to awake.

ἐξείμι, &c. (from ἐξ, out, and εἶμι, to go). To go out of, to go forth, to depart out of.

ἐξεῖπον, imp. ἐξεῖπέ, inf. ἐξεῖπειν, &c. (from ἐξ, out, and εἶπειν, to say), assigned as 2d aor. to ἐξαγορεύω. To declare openly, to reveal, to relate, &c.

ἐξελαύνω, fut. ἐξελαῶ, &c. (from ἐξ, out, and ἐλαύνω, to drive). To drive out, to expel.—To lead forth an army, to advance.

ἐξεμέω, ᾧ, fut. ἐξεμέσω and ἐξεμήσω, perf. ἐξήμεκα (from ἐξ, out, and ἐμέω, to throw up). To vomit, to disgorge, to throw up.

ἐξεναντίας (adv. for ἐξ ἐναντίας, with χώρας understood). From an opposite quarter, opposite.

ἐξενᾶρίζω, fut. ἐξενᾶρίξω, perf. ἐξενήριχα (from ἐξ, completely, and ἐναρίζω, to despoil). To despoil completely.—To strip one of his armour.

ἐξεπίτηδες (adv. from ἐξ, from, and ἐπίτηδες, purposely). From set purpose, intentionally.

ἐξεργάζομαι, fut. ἐξεργᾶσομαι, &c. (from ἐξ, out, and ἐργάζομαι, to work). To work out, to effect by labour, to elaborate, to accomplish, to study out.

ἐξερεύομαι, fut. ἐξερεῦζομαι, perf. ἐξήρευγμαι, 2d aor. act. ἐξήρῳγον (from ἐξ, forth, and ἐρεύγομαι, to belch). To belch forth, to pour out.—To discharge itself, to flow out (said of a river).

ἐξερῶ, contr. ἐξερῶ, fut. from an obsolete verb ἐξείρω (from ἐξ, out, and ἐρῶ, ἐρῶ, I will say). I will declare openly, I will assert, I will mention. See ἐρῶ, ἐρῶ.

ἐξέρχομαι, fut. ἐξελεύσομαι, &c. (from ἐξ, out of, and ἐρχομαι, to come or go). To come or go out of, to go forth, to depart from.

ἐξεστι (impers. verb from ἐξείμι, not

in use). It is lawful, it is permitted, it is possible.

ἐξετάζω, fut. ἐξετάσω, Attic ἐξετῶ, perf. ἐξήτᾱκα (from ἐξ, completely, and ἐτάζω, to examine into). To examine thoroughly into, to put to the proof, to test, to try.—In the middle, to give proof of one's self, to display one's self among, to appear.

ἐξετάσις, εως, ἡ (from ἐξετάζω). An examination, proof, a review of an army.

ἐξευρίσκω, fut. ἐξευρήσω, &c. (from ἐξ, out, and εὐρίσκω, to find). To find out, to invent, to discover, to contrive.

ἐξηγέομαι, οὔμαι, fut. -ήσομαι, perf. ἐξήγημαι (from ἐξ, out, and ἡγέομαι, to lead). To lead out of, to lead the way, to relate, to explain. ἐξήκοντα (num. adj. indecl.). Sixty. ἐξημερώ, ᾧ, fut. -ώσω, &c. (from ἐξ, completely, and ἡμερώ, to tame). To tame completely, to civilize.—To improve by culture, to cultivate (of land).

ἐξῆς (adv. from ἐξω, fut. of ἔχω). Next in order, in order, successively, in a row.—ἡ ἐξῆς ἡμέρα, the following day.

ἐξίημι, fut. ἐξήσω, &c. (from ἐξ, out of, and ἵημι, to send). To send out of, to eject, to dismiss, to expel.—To take away, to allay.—ἐξ ἔρον ἔντο, see note, p. 168, line 154.

ἐξικνέομαι, οὔμαι, fut. ἐξίξομαι, &c. (from ἐξ, from, and ἰκνέομαι, to arrive at). To arrive at from, to come to from.—To attain.

ἐξίπταμαι, fut. ἐκπτήσομαι, &c. (from ἐξ, away, and ἵπταμαι, to fly). To fly away.

ἐξισώ, ᾧ, fut. ἐξισώσω, perf. ἐξίσωκα (from ἐξ, completely, and ἰσώω, to render equal). To make exactly equal, to equalize.—In the middle, to be equal.

ἐξίτός, ἡ, ὅν (adj. from ἐξείμι, to go out). Admitting of a passage out, from which one can depart.

ἐξοίχομαι, fut. -οιχήσομαι, &c. (from ἐξ, out, and οἴχομαι, to go). To go out, to depart, to set off.

ἐξοκέλλω, fut. -οκελῶ, perf. ἐξώκελ-

κα (from ἐξ, *out of*, and ὀκέλλω, a form of κέλλω, *to move*). *To move out of, to remove, to drive out.*—As a neuter, *to run upon shoals, to fall into, to decay.*

ἐξομιλέω, ὦ, fut. -ήσω, &c. (from ἐξ, *out of*, and ὀμιλέω, *to associate with*). *To go out of one's usual society to associate with, to be intimate with.*—*To confer with.*

ἐξομοιόω, ὦ, fut. -ομοιώσω, perf. ἐξομοιώκα (from ἐξ, *completely*, and ὀμοιόω, *to make like*). *To make exactly like, to assimilate.*—*In the middle, to resemble exactly.*

ἐξονειδίζω, fut. -ίσω, &c. (from ἐξ, *intens.*, and ὀνειδίζω, *to reproach*). *To reproach exceedingly, to revile, to abuse.*

ἐξονομάζω, fut. -ᾶσω, &c. (from ἐξ, *out*, and ὀνομάζω, *to name*). *To name out aloud, to call out by name, to pronounce.*

ἐξονομακλήδην (adv. from ἐξ, *by*, ὄνομα, *name*, and καλέω, *to call*). *Calling by name, according to name, namely, singly.*

ἐξοπῖσω (adv. from ἐξ, and ὀπίσω, *backward*). *Backward.*—*Henceforth.*

ἐξορθόω, ὦ, fut. -ώσω, perf. ἐξώρθωκα (from ἐξ, *completely*, and ὀρθόω, *to make erect*). *To render perfectly erect, to set up, to place erect, to restore, to preserve, to save.*

ἐξορίζω, fut. -ορίσω, &c. (from ἐξ, *beyond*, and ὀρίζω, *to bound*). *To send beyond the boundaries of a state, to exile, to banish.*

ἐξορκίζω, fut. -ίσω, perf. ἐξώρκικα (from ἐξ, *intens.*, and ὀρκίζω, *to cause to swear*). *To bind by an oath, to swear any one.*

ἐξορμᾶω, ὦ, fut. -ήσω, &c. (from ἐξ, *out*, and ὀρμᾶω, *to urge forward*). *To urge on, to send forth, to encourage, to instigate.*

ἐξορύσσω and -ορύττω, fut. -ύξω, perf. ἐξώρυχα (from ἐξ, *out*, and ὀρύσσω, *to dig*). *To dig out, to excavate.*

ἐξορχέομαι, οὔμαι, fut. -ήσομαι, &c. (from ἐξ, *out of*, and ὀρχέομαι, *to dance*). *To dance out of (the ranks).*

ἐξοστρακίζω, fut. -ίσω, &c. (from ἐξ, *out of*, and ὀστρακίζω, *to banish by ostracism*). *To banish by ostracism, to ostracise, to banish.*

ἐξοστρακισμός, οὔ, ὁ (from ἐξοστρακίζω). *Ostracism, banishment.* For an explanation of the term, consult note, p. 121, line 36.

ἐξουσία, ας, ἡ (from ἐξεστι, *it is possible*). *Power, right, privilege, authority.*

ἐξυβρίζω, fut. -ίσω, &c. (from ἐξ, *completely*, and ὑβρίζω, *to be insolent*). *To become extremely insolent, to act in an insolent manner, to grow insolent, to outrage.*

ἐξυμνέω, ὦ, fut. -ήσω, &c. (from ἐξ, *out aloud*, and ὑμνέω, *to hymn*). *To hymn aloud, to celebrate in song, to praise highly, to extol.*

ἐξω (adv. from ἐξ, *out of*). *Without, outside, away from, externally.*—ἐξω βέλους, “*without the reach of a missile.*”

ἐξωθεν (adv. from ἐξω). *From without, outside, from abroad, irrelevant.*

εἶκει (3d sing. perf. mid. of εἶκω, *impers.*). *It is like, it resembles, it seems, it is right, &c.*

εἰοῖσα, Doric for εἰούσα, which is Ionic for οὔσα, nom. sing. fem. of pres. part. of εἰμί, *to be*.

ἐορτάζω, fut. -ᾶσω, perf. ἐώρτακα (from ἐορτή). *To celebrate a festival, to keep as a festival, to feast.*

ἐορτή, ἥς, ἡ. *A feast, a festival.*

ἐός, ἐή, ἐόν (pronominal adj.). *His, her, its; answering to the Latin suus, sua, suum.*

ἐπαγγέλλω, fut. -αγγελῶ, &c. (from ἐπί, *to*, and ἀγγέλλω, *to announce*). *To announce to, to proclaim, to declare, to enjoin.*—*In the middle, to give one's self out for, to promise.*

ἐπάγγελμα, ἄτος, τό (from ἐπαγγέλλω). *A promise, a profession.*

ἐπᾶγω, fut. -άξω, &c. (from ἐπί, *towards*, and ἄγω, *to lead*). *To lead towards, to bring on, to introduce, to superinduce, to add to.*

ἐπαγωνίζομαι, fut. -ίσομαι, &c. (from ἐπί, *in addition to*, and ἀγωνίζομαι, *to contend*). *To contend in addition to, to strive earnestly for.*

ἐπαείδω, contr. ἐπᾶδω, fut. ἐπαείσω, contr. ἐπᾶσω, &c. (from ἐπί, to, and αἰείδω, to sing). *To sing to, to sing for, to sing in the presence of.* See note, p. 175, line 46.

ἐπαθλον, ου, τό (from ἐπί, for, and ἄθλον, a combat). *A prize for a victory at the games, a prize.*

ἐπαιάζω, fut. -αιάζω, &c. (from ἐπί, for, and αἰάζω, to weep). *To weep for, to mourn over, to bewail.*

ἐπαινέω, ὦ, fut. ἐπαινέσω and -ήσω, perf. ἐπήνεκα and ἐπήνηκα (from ἐπαινεός). *To praise, to admire, to approve of, to commend, to laud.*

ἐπαινος, ου, ὁ. *Approbation, praise, a panegyric, a eulogy.*

ἐπαίρω, fut. ἐπῶρῶ, &c. (from ἐπί, upon, and αἶρω, to raise). *To raise on high, to elevate, to lift up, to make elated.—Also, to raise against.*

ἐπακολουθῶ, ὦ, fut. -ήσω, &c. (from ἐπί, after, and ἀκολουθῶ, to follow). *To follow after, to pursue, to follow.*

ἐπακτός, ὄν (adj. from ἐπᾶγω, to introduce). *Introduced from abroad, foreign.*

ἐπαλείφω, fut. -εἴφω, &c. (from ἐπί, over, and ἀλείφω, to anoint). *To besmear, to anoint.*

ἐπάλληλος, ὄν (adj. from ἐπί, upon, and ἀλλήλοις, each other). *One upon the other, crowded, frequent.*

ἐπαλξις, εως, ἡ (from ἐπαλέξω, to ward off). *A breastwork, a battlement.—Protection, defence.*

ἐπαμύομαι, ὦμαι, fut. -ήσομαι, perf. ἐπήμηναι (from ἐπί, upon, and ἀμύομαι, to hear up). *To hear up upon, to cover over with.*

Ἐπαμινώνας, ὄν, ὁ. Epaminondas, a celebrated Theban commander, who delivered his country from the dominion of Sparta. He was slain in the battle of Mantinea; according to the common account by Gryllus, the son of Xenophon.

ἐπᾶν (conj. from ἐπεῖ and ἄν), Ionic ἐπῆν. *After, when, as soon as.*

ἐπαναβαίνω, fut. -θήσομαι, &c. (from ἐπί, upon, and ἀναβαίνω, to ascend). *To ascend upon, to mount.*

ἐπάνειμι, &c. (from ἐπί, denoting repetition, and ἀνειμι, to return). *To return again, to go back again, to come back, to resume.*

ἐπανέρχομαι, fut. -ελεύσομαι, &c. (from ἐπί, denoting repetition, and ἀνέρχομαι, to come back). *To come back again, to return.*

ἐπανήκω, fut. -ήξω, &c. (from ἐπί, denoting repetition, and ἀνήκω, to come back). *To come back again.*

ἐπανθέω, ὦ, fut. -ήσω, &c. (from ἐπί, upon, and ἀνθέω, to bloom). *To bloom upon, to bloom forth on.*

ἐπαράομαι, ὦμαι, fut. -ήσομαι and -ᾶσομαι, perf. ἐπήρημαι and ἐπήρᾶμαι (from ἐπί, upon, and ἀράομαι, to curse). *To imprecate curses on, to curse, to execrate.*

ἐπάρδω and -αρδεύω, fut. -άρσω and -αρδεύσω, &c. (from ἐπί, upon, and ἄρδω or ἄρδεύω, to water). *To pour water upon, to irrigate.*

ἐπαρκέω, ὦ, fut. -έσω, &c. (from ἐπί, intensive, and ἀρκέω, to ward off). *To ward off from, to lend aid to, to assist, to relieve.*

ἐπάρχω, fut. -άρξω, &c. (from ἐπί, over, and ἄρχω, to rule). *To rule over, to be governor of.*

ἐπαφίημι, fut. -αφήσω, &c. (from ἐπί, upon, and ἀφίημι, to let loose). *To let loose upon, to send or let into, to direct against.*

ἐπεῖ (conj. and adv.). *Since, when, after that, after, because, inasmuch as.*

ἐπείγω, fut. ἐπεῖξω, perf. ἤπειχα. *To push, to urge on, to accelerate.—In the middle, to urge one's self on, to hasten.*

ἐπειδάν (conj. from ἐπειδὴ and ἄν). *When, since, as, because.*

ἐπειδὴ (conj. from ἐπεῖ and δὴ). *Since, when, as, as soon as.*

ἐπειμι, &c. (from ἐπί, to, and εἶμι, to go). *To go to or towards, to approach, to arrive at, to advance against, to attack.—To occur to, to come into the mind.*

ἐπεισέρχομαι, fut. -ελεύσομαι, &c. (from ἐπί, upon, and εἰσέρχομαι, to rush in). *To rush in upon, to enter suddenly, to attack unawares.*

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ἐπειτα (adv. from ἐπί and εἶτα).
Thereupon, then, next, afterward.
 ἐπεμβαίνω, fut. -βήσομαι, &c. (from ἐπί, upon, and ἐμβαίνω, to mount).
To mount upon, to ascend.—To make an attack on, to assail.
 ἐπενδύω and -δύνω, fut. -δύσω, &c. (from ἐπί, over, and ἐνδύω, to put on). *To put on over, to put on in addition to.*
 ἐπέοικε (impers. verb from ἐπί, intensive, and ἔοικε, it is fitting). *It is becoming, it is proper, it is right, it is fitting.*
 ἐπέραστος, ον (adj. from ἐπί, intensive, and ἐραστός, lovely). *Very lovely, very desirable, amiable.*
 ἐπερείδω, fut. -ερείσω, &c. (from ἐπί, upon, and ἐρείδω, to support). *To support upon, to stay or prop upon.*
 ἐπέρχομαι, fut. -ελεύσομαι, &c. (from ἐπί, to, and ἔρχομαι, to come). *To come to, to approach, to advance towards, to arrive at.*
 ἐπενθύνω, fut. -ῦνῶ, perf. ἐπὶνθυγκα (from ἐπί, intensive, and εὐθύνω, to direct). *To direct, to guide, to steer.*
 ἐπεύχομαι, fut. -εύξομαι, &c. (from ἐπί, to, and εὐχομαι, to pray). *To pray to, to invoke.—To boast, to profess.*
 ἐπέχω, fut. ἐφέξω and ἐπισχῆσω, &c. (from ἐπί, to, and ἔχω, to hold). *To hold to, to apply to.—As a neuter, to stop, to restrain one's self, to await.*
 ἐπὴν, Ion. for ἐπὶν.
 ἐπί (prep.), governs the genitive, dative, and accusative. The primitive meaning is *on* or *upon*.—Hence, 1st, with the genitive, *on, near, before, upon, in the presence of, of, during, under*; as, ἐπὶ Ἀττος, *in the reign of Atys*; *at or in, in the relation of place*; as, ἐπὶ ξένης, i. e., γῆς, *in a foreign land*.—2d, with the dative, *under, beneath, among, for, over, upon, on account of, in addition to*; ἐπ' ἐμοί ἐστι, *it depends upon me*.—3d, with the accusative, *upon, against, to, towards, after, for, in quest of, at*.—With numerals it

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signifies *about*.—ἐπὶ πόλῳ, *for the most part, especially*.—ἐπὶ τί; *wherefore?*—In composition it expresses *addition, increase, augmentation, reciprocal action, repetition, mutual assistance, renewal, &c.*
 ἐπιβαίνω, fut. -βήσομαι, &c. (from ἐπί, upon, and βαίνω, to mount). *To mount upon, to ascend.—To go on shore, to disembark, to land upon.*
 ἐπιβάλλω, fut. -βάλλῶ, &c. (from ἐπί, upon, and βάλλω, to cast). *To cast upon.*
 ἐπιβάτης, ου, ὁ (from ἐπιβαίνω). *A passenger on board a vessel.*
 ἐπιβοᾷ, ῶ, fut. -βοήσω, &c. (from ἐπί, upon, and βοᾷω, to call). *To call upon for aid, to call aloud upon.*
 ἐπιβόσκω, fut. -βοσκήσω, perf. ἐπιβόσκηκα (from ἐπί, upon, and βόσκω, to pasture). *To pasture upon, to put out to graze upon.—In the middle, to feed or graze upon, to devour, to revel in.*
 ἐπιβουλεύω, fut. -εύσω, &c. (from ἐπί, against, and βουλεύω, to plan). *To plan against, to plot against, to lie in wait for, to deceive.*
 ἐπιβουλή, ῆς, ἡ (from ἐπί, against, and βουλή, a plot). *A plot formed against any one, an artifice, an ambushcade, a stratagem.*
 ἐπιβουλος, ον (adj. from ἐπιβουλή). *Plotting, insidious, treacherous, deceitful.*
 ἐπιγελάω, ῶ, fut. -ᾶσω, &c. (from ἐπί, at, and γελάω, to laugh). *To laugh at, to deride, to mock.*
 ἐπιγιγνώσκω, fut. -γνώσομαι, &c. (from ἐπί, denoting addition, and γιγνώσκω, to know). *To recognise, to know again, to observe.*
 ἐπιγρᾶφή, ῆς, ἡ (from ἐπιγράφω). *An inscription, a valuation, a contribution.*
 ἐπιγρᾶφω, fut. -γράψω, &c. (from ἐπί, upon, and γράφω, to scratch or mark). *To make a mark on.*—Hence, *to write upon, to inscribe, to describe, to value.*
 ἐπιδακρῶω, fut. -ύσω, &c. (from ἐπί, for, and δακρύω, to weep). *To*

weep for, to deplore.—As a neuter, to weep.

ἐπιδείκνυμι and -δεικνύω, fut. -δείξω, &c. (from ἐπί, intensive, and δείκνυμι, to show). To exhibit, to bring forward, to make a display of, to give a proof of, to show.—In the middle, to show one's self off, to give a specimen of one's skill, to make evident.

ἐπιδέχομαι, fut. -δέξομαι, &c. (from ἐπί, upon, and δέχομαι, to take). To take upon, to undertake, to assume, to admit.

ἐπιδημέω, ὦ, fut. -ήσω, perf. ἐπιδεδήμῃκα (from ἐπί, among, and δῆμος, the people). To take up one's abode among a people, to arrive as a stranger in, to sojourn in, to settle in.

ἐπιδίδωμι, fut. -δώσω, &c. (from ἐπί, in addition to, and δίδωμι, to give). To bestow in addition to, to annex to, to intrust to, to yield to, to hand to.

ἐπιδιώκω, fut. -ώξω, &c. (from ἐπί, in addition to, and διώκω, to pursue). To pursue still farther.

ἐπίδοξος, ον (adj. from ἐπί, intensive, and δόξα, opinion). Celebrated, renowned, famous.—Refers primitively to general opinion or expectation, as in the phrase ἐπίδοξος ἦν ἀποτυμπανίσειν, for which consult note, page 49, line 26.

ἐπίδοσις, εως, ἡ (from ἐπιδίδωμι). Addition, increase, a donation, a voluntary contribution.

ἐπίδρομος, ον (adj. from ἐπιδρᾶμειν, 2d aor. inf. of ἐπιτρέχω, to run to attack). Easy to be attacked, accessible.—Exposed to attack or incursions.

ἐπιείκεια, ας, ἡ (from ἐπιεικής). Equity, propriety, clemency, mildness, moderation.

ἐπιείκελος, ον (adj. from ἐπί, intensive, and εἶκελος, like). Very like, strongly resembling.

ἐπιεικής, ἐς (adj. from ἐπί, and εἰκός, neut. part. of εἶκα, perf. mid. of εἶκω). Seemly, proper, just.—Moderate, mild, humane, reasonable.

ἐπιεικῶς (adv. from ἐπιεικής). Prop-

erly, fitly.—Sufficiently, usually.—Willingly, contentedly.

ἐπιέλπομαι, -έλψομαι, &c. (from ἐπί, intensive, and ἔλπομαι, to hope). To long for, to hope for besides, to expect.

ἐπιζητέω, ὦ, fut. -ήσω, &c. (from ἐπί, intensive, and ζητέω, to seek). To seek in addition to a previous search, to seek out earnestly, to search for.

ἐπίδεμα, ἄτος, τό (from ἐπιτίθημι, to place upon). A cover, a covering.

ἐπιθλίβω, fut. -ίψω, perf. ἐπιτέθλιφα (from ἐπί, upon, and θλίβω, to press). To press upon, to lean upon, to trample on.

ἐπιθυμέω, ὦ, fut. -ήσω, perf. ἐπιτεθύμῃκα (from ἐπί, intensive, and θυμέω, to desire). To desire earnestly, to desire again and again, to long ardently, to set one's heart upon.

ἐπιθυμία, ας, ἡ (from ἐπιθυμέω). Longing, ardent desire, passion.—Cupidity, avarice.

ἐπικαθίζω, fut. -ίσω, &c. (from ἐπί, upon, and καθίζω, to seat). To seat upon.—As a neuter, to sit upon.

ἐπικαλέω, ὦ, fut. -καλέσω, &c. (from ἐπί, upon, and καλέω, to call). To call upon.—To give a name in addition to a previous name, to surname, to style, to name.—In the middle, to call upon for aid, to implore the aid of.

ἐπικαλύπτω, fut. -ίψω, &c. (from ἐπί, upon, and καλύπτω, to conceal). To conceal by placing something upon, to cover over, to hide, to conceal from view.

ἐπικαταβαίνω, fut. -βήσομαι, &c. (from ἐπί, upon, κατά, down, and βαίνω, to go). To descend upon.

ἐπικείμει, fut. -κεισόμεναι, &c. (from ἐπί, upon, and κείμεναι, to lie). To lie or be situated upon, to border upon, to be adjacent to, to hang over.

ἐπικερτομέω, ὦ, fut. -ήσω, perf. ἐπικεκερτόμῃκα (from ἐπί, intensive, and κερτομέω, to rally, to banter). To speak in sportive strain, to jest

with playfully. See note, page 168, line 175.

ἐπικηρυκία, ας, ἡ (from ἐπικηρυκέομαι). A negotiation.

ἐπικηρυκέομαι, fut. -εὔσομαι, perf. -εὔμαι (from ἐπί, thereupon, and κηρυκέω, to send as a herald). To make propositions by a herald, to send a herald to negotiate for a truce, &c.

ἐπικίνδυνος, ον (adj. from ἐπί, intensive, and κίνδυνος, danger). Dangerous in addition to previous danger, perilous, hazardous.

ἐπικλᾶω, ὦ, fut. -ᾶσω, perf. ἐπικέκλᾶκα (from ἐπί, towards, and κλᾶω, to bend). To bend or move towards.—To excite to compassion, to move to tears, to touch, to affect.

ἐπικλησις, εως, ἡ (from ἐπικαλέω, to give a surname). An appellation, a surname.

ἐπικλύζω, fut. -ῶσω, perf. ἐπικέκλυκα (from ἐπί, upon, and κλύζω, to flow). To flow upon, to overflow, to inundate, to submerge.

ἐπικλυστος, ον (adj. from ἐπικλύζω). Inundated, submerged.—Washed.

ἐπικλώθω, fut. -ώσω, perf. ἐπικέκλωκα (from ἐπί, intens., and κλώθω, to spin). To spin out, to spin the thread of human life (as by the Fates), to destine, to allot, to decree.

ἐπικοσμέω, ὦ, fut. -ήσω, &c. (from ἐπί, intens., and κοσμέω, to adorn). To adorn with additional ornaments, to embellish.

Ἐπικουρος, ον, ὁ. Epicūrus, 1. A celebrated Grecian philosopher, born at Gargettus in Attica. His doctrine was, that the happiness of man consisted in mental enjoyments and the sweets of virtue.—2. One of the accusers of Phocion, put to death by the son of the latter.

ἐπικροτέω, ὦ, fut. -ήσω, &c. (from ἐπί, intens., and κροτέω, to make a noise). To make additional noise, to redouble acclamation, to applaud loudly, to clap loudly or repeatedly.

ἐπικυρώω, ὦ, fut. -ώσω, &c. (from ἐπί, intens., and κυρώω, to confirm).

To give additional confirmation to, to satisfy, to settle.

ἐπιλαμβάνω, fut. -λήψομαι, &c. (from ἐπί, in addition, and λαμβάνω, to take). To take in addition to.—To lay hold upon, either, to seize upon, or, to hold by.

ἐπιλάμπω, fut. -λάμψω, &c. (from ἐπί, intens., and λάμπω, to shine). To shine brightly, to beam forth.

ἐπιλανθάνω, fut. -λήσω, &c. (from ἐπί, intens., and λανθάνω, to cause to forget). To cause utter oblivion of.—In the middle, to forget completely.

ἐπιλέγω, fut. -λέξω, &c. (from ἐπί, in addition, and λέγω, to speak). To add to what has been already said.—In the middle, to read over.

ἐπιλείπω, fut. -λείψω, &c. (from ἐπί, for, and λείπω, to leave). To leave one place for another, to desert.—To fail, to be wanting.

ἐπιμέλειά, ας, ἡ (from ἐπιμελής). Care, an object of care, a tending, attention, purpose.

ἐπιμελέομαι, οὔμαι, fut. -ήσομαι, perf. ἐπιμεμέλημαι (from ἐπί, on account of, and μέλομαι, to be careful). To be concerned about or for, to take care of, to tend.

ἐπιμελής, ἐς (adj. from same). Concerned about, solicitous, careful.

ἐπιμελητής, οὔ, ὁ (from ἐπιμελέομαι). One who attends to the interests of another, an executor, a guardian, an overseer.

ἐπιμελῶς (adverb from ἐπιμελής). Carefully.

ἐπιμέμφομαι, fut. -μέμψομαι, &c. (from ἐπί, for, and μέμφομαι, to reprove). To reprove with, to reproach with.

Ἐπιμηθεύς, ἐως, ὁ. Epimētheus, brother of Promētheus, and son of Iapētus. He married Pandōra, by whom he had Pyrrha.

ἐπιμηχανάομαι, ὦμαι, fut. -ήσομαι, perf. ἐπιμεμηχάνημαι (from ἐπί, against, and μηχανάω, to lay plots). To lay plots against, to contrive against.

ἐπιμιξία, ας, ἡ (from ἐπιμύγνυμι, to intermingle). Mixture, intercourse, communication.

ἐπινέμω, fut. -νεῦω, &c. (from ἐπί, among, and νέμω, to share). To share among, to divide, to distribute.

ἐπινεύω, fut. -νεύσω, &c. (from ἐπί, towards, and νέω, to bow). To bow towards, to nod to, to incline, to grant.

ἐπινίκιος, ον (adj. from ἐπί, upon, and νίκη, a victory). Following close upon or after a victory, triumphal.—In the neuter, as a noun, τὸ ἐπινίκιον, a song of triumph.

ἐπινοέω, ὦ, fut. -ήσω, &c. (from ἐπί, upon, and νοέω, to reflect). To reflect upon, to think over, to invent by continued reflection on, to devise, to undertake.

ἐπιόρκος, ον (adj. from ἐπί, over, and ὄρκος, an oath). Going beyond or over one's oath, perjured.

ἐπιπάσσω, and Attic -πάττω, fut. -πάσω, &c. (from ἐπί, upon, and πάσσω, to strew). To strew upon, to scatter upon.

ἐπίπεδος, ον (adj. from ἐπί, upon, and πέδον, the ground). On the ground.—Level, even, flat.

ἐπιπέμπω, fut. -πέμψω, &c. (from ἐπί, intens., and πέμπω, to send). To send in addition to, to send against, to send forth.

ἐπιπηδᾶω, ὦ, fut. -ήσω, &c. (from ἐπί, upon, and πηδᾶω, to spring). To spring upon, to leap upon.

ἐπιπλέον (adv. from ἐπί, in addition, and πλέον for πλείον, neuter of πλείων, more). Still more, in a still greater degree, yet farther, in a more extensive degree.

ἐπιπλέω, fut. -πλεύσομαι, &c. (from ἐπί, to, and πλέω, to sail). To sail to, to sail away for.

ἐπιπλήσσω, fut. -πλήξω, &c. (from ἐπί, intens., and πλήσσω, to strike). To strike repeatedly, to punish severely.—To reprimand sharply, to rebuke, to reprove.

ἐπινέω, fut. -πνεύσω, &c. (from ἐπί, upon, and πνέω, to breathe). To breathe upon, to blow upon.

ἐπίπονός, ον (adj. from ἐπί, intens., and πόνος, toil). Enduring additional toil, laborious, painful, weary.

ἐπιπόνως (adv. from ἐπίπονός). Laboriously, difficultly, wearisomely. ἐπιπορπῶω, ὦ, fut. -ήσω, perf. ἐπιπεπόρηκα (from ἐπί, upon, and πόρη, a clasp). To fasten on with a clasp, to clasp, to buckle.

ἐπιρρέω, fut. -ρεύσομαι, &c. (from ἐπί, upon, and ρέω, to flow). To flow upon or over, to overflow.—To flow into, to flow towards.

ἐπιρρίπτω, fut. -ρίψω, &c. (from ἐπί, upon, and ρίπτω, to throw). To throw upon, to cast on.

ἐπιρροία, ας, ἡ (from ἐπιρρέω). Overflow, afflux, the flow.—A supply.

ἐπισείω, fut. -σείσω, perf. ἐπισέσεικα (from ἐπί, over, and σείω, to shake). To shake or brandish over, to hold up as an object of terror, to terrify.

ἐπίσημος, ον (adj. from ἐπί, upon, and σῆμα, a mark). Distinguished by a mark, marked, conspicuous, illustrious.—In the neuter, as a noun, τὸ ἐπίσημον, the standard.

ἐπίσης (adv. from ἐπί, upon, and ἴσος, equal, for ἐπ' ἴσης, with μοίρας understood). In equal shares, upon an equality, equally, alike, just as if.

ἐπισκέπτομαι, fut. -σκέψομαι, perf. ἐπέσκεμμαι (from ἐπί, intens., and σκέπτομαι, to consider). To consider attentively, to contemplate, to inquire into.

ἐπισκιάζω, fut. -ᾶσω, perf. ἐπεσκίακα (from ἐπί, upon, and σκιάζω, to shade). To cast a shadow upon, to overshadow, to darken, to obscure.

ἐπισκοπέω, ὦ, fut. -ήσω, &c. (from ἐπί, intens., and σκοπέω, to consider). To consider attentively, to inspect narrowly, to examine.

ἐπισκοτέω, ὦ, fut. -ήσω, perf. ἐπεσκότηκα (from ἐπί, upon, and σκοτέω, to darken). To spread darkness over, to cast a gloom upon, to darken.

ἐπισκώπτω, fut. -σκώψω, perf. ἐπέσκωφα (from ἐπί, intensive, and σκώπτω, to deride). To deride.

ἐπίσπω, ης, η, 2d aor. subj. act. of ἐφέπω.

ἐπίστυμαι, fut. -στήσομαι, 1st aor. pass. ἡπιστήθην. To know, to be

skilled in, to understand, to know how.

ἐπιστᾶμένως (adv. from ἐπιστᾶμενος, pres. part. of ἐπίσταμαι). *Intelligently, skilfully.*

ἐπιστάσις, εως, ἡ (from ἐφίστημι, to detain at a place). *Detention, a halt, a standing still, a stoppage.*

ἐπιστάτω, ὦ, fut. -ήσω, perf. ἐπεσ-τάτηκα (from ἐπιστάτης). *To have the superintendence of, to be set in charge over, to oversee, to direct.*

ἐπιστάτης, ου, ὁ (from ἐφίσταμαι, to be placed over). *An overseer, a superintendent.*

ἐπιστέλλω, fut. -στελῶ, &c. (from ἐπί, to, and στέλλω, to send). *To send to, to send a letter or message, to convey an order, to commission.*

ἐπιστενᾶω, fut. -άξω, &c. (from ἐπί, intens., and στενᾶω for στενάξω, to groan), more commonly as a dep. mid. -ομαι. *To groan aloud, to increase one's lamentations, to lament more deeply.—To join in lamenting.*

ἐπιστήμη, ης, ἡ (from ἐπίσταμαι). *Knowledge, acquaintance with.*

ἐπιστολή, ης, ἡ (from ἐπιστέλλω). *A letter, a message, a mandate.*

ἐπιστομίζω, fut. -ίσω, perf. ἐπεστόμικα (from ἐπί, upon, and στόμα, the mouth). *To place over the mouth, to stop up the mouth (used either of a cave or of animals).—Hence, to check with a bit, to tame, to muzzle, to obstruct.*

ἐπιστρέφω, fut. -έψω, &c. (from ἐπί, to, and στρέφω, to turn). *To turn round to or towards.—In the middle, to turn one's self towards, to turn back, to return.*

ἐπισφάζω and -σφάττω, fut. -άξω, &c. (from ἐπί, upon, and σφάζω, to slay). *To slay upon, to immolate on.—To kill.*

ἐπισφίγγω, fut. -ίξω, &c. (from ἐπί, intensive, and σφίγγω, to press together). *To press together more closely, to tighten.*

ἐπισφραγίζω, fut. -ίσω, perf. ἐπεσφραγίκα (from ἐπί, upon, and σφραγίζω, to seal). *To stamp a*

seal upon, to seal, to confirm, to ratify.

ἐπίσχω, same as ἐπέχω (from ἐπί and ἵσχω). *To refrain, &c.*

ἐπιτάρασσω, fut. -άξω, &c. (from ἐπί, intens., and ταρασσω, to disturb). *To disturb greatly, to cause confusion, to annoy.*

ἐπιτάσσω, and Attic -τάττω, fut. -άξω, &c. (from ἐπί, upon, and τάσσω, to enjoin). *To enjoin upon, to give orders to, to command.*

ἐπιτελέω, ὦ, fut. -έσω, &c. (from ἐπί, intens., and τελέω, to finish). *To bring to perfection, to finish completely, to accomplish, to perform.*

ἐπιτερπής, ἐς (adj. from ἐπιτέρπω, to delight). *Delightful, pleasing, grateful.*

ἐπιτήδειος, ᾱ, ον, and ος, ον (adj. from ἐπιτηδής, of which the neuter, ἐπιτηδές, sufficiently, adequately, purposely, is alone in use). *Fitting, adapted for, necessary, convenient.*—As a noun, ὁ ἐπιτήδειος, a friend, an intimate acquaintance. —In the neuter plural, τὰ ἐπιτήδεια, the necessities of life.

ἐπιτήδευμα, ἄτος, τό (from ἐπιτηδεύω). *An occupation, a mode of life, a pursuit.*

ἐπιτηδεύω, fut. -εύσω, &c. (from ἐπιτήδειος). *To pursue diligently, to attend to, to practise.*

ἐπιτηρέω, ὦ, fut. -ήσω, &c. (from ἐπί, intens., and τηρέω, to observe). *To observe attentively, to watch over carefully.*

ἐπιτίθημι, fut. -θήσω, &c. (from ἐπί, upon, and τίθημι, to place). *To place upon, to set before, to administer.—In the middle, to put on one's self, to resume.—To fall upon impetuously, to attack.*

ἐπιτιμᾶω, ὦ, fut. -ήσω, &c. (from ἐπί, and τιμᾶω, to estimate). *To reproach, to censure, to blame.*

ἐπιτίμιος, ον (adj. from ἐπί, in, and τιμή, honour). *Honoured, respected, honourable.*

ἐπιτοπολύ (adv. for ἐπὶ τὸ πολὺ). *For the most part, generally.*

ἐπιτρεπτεόν (verbal from ἐπιτρέπω). *To be committed or confided.*

ἐπιτρέπω, fut. -τρέψω, &c. (from ἐπί, to, and τρέπω, to turn). To turn to, to commit to, to intrust to, to permit.

ἐπιτρέχω, fut. -θρέξομαι, &c. (from ἐπί, to, and τρέχω, to run). To run to, to attack, to run over, to invade.

ἐπιτριβω, fut. -τρίψω, &c. (from ἐπί, upon, and τριβω, to rub). To rub upon, to wear out by rubbing on.—Hence, to destroy, to ruin, to annihilate.

ἐπιτυγχάνω, fut. -τεύξομαι, &c. (from ἐπί, upon, and τυγχάνω, to meet). To light upon, to fall in with, to meet.

ἐπιφάνειᾱ, ας, ἡ (from ἐπιφάνης). External appearance, surface.—Celebrity, fame, renown.

ἐπιφάνης, ἐς (adj. from ἐπιφαίνομαι, to appear on the surface). Apparent, evident.—Distinguished, famous, noble.

ἐπιφᾶνῶς (adv. from ἐπιφάνης). Apparently.—Gloriously, nobly, with great honour.

ἐπιφέρω, fut. ἐποίσω, &c. (from ἐπί, upon, and φέρω, to bring). To bring upon, to inflict on, to bring to bear on.—To accuse.—In the middle, to be borne forward on one's way, to advance.

ἐπιφλέγω, fut. -έξω, perf. ἐπιπέφλεχα (from ἐπί, intens., and φλέγω, to burn). To burn up, to destroy by fire.

ἐπιφορέω, ᾧ, fut. -ήσω, &c., a form of ἐπιφέρω (from ἐπί and φορέω). To bring upon, &c.

ἐπιφύω, fut. -ύσω, &c. (from ἐπί, upon, and φύω, to cause to grow). To cause to grow upon.—The 2d aor. and perf. as neuter, to grow to or upon, to cling to.—In the middle, ἐπιφύομαι, to hang on to, to attack.

ἐπιφωνέω, ᾧ, fut. -ήσω, &c. (from ἐπί, upon, and φωνέω, to call). To call aloud upon, to call to, to exclaim.

ἐπιχειρέω, ᾧ, fut. -ήσω, perf. ἐπικεχείρηκα (from ἐπί, upon, and χεῖρ, a hand). To lay hands on, to put the hand to, to undertake, to attack.

ἐπιχέω, fut. -χεύσω, &c. (from ἐπί, upon, and χέω, to pour). To pour upon.—To heap up, to erect.

ἐπιχθόνιος, ον (adj. from ἐπί, upon, and χθών, the earth). Upon the earth, living, mortal.

ἐπιχώριος, ᾱ, ον, and ος, ον (adj. from ἐπί, in, and χώρα, a country). Born in a country, native, indigenous, peculiar to a country.

ἐπιψάύω, fut. -ψαύσω, &c. (from ἐπί, upon, and ψάύω, to touch). To touch gently, as it were upon the surface, to touch lightly.

ἐποίκιον, ον, τό (from ἐπί, upon, and οἶκος, a house). A dwelling upon a farm, a country-house.—In the plural, τὰ ἐποίκια, villages.

ἐποίχομαι, fut. -οιχέσομαι, &c. (from ἐπί, unto, and οἶχομαι, to go). To go unto, to ply, to be occupied at.

ἐπομαι, fut. ἐψομαι, aor. ἐσπόμην, imperf. εἰπόμην (middle of ἔπω, to be occupied with). To follow, to accompany.

ἐπομβρία, ας, ἡ (from ἐπομβρος). Copious rain, a shower, rainy weather.

ἐπομβρος, ον (adj. from ἐπί, intensive, and ὄμβρος, a shower). Subject to showers, where showers are frequent, rainy.

ἐπόμνυω, fut. -ομόσω, &c. (from ἐπί, in addition, and δυνῶμι, to swear). To add one's oath in confirmation, to swear to, to ratify by an oath.

ἐπονείδιστος, ον (adj. from ἐπονείδίζω, to revile). Reviled, rebuked, disgraceful.

ἐπονειδίστως (adv. from ἐπονείδιστος). Reprehensibly, blameably, shamefully.

ἐποπτεύω, fut. -εύσω, perf. ἐπόπτενκα (from ἐπί, over, and ὀπτεύω, to look). To look over, to survey, to inspect.

ἐπος, εος, τό (from εἶπον, 2d aor. of the obsolete εἶπω, to say). A word, a speech, a verse.

ἐποτρύνω, fut. -οτρύνῶ, perf. ἐπώτρυνκα (from ἐπί, intensive, and ὀτρύνω, to urge). To urge repeatedly, to incite, to encourage.

EPT

- ἑπoη, oπoς, ό. *A hoopoe.*
 ἑπτά (num. adj. indecl.). *Seven.*
 ἑπτάκαιδεκα (num. adj. indecl. from ἑπτά, καί, and δέκα, ten). *Seventeen.*
 ἑπτάκαιδέκαπῆχυς, υ (adj. from ἑπτακαίδεκα, and πῆχυς, a cubit). *Seventeen cubits or ells.*
 ἐπωάζω, fut. -ᾶσω, perf. ἐπῶα (from ἐπί, upon, and ὠόν, an egg). *To sit upon its eggs, to brood, to hatch.*
 ἐπωνύμια, ας, ἡ (from ἐπωνύμιος, poet. for ἐπώνυμος). *A surname.*
 ἐπώνυμος, ον (adj. from ἐπί, in addition, and ὄνυμα, Æol. for ὄνομα, a name). *Having a name in addition to a previous one, having a surname, deriving its name from.*
 ἐρᾶνιστής, οὔ, ό (from ἐρᾶνος, a banquet to which each guest contributes his share). *A contributor to a feast or picnic party.—A contributor generally.*
 Ἑρασίστρατος, ον, ό. *Erasistratus.*
 ἐράσμιος, ον, and ος, η, ον (adj. from ἐράω, to love). *Lovely, amiable, loved.*
 ἐραστής, οὔ, ό (from ἐράω, to love). *A lover.*
 Ἑρᾶτώ, όος contr. οὔς, ἡ. *Eräto, the muse who presided over lyric and tender poetry.*
 ἐρᾶω, ᾶ. *To love, to desire, to seek after; for which, in poetry, the form ἐράμαι is more common.—1st aor. ἡρᾶσάμην, 1st aor. pass. as middle, ἡράσθην, to desire ardently, to be in love with, to conceive a passion for.—The present passive only occurs in a passive sense, the rest being used as middle.*
 ἐργάζομαι, fut. -ᾶσομαι, perf. εἰργασμαι (from ἔργον, work). *To work, to effect, to make, to practise, to cause, to produce, to labour upon.*
 ἐργᾶλειον, ον, τό (from ἔργον, work). *A tool, an implement.*
 Ἑργάνη, ης, ἡ (from ἔργον, work). *Ergänē, i. e., the female artist, an epithet of Minerva as patroness of the mechanical arts.*
 ἐργᾶστια, ας, ἡ (from ἐργάζομαι). *Labour, an occupation, a working, workmanship, mode of culture, mode of working.*

EPH

- ἐργαστήριον, ον, τό (from ἐργάζομαι, to work, with ending τήριον, denoting place where). *A place for working, a workshop, an atelier of an artist.*
 ἐργᾶτης, ον, ό (from ἐργάζομαι, to labour). *A labourer, an artisan.*
 ἔργον, ον, τό (from the obsolete ἔργω, to do). *An action, a work, a deed, a performance, an occupation, employment.—Dat. sing. as an adverb, ἔργω, in reality.*
 ἐργώδης, ες (adj. from ἔργον, and εἶδος, appearance). *Of a toil-worn aspect, toilsome, laborious.—Troublesome.*
 ἐρέα, ας, contr. ἐρᾶ, ᾶς, ἡ. *Wool.*
 ἐρεβεννός, ἡ, όν (adj. from Ἑρεβος, Erēbus). *Gloomy, dark, obscure.*
 ἐρεβώδης, ες (adj. from Ἑρεβος, Erēbus, and εἶδος, appearance). *Of a gloomy appearance, dark, dingy.*
 ἐρεθίζω, fut. -ῖσω, perf. ἡρέθικα, perf. pass. ἡρέθισμαι. *To provoke, to excite.*
 ἐρείδω, fut. -είσω, perf. ἡρεια, perf. pass. ἡρεισμαι. *To fix on, to fasten to, to prop up, to support.—In the middle, to lean upon.*
 ἐρείπω, fut. -είψω, perf. ἡρειφα, perf. mid. ἡρίπα, with Att. redup. ἐρήριπα, 2d aor. act. ἡρίπον. *To overthrow, to demolish.—Neut. in 2d aor., to fall down.*
 ἐρετμός, οὔ, ό (from ἐρέσσω, to row). *An oar.*
 ἐρευνᾶω, ᾶ, fut. -ήσω, perf. ἡρεύνηκα (from ἐρομαι, to inquire). *To investigate, to undertake.*
 Ἑρεχθίης, ἴδος, ἡ. *Erechthēis, the salt spring in the Erechthēum, feigned to have burst out of the earth from a stroke of Neptune's trident. See note, page 65, line 27.*
 ἐρέω, Ion. for ἐρῶ. *I will say. See ἐρῶ.*
 ἐρημῖος, α, ον (adj.), poet. for ἐρημος, η, ον.
 ἐρημος, η, ον, and Att. ος, ον (adj.). *Lonely, solitary, waste, deserted.—As a noun, ἡ ἐρημος (with γῆ, land, understood), a desert, a solitude.*
 ἐρημόω, ᾶ, fut. -ώσω, perf. ἡρήμωκα

(from ἐρημος). *To lay waste, to deprive of, to free from.*

Ἐρίανθος, οὔ, ὁ. *Erianthus.*

ἐρίζω, fut. -ῖσω, perf. ἤρικα. *To contend, to quarrel.—ἐρίζειν τινὶ περὶ, to contend with any one about.*

ἐρίνεός, οὔ, ὁ. *A wild fig-tree.*

Ἐριννύς, ὅς, ἡ. *Erinnys, one of the Furies.—In the plural, αἱ Ἐριννύες, the Furies, three goddesses, whose office was to punish the crimes of men by the secret stings of conscience.*

ἐρίον, οὔ, τό (dim. from ἔπος, wool). *Wool, a fleece.*

ἐρίς, ἴδος, ἡ. *Strife, dispute, contention, a quarrel, a contest.*

Ἐρίς, ἴδος, ἡ. *Eris, the goddess of strife and discord.*

ἐρίφος, οὔ, ὁ. *A kid.*

Ἐριχθόνιος, οὔ, ὁ. *Erichthonius, the fourth king of Athens, died B.C. 1437.*

ἐρκος, εὖς, τό (from ἐργω, poet. for εἶργω, to enclose). *A hedge, an enclosure, an enclosed place.—A net, a snare.*

Ἐρκύνιος, ᾧ, οὔ (adj.). *Hercynian.*—As a noun, ὁ Ἐρκύνιος (with ὁρμός understood), and οἱ Ἐρκύνιοι (with ὁρμοί). *The Hercynian forest, an extensive wood which covered a large part of ancient Germany.*

ἐρμᾶτίζω, fut. -ῖσω, perf. ἤρμᾶτῖκα (from ἔρμα, a prop). *To prop up, to support, to secure.—To ballast, to load.*

Ἐρμῆς, οὔ, contr. from Ἐρμέας, εὖς, ὁ. 1. *Mercury or Hermes, son of Jupiter and Maia; the god of commerce, eloquence, wrestling, and whatever required skill, and the inventor of the lyre and harp. He was the messenger of Jupiter, and had also the office of conducting the souls of the dead to the under world.—2. A Herma, or statue of Mercury, which was an erect oblong block of stone, surmounted with a head of Mercury, set up at Athens in public places and before private dwellings.*

ἐρομαι, fut. ἐρήσομαι, 2d aor. ἤρόμην.

To ask, to inquire for, to interrogate.

ἔρος, ὁ (only in nom. and accus. sing., the original form of ἔρως). *Love, desire, &c.*

ἐρπύζω, fut. -ῖσω, perf. εἵρῦκα. *To creep, to glide along.*

ἐρῶ, fut. ἐρῶσω, perf. ἤρῳκα (akin to ῥέω, to flow, and the Latin ruo).

To go to ruin, to be ruined. See note, page 163, line 123.

Ἐρυθρίη, ἡς, ἡ. *Erythra, an island off the coast of Iberia, in the Bay of Cadiz, remarkable for its fertility. Here Geryon reigned.*

ἐρυθριάω, ᾧ, fut. -ῖσω, perf. ἤρνθ-ρίᾱκα (from ἐρυθρός). *To grow red, to blush.*

ἐρυθρός, ᾧ, ὄν (adj.). *Red.—ἡ ἐρυθρὰ θάλασσα, the Red Sea.*

ἐρῶκω, fut. -ῶξω, perf. ἤρῡκα, 2d aor. ἤρῡκᾱκον (from ἐρῶ, to draw). *To draw back, to restrain.*

ἐρῦμα, ᾗτος, τό (from ἐρύομαι, to protect). *A rampart, a fortification, a defence.*

Ἐρυμάνθιος, α, οὔ (adj.). *Erymanthian, of Erymanthus, a mountain in Arcadia, famous in fable as the haunt of the savage wild boar destroyed by Hercules.*

Ἐρυξ, ὅς, ἡ. *Eryx, a mountain and city in Sicily, where was a famous temple of Venus.*

ἐρύω, fut. ἐρύσω, perf. εἵρῡκα (and poetic εἰρύω, &c.). *To draw, to drag, to pull, to draw off.—In the middle, ἐρύομαι, poetic εἰρύομαι, fut. -ῦσομαι, to rescue, to deliver, to protect, to guard, to restrain. In Homer a syncopated aor. occurs, 2d sing. ἐρύσο, 3d ἐρύτο and εἰρύτο, 3d pl. ἐρύσται, &c., only in the sense to save, to defend; distinguished from the perf. and pluperf. pass., which have υ short; perf. εἵρῡμαι, pluperf. εἰρῡμην.*

ἐρχομαι, fut. ἐλεύσομαι, perf. mid. ἤλῡθα, with redup. ἐλῡλῡθα, 2d aor. ἤλθον, by syncope for ἤλῡθον. *To go, to come, to arrive, to proceed.—ἐλθεῖν εἰς ἔριν, to engage in a contest with, followed by a dative of the person.*

ἐρῶ, a fut. from εἶρω, which present

occurs only in poetry: the other tenses from the obs. *ῥέω*; perf. *εἶρηκα*, perf. pass. *εἶρημαι*, aor. pass. *ἐρρήθην* and *ἐρρέθην*. To speak, to say, to tell, to relate. In Attic, *φημί* used as pres. and *εἶπον* as 2d aor.

ἔρωδιός, οὔ, ὁ. A heron.

ἔρως, ὤτος, ὁ (from *ἐράω*, to love). Love, desire.

Ἔρως, ὤτος, ὁ. Cupid or Eros, the god of Love, son of Venus.—Also, Love personified.

ἐρωτάω, ὦ, fut. -ήσω, perf. ἠρώτηκα. To ask, to question, to inquire.

ἐρώτημα, ἄτος, τό (from *ἐρωτάω*). A question, an inquiry.

Ἐρωτίδευς, ἑως, ὁ (dim. of *ἔρως*; see note, p. 172, Ode iv., line 13). A Loveling, a young Love.

ἐρωτικός, ἦ, ὄν (adj. from *ἔρως*, love). Amorous, enamoured.

ἐς, Ionic and poetic, but seldom Attic, for *εἰς*. Into, &c.—*ἐς τε*, till, even to, until.

ἐσβάλλω, Ionic for *εἰσβάλλω*.

ἐσδόμενον, Doric for *ἐξόμενον*. See *ἐξομαι*.

ἐσδέχομαι, fut. -δέξομαι, &c., Ionic for *εἰσδέχομαι* (from *εἰς*, into, and *δέχομαι*, to take). To take or receive into, to admit.

ἐσθῆώ, ὦ, fut. -ήσω, perf. ἠσθηκα (from *ἐσθής*). To clothe, to dress.

ἐσθής, ἦτος, ἦ (from *ἐσθην*, 1st aor. pass. of *ἐννύμι*, to clothe). Clothing, raiment, a dress.

ἐσθίω and poetic *ἐσθω* (used only in pres. and imperf., the other tenses from *ἐδω*), fut. *ἐδομαι*, perf. *ἐδήδοκα*, perf. pass. *ἐδήδεσμαι*, 2d aor. act. (from *φάγω*) *ἐφᾶγον*. To eat. *ἐσθλός, ἦ, ὄν* (adj.). Good, brave, noble, excellent, honourable.

ἐσιδεῖν, poetic for *εἰσιδεῖν*, from *εἰσ-εἶδω*.

ἔσοπτρον, Ionic for *εἰσόπτρον*, *ον, τό*. A mirror.

ἔσπερα, ας, ἦ (prop. fem. of *ἔσπερος*, with *ῥα* understood). Evening.

ἔσπεριος, α, ον (adj. from *ἔσπερος*, evening). Of evening, of the west, western, westerly.—As a noun, *ἡ ἔσπερα*, the evening, the west.

ἑστία, ας, ἦ. A hearth.—*παρὰ τὴν*

ἑστίαν. See note, page 147, line 2-8.

ἐστιᾶω, ὦ, fut. -ᾶσω, perf. ἐιστιᾶκα (from *ἑστία*, a family hearth). To receive into a house, to entertain, to give a feast to.—*ἐστιᾶν γάμους*, to make a nuptial feast.—In the middle, to feast, to banquet.

ἐσχατιά, ἄς, ἦ (from *ἐσχατος*). The farthest portion, the extreme limit, the remotest confine.

ἐσχᾶτος, η, ον (adj. from *ἔχω*, to have or hold; holding or bordering upon?). At the farthest extremity, outermost, last, extreme, most remote.

ἔσω, poetic for *εἰσω* (adv.). Within, inner.—*ἦ ἔσω θάλασσα*, the inner sea, i. e., the Mediterranean.

ἐταῖρα, ας, ἦ (fem. of *ἐταῖρος*). A mistress, a courtesan.

ἐταιρία, ας, ἦ (from *ἐταῖρος*). A society, a political club.

ἐταῖρος, ον, epic and Ionic *ἐτᾶρος, ον, ὁ*. A companion, an associate, a friend.

ἕτερος, α, ον (adj. pron.). The other (of two, like the Latin *alter*), the one, other.

ἐτέρως (adv. from *ἕτερος*). Other-wise, differently.

ἐτήσιος, ον and *ος, η* Ionic for *ᾶ, ον* (adj. from *ἔτος*, a year). Yearly, annual.—As a noun, *οἱ ἐτήσιοι*, and *οἱ ἐτήσιοι ἄνεμοι*, the Etesian winds, winds that prevail every year at the same season, blowing for a stated period in the same direction.

ἐτήτυμος, ον and *ος, η, ον* (adj., lengthened form of *ἐτύμος*). Genuine, tried.—Faithful, trustworthy.

ἔτι (adv.). As yet, still, even now, farther, yet, besides.—*οὐκ ἔτι*, no longer.

ἐτοιμος, ον (adj.). Ready, prepared.

ἐτόμως (adv. from *ἐτοιμος*). Readily, promptly.

ἔτος, εος, τό. The year.—*κατ' ἔτος*, yearly.

Ἐτροῦσκοι, ων, οἱ. The Etruscans or Etrurians, a nation of Italy formed from the union of Pelasgian colonists with the native inhabitants.

εὖρος, η, ον and ος, ον (adj.). *Actual, true, real.*

εὖ (adv. from εὖς, *good*). *Well, rightly, happily.*—εὖ μάλα, *very, extremely.*

Εὐαγόρας ον, ό. *Evagōras*, a king of Cyprus, who retook Salamis from the Persians. He was noted for his integrity and love of justice. εὐάδε. See note, page 176, Idyl iii., line 7.

εὐάρμοστος, ον (adj. from εὖ, *well*, and ἀρμόζω, *to fit*). *Well fitting, well adapted, accommodating.*

Εὐβοεύς, εως, ό. *A Eubæan, an inhabitant of Eubæa.*

Εὐβοιᾶ, ας, ή. *Eubæa*, a large island of Greece in the Ægæan Sea, lying along the coast of Locris, Bæotia, and Attica. It is now called *Negropont*.

εὐδοτος, ον (adj. from εὖ, *well*, and βόσκω, *to feed*). *Abounding in rich pastures, rich in pasturage.*

εὖγε (adv. for εὖ γε). *Well done! very well!*

εὐγενειᾶ, ας, ή (from εὐγενής). *Noble birth, excellence of character, lofty sentiments, valour.*

εὐγενής, ές (adj. from εὖ, *well*, and γένος, *birth*). *Of noble birth, noble, honourable, of illustrious descent.*

εὐγνωμοσύνη, ης, ή (from εὐγνώμων). *Goodness, gentleness, generosity, justice.*

εὐγνώμων, ον (adj. from εὖ, *well*, and γνώμη, *disposition*). *Of a kind disposition, well disposed, prudent, reasonable, just.*

εὐδαιμονέω, ᾧ, fut. -ήσω, perf. ηὐδαιμόνηκα (from εὐδαίμων). *To be happy, to be wealthy.*

εὐδαιμονία, ας, ή (from εὐδαίμων). *Happiness, felicity, prosperity.*

εὐδαιμονίζω, fut. -ίσω, perf. ηὐδαιμόνικα (from εὐδαίμων). *To esteem happy, to felicitate.*

εὐδαιμόνως (adv. from εὐδαίμων). *Happily, prosperously.*

εὐδαίμων, ον (adj. from εὖ, *well*, and δαίμων, *a genius*). *Having a good genius.*—Hence, *fortunate, happy, wealthy.*

εὐδενόρος, ον (adj. from εὖ, *well*, and

δένδρον, *a tree*). *Abounding in trees, well-wooded.*

εὐδῆλος, ον (adj. from εὖ, *easily*, and δῆλος, *visible*). *Easily seen, very visible, evidently manifest.*

εὐδία, ας, ή (from εὖ, *well*, and Δίς, obsolete form for Ζεύς, as indicating the firmament or sky). *Clear weather.*—*A calm at sea.*—*Quiet, rest, tranquillity.*

εὐδοκίμew, ᾧ, fut. -ήσω, perf. ηὐδοκίμηκα (from εὐδοκίμος). *To enjoy public esteem, to gain applause, to be praised.*

εὐδόκιμος, ον (adj. from εὖ, *well*, and δόκιμος, *tried*). *Approved, renowned, esteemed, respectable.*

εὐδομες, Doric for εὐδομεν.

εὐδω, fut. εὐδήσω, perf. ηὐδηκα, 2d aor. ηὔδον, poetic εὔδον. *To sleep.*

εὐείμων, ον (adj. from εὖ, *well*, and εἶμα, *a dress*). *Well-dressed, richly clad, fair-robed.*

εὐέλαιος, ον (adj. from εὖ, *well*, and ἐλαία, *an olive-tree*). *Abounding in olives, rich in olives or oil.*

εὐελπίς, ι, gen. ἰδος (adj. from εὖ, *well*, and ἐλπίς, *hope*). *Filled with bright hopes, confident, hopeful.*

εὐεργεσία, ας, ή (from εὐεργής, *well done*). *Beneficence, an act of kindness, kindness.*

εὐεργετέω, ᾧ, fut. -ήσω, perf. εὐηργέτηκα (from εὐεργέτης, *a benefactor*). *To confer benefits, to benefit, to do good, to be kind.*

εὐεργέτημα, ἄτος, τό (from εὐεργετέω). *A kindness, a benefit, a favour.*

εὐεργέτης, ον, ό (from εὖ, *well*, and ἔργον, *a work*). *One who performs good deeds, a benefactor.*

εὐερνής, ές (adj. from εὖ, *well*, and ἔρνος, *a shoot*). *Blossoming well, in full bloom, flourishing.*

εὐετηρία, ας, ή (from εὖ, *well*, and ἔτος, *a year*). *A year of abundance, a fortunate year, a rich harvest.*

εὐζωνος, ον (adj. from εὖ, *well*, and ζώνη, *a girdle*). *Fair-girdled.*

εὐήθης, ες (adj. from εὖ, *well*, and ήθος, *habit*). *Ingenuous, sincere.*—*Simple, foolish.*

εὐημερέω, ὦ, fut. -ήσω, perf. εὐημέρηκα (from εὐήμερος, *successful*).
To have a successful or fortunate day, to gain one's point.

Εὐήρης, εὐς contr. ους, ὁ. Evēres, the father of Tiresias.

εὐθαλής, ἐς (adj. from εὖ, well, and θάλλω, to bloom). Blooming luxuriantly, verdant.—Flourishing.

εὐθαρσής, ἐς (adj. from εὖ, well, and θάρσος, daring). Intrepid, bold, courageous.

εὐθεία, ας, ἡ (properly fem. of εὐθύς, with ὁδός, path, understood). A straight or direct road, a straight line.

εὐθετέω, ὦ, fut. -ήσω, perf. ηὐθέτηκα (from εὐθετος). To arrange in proper order, to dispose properly.

εὐθετος, ον (adj. from εὖ, well, and τίθμι, to arrange). Well-arranged, suitable, adapted to.

εὐθέτως (adv. from εὐθετος). Properly, suitably.

εὐθέως (adv. from εὐθύς, straight). Straightforward, instantly, quickly, directly.

εὐθηνία, ας, ἡ (a later form of εὐθηνεία, from εὐθηνέω, to flourish). Abundance, prosperity.—Fertility.

εὐθύμος, ον (adj. from εὖ, well, and θυμός, mind). Well-disposed, cheerful, generous, gay, steadfast.

εὐθύμως (adv. from εὐθύμος). Willingly, cheerfully, resolutely.

εὐθύνα, ης, and later εὐθύνη, ης, ἡ (from εὐθύνω, to make straight), used most commonly in the plural. An investigation, inquisition, a research.

εὐθύς, εἶα, ὅ (adj.). Straight, in a line, erect.—As an adverb, εὐθύς and εὐθύ, straightforward, directly to, of place; immediately, directly, of time.

εὐκαιρος, ον (adj. from εὖ, well, and καιρός, a season). In good season, at a fitting time, suitable, convenient, opportune.—Superlative, in the neuter plural, as an adverb, εὐκαιρότατα, most opportunely, most seasonably or favourably.

εὐκαιρῶς (adv. from εὐκαιρος). Opportunely, seasonably, timely.

εὐκαμπής, ἐς (adv. from εὖ, well, and

κάμπω, to bend). Well-bent, gracefully-curved.

εὐκαρπία, ας, ἡ (from εὐκαρπος). Fecundity, fruitfulness.

εὐκαρπος, ον (adj. from εὖ, well, and καρπός, fruit). Abounding in fruit, fruitful.

εὐκίνησία, ας, ἡ (from εὐκίνητος). Facility of motion, agility.

εὐκίνητος, ον (adj. from εὖ, easily, and κινέω, to move). Easily moved, moveable.—Nimble, active.

εὐκλής, ἐς (adj. from εὖ, well, and κλέος, fame). Famous, renowned, illustrious, virtuous, honourable.

εὐκλεία, ας, ἡ (from εὐκλής). Fame, glory, celebrity, renown.

Εὐκλείδης, ον, ὁ. Euclides, a native of Megāra, the pupil and follower of Socrātes. He founded the Megaric sect.

εὐκολος, ον (adj. from εὖ, easily, and κόλον, food). Easily suited as to food.—Hence, easy, gentle.—Comparative, in neuter, as an adverb, εὐκολώτερον, more easily or promptly.

εὐκρασία, ας, ἡ (from εὖ, well, and κεράννυμι, to mix). A proper mixture.—Agreeable temperature, salubrity of climate.

εὐκτίμενος, η, ον (adj. from εὖ, well, and κτίζω, to build). Well-built, well-arranged.

εὐλάβεομαι, οὔμαι, fut. -ήσομαι, perf. ηὐλάβημαι (from εὐλαβής, circumspect). To be circumspect, to avoid, to shun, to beware of.

εὐλή, ἥς, ἡ (from εἰλέω, to move in a curve?). A worm.

εὐμεγεθής, ἐς (adj. from εὖ, well, and μέγεθος, size). Of large size, tall, great.

εὐμήκης, ἐς (adj. from εὖ, well, and μήκος, length). Of great length, long, tall.

εὐμμελής, ἰω, poet. for εὐμμελής, ον, ὁ (from εὖ, well, and μελία, an ash). One who is skilful in wielding the ash-handled spear, a brave warrior, one skilled in combat.

εὐμορφία, ας, ἡ (from εὖ, well, and μόρφη, a form). Beauty of form, symmetry, a fair exterior.

εὐναιετάων, ὦσα, ον (as if the parti-

ciple of an obsolete verb, *εὐναίε-
τάω*, from *εὖ*, *well*, and *ναίεταίω*,
to inhabit). Agreeable to dwell in,
well-situated.

εὐνή, ἡς, ἡ (akin to *εὐδω*, to sleep).
A couch, a bed.

εὐννητος, ον (adj. from *εὖ*, *well*, and
νέω, to spin), poetic for *εὐνητος*.
Well-woven, well-spun.

εὐνοιά, ας, ἡ (from *εὖνους*, *well-dis-
posed*). Kindly feeling, kindness,
affection, regard.

εὐνομία, ας, ἡ (from *εὖ*, *well*, and
νόμος, a law). A good constitu-
tion, a wise political institution,
wisdom of legislation.

Εὐνομία, ας, ἡ. *Eunomia*, one of
the three Hours, goddess of good
order.

εὖνοος, οον, contr. *εὖνους*, οον (adj.
from *εὖ*, *well*, and *νόος*, *νοῦς*,
mind). Well-disposed, kind, af-
fectionate, friendly.—As a noun,
in the neuter, τὸ *εὖνον*, kind dis-
position.

Εὐξεινος (πόντος), ὁ. *The Euxine*
(sea). According to the common
opinion, its earliest name was *Ἀξ-
ενος* (*inhospitable*), in allusion to
the character of the nations along
its shores; and this name was
changed to *Εὐξεινος* (*hospitable*)
when Grecian colonists had settled
and introduced the usages of civil-
ized life on these same coasts.

εὐξεστος, ον (adj. from *εὖ*, *well*, and
ξέω, to scrape). Well-polished.

εὖοινος, ον (adj. from *εὖ*, *well*, and
οἶνος, wine). Producing good
wine, abounding in wine.

εὖοσμος, ον (adj. from *εὖ*, *well*, and
ὀσμή, smell). Odoriferous, sweet-
smelling.

εὐπειθής, ἐς (adj. from *εὖ*, *easily*,
and *πείθομαι*, to be persuaded).
Easily persuaded, obedient.

εὐπειθῶς (adv. from *εὐπειθής*). Sub-
missively, obediently.

εὐπεπλος, ον (adj. from *εὖ*, *well*, and
πέπλος, a garment). Well-dress-
ed, fair-robed.

εὐπηκτος, ον (adj. from *εὖ*, *well*, and
πῆγνῦμαι, to be joined). Well-
joined, compact, well-built, firm.

εὐπλόκαμος, ον (adj. from *εὖ*, *well*,

and *πλόκαμος*, a curl or lock).
*Having beautiful locks, fair-hair-
ed.*

εὐποιέω, ᾧ, fut. -ήσω, perf. *ἠυποίηκα*
(from *εὖ*, *well*, and *ποιέω*, to do).
To do good, to render service to.

Εὐπολις, ιος, ὁ. *Eupolis*, a comic
poet of Athens.

εὐπορέω, ᾧ, fut. -ήσω, perf. *ἠυπόρηκα*
(from *εὖπορος*). To abound in, to
be possessed of abundant means.

—The middle voice with the same
signification.

εὐπορία, ας, ἡ (from *εὖπορέω*). Abun-
dant, abundant means, wealth.

εὖπορος, ον (adj. from *εὖ*, *easily*, and
πόρος, a passage). Affording an
easy passage, possessing ready
means, having power, wealthy.

εὐπόρως (adv. from *εὖπορος*). Abun-
dantly, plentifully, with abundant
means.

εὐπομία, ας, ἡ (from *εὖποτος*,
lucky). A happy lot, good for-
tune, happiness.

εὐπράγία, ας, ἡ (from *εὐπραγέω*, to
be successful). Success, prosper-
ity, good fortune.

εὐπρέπειά, ας, ἡ (from *εὐπρεπής*).
*Decorum, dignity, beauty, a spe-
cious pretext, propriety.*

εὐπρεπής, ἐς (adj. from *εὖ*, *well*, and
πρέπω, to be becoming). Of noble
appearance, becoming, decorous,
beautiful, specious.

εὐπτερος, ον (adj. from *εὖ*, *well*, and
πτερόν, a wing). Well-winged,
fleet.

εὐρεσις, εως, ἡ (from *εὐρίσκω*, to in-
vent). An invention, a discovery.

εὐρέτης, ου, ὁ (from the same). An
inventor, a discoverer.

εὕρημα, ἄτος, τό (from the same).
An invention, a discovery, any-
thing found, a prize.

Εὐριπίδης, ου, ὁ. *Euripides*, a ce-
lebrated Athenian tragic poet, born
in the island of Salamis, B.C. 480.
Late in life he retired to the court
of Archelaus, king of Macedonia,
where he met with a violent death
in his seventy-fifth year, having
been dreadfully mangled by some
ferocious hounds.

Εὐρίπος, ου, ὁ. *Euripus*, a narrow

strait, dividing Eubœa from the main land of Greece, remarkable for the irregular ebb and flow of its tide, whence its name (from εὖ, *easily*, and ῥίπτω, *to throw*).—Also, a canal.

εὕρισκω, fut. εὕρήσω, perf. εὕρηκα, 2d aor. εὔρον. *To find, to light upon, to invent, to discover.*

Εὐρύβιαδης, ον, ὁ. *Eurybiādes*, a Spartan, general of the Grecian fleet at the battles of Artemisium and Salamis against Xerxes, inferior to Themistocles in all the qualities of a good commander.

Εὐρύδικη, ης, ἡ. *Eurydice*, the wife of the poet Orpheus.

εὐρρυθμός, ον (adj. from εὖ, *well*, and ῥυθμός, *rhythm*). *Harmonious, rhythmical, well-adjusted.*

Εὐρυνμέδων, οντος, ὁ. *Eurymēdon*, a river of Pamphylia in Asia Minor, near which the Persians were defeated by Cimon, B.C. 470. It is now the *Zacuth*.

εὐρύς, εἶα, ὅ (adj.). *Broad, wide.*

Εὐρυσθεύς, ἑως, ὁ. *Eurystheus*, son of Sthenēlus, and king of Argos and Mycēnæ. He imposed on Hercules the performance of the twelve perilous enterprises known as the twelve labours of Hercules.

εὐρύστομος, ον (adj. from εὐρύς, and στόμα, *a mouth*). *Wide-mouthed, having a wide opening.*

Εὐρύτος, ον, ὁ. *Eurytus*, a son of Mercury, and one of the Argonauts.

εὐρυχωρής, ἐς (adj. from εὐρύς, *wide*, and χωρέω, *to contain*). *Capacious, comprehensive, spacious.*

Εὐρώπη, ης, ἡ. 1. *Europe*, one of the three main divisions of the ancient world.—2. *Eurōpa*, daughter of Agēnor, king of Phœnicia. She was carried off, while gathering flowers in the meadows with her attendants, by Jupiter, who had assumed the form of a beautiful white bull.

Εὐρώτας, α, ὁ. *Eurōtas*, the largest river in the Peloponnesus. It rises in Arcadia, and, after flowing a short distance, disappears under ground. It reappears in Laconia,

traverses that province, passing by Sparta, and empties into the sea near Helos.

εὐρωτιᾶω, ὦ, fut. -ιᾶσω, perf. ἠύρωτιᾶκα (from εὐρώς, *mould*). *To become mouldy.*

εὖς, gen. ἔηος, accus. ἔέν (adj.). *Good, brave, &c.* See note, page 165, line 55.

εὐσαρκος, ον (adj. from εὖ, *well*, and σάρξ, *flesh*). *Fleshy, plump.*

εὐσέβειᾶ, ας, ἡ (from εὐσεβής). *Religious feeling, piety, devotion.*

εὐσεβής, ἐς (adj. from εὖ, *well*, and σέβω, *to worship*). *Pious, religious.*

εὐσειστος, ον (adj. from εὖ, *easily*, and σειώ, *to shake*). *Easily shaken, subject to earthquakes.*

εὖσημος, ον (adj. from εὖ, *well*, and σῆμα, *a mark*). *Well-marked, easily recognised.*

εὐστάθεια, ας, ἡ (from εὐσταθής, *steady*). *Stability, steadiness, firmness.*

εὐστοχία, ας, ἡ (from εὐστοχος, *aiming accurately*). *Accuracy of aim, skill, discernment.*

εὐστόχως (adv. from εὐστοχος, *aiming accurately*). *Skilfully, unerringly, properly.*

εὔτε, Ion. ἤντε (adv., poet. for ὅτε). *When, as.*

εὐτεκνος, ον (adj. from εὖ, *well*, and τέκνον, *a child*). *Having illustrious children, having a numerous offspring, fruitful.*

εὐτέλεια, ας, ἡ (from εὐτελής). *Frugality, economy, moderate expenditure, cheapness.—Poverty.*

εὐτελής, ἐς (adj. from εὖ, *well*, and τέλος, *expense*). *Requiring little expense, not costly, frugal, poor.*

Εὐτέρπη, ης, ἡ. *Euterpe*, one of the Muses, daughter of Jupiter and Mnemōsýne, goddess of music. The name comes from εὖ, *well*, and τέρπω, *to please*.

εὐτιθάσσειντος, ον (adj. from εὖ, *well*, and τιθασσέω, *to tame*). *Easy to tame.*

εὐτονία, ας, ἡ (from εὐτονος). *Vigour, strained effort, force, perseverance.*

εὐτονος, ον (adj. from εὖ, *well*, and

τείνω, to stretch). Stretched out, strained.—Strong.
 εὐτόνως (adv. from εὐτονος). Vigorously, powerfully, with good aim.
 εὐτύχημα, ᾠ, fut. -ήσω, perf. ηὐτύχηκα (from εὐτύχης). To succeed in obtaining.—Neuter, to be fortunate, to prosper.
 εὐτύχημα, ἄτος, τό (from εὐτύχέω). An object attained, success, good fortune, a lucky event.
 εὐτύχης, ἐς (adj. from εὖ, well, and τυγχάνω, to succeed, 2d aor. inf. τυχεῖν). Succeeding well, successful, lucky, fortunate.
 εὐτυχία, ας, ἡ (from εὐτύχέω). The attainment of an object, success, good fortune, prosperity.
 εὐτυχῶς (adv. from εὐτύχης). Successfully, prosperously, fortunately.
 εὐύδρος, ον (adj. from εὖ, well, and ὕδωρ, water). Abounding in streams, well-watered.
 εὐύφης, ἐς (adj. from εὖ, well, and ὑφαίνω, to weave). Well-woven.
 εὐφήμεω, ᾠ, fut. -ήσω, perf. ηὐφήμηκα (from εὐφήμος, of good omen). To utter words of good omen.—To hush and remain silent. See note, page 144, line 9–18.
 εὐφορία, ας, ἡ (from εὐφορος). Fertility, abundance.
 εὐφορος, ον (adj. from εὖ, well, and φορέω for φέρω, to bear). Bearing abundantly, fertile, productive.
 Εὐφράτης, ον, ὁ. Euphrātes, a large and well-known river of Asia.
 εὐφύης, ἐς (adj. from εὖ, well, and φύω, to grow). Growing well or rapidly, thriving.—Fertile.
 εὐφύια, ας, ἡ (from εὐφύης). Thriving growth.—Good disposition, talent, ability, native excellence.
 εὐφύλακτος, ον (adj. from εὖ, well, and φυλάσσω, to guard). Well-guarded, closely watched.
 εὐφύως (adv. from εὐφύης). Thrivingly, well, gently, kindly, favourably.
 εὐφωνος, ον (adj. from εὖ, well, and φωνή, a voice). Having a clear voice, clear-toned, tuneful.
 εὐχετάομαι, ᾠμαι (poet. for εὐχομαι),

used only in the present and imperfect. To entreat, &c.
 εὐχή, ἥς, ἡ (from εὐχομαι). A supplication, a prayer, a vow.
 εὐχομαι, fut. εὐξομαι, perf. pass., in the active or middle signification, ηὔγμαι, and without augment εὔγμαι, 2d aor. ηὔχόμην (from the obsolete εὔχω, to long for). To pray, to offer up prayers, to supplicate, to vow, to boast, to declare or assert one's self proudly.
 εὐχρηστία, ας, ἡ (from εὐχρηστος, useful). Convenience, ease, advantage, profit.
 εὐχολή, ἥς, ἡ (from εὐχομαι). A vow, a petition, a prayer, a wish, a boast, a source of boasting.
 εὐώδης, ἐς (adj. from εὖ, well, and ὀζω, to smell, perf. mid. ὀδῶδα). Sweet-scented, fragrant, odoriferous.
 εὐωδία, ας, ἡ (from εὐώδης). Sweet odour, fragrance.
 εὐώπης, ἴδος, ἡ (from εὖ, fair, and ὤψ, the eye). Having beautiful eyes, fair-eyed, lovely to behold.
 εὐωχέω, ᾠ, fut. -ήσω, perf. ηὐώχηκα (from εὖ, well, and ὀχῆ, food). To feed well, to satiate.—In the middle, to satisfy one's self, to feast, to banquet.
 εὐωχία, ας, ἡ (from εὐωχέω). A feast, a banquet, feasting.
 εὐπαπίς, ἴδος, ἡ (from ἐπάπτω, to bind on). A military cloak, an outer garment.
 ἐφεξῆς (adv. from ἐπί, in addition, and ἐξῆς, in order). In order one after another, in due order, next, farther on.
 ἐφέπω, fut. ἐφέψω, 2d aor. ἐπεσπον, inf. ἐπισπεῖν (from ἐπί, upon, and ἔπω, to follow). To follow closely upon, to pursue, to press hard upon.—In the middle, to follow, to yield to, to obey.
 ἐφετμή, ἥς, ἡ (from ἐφίημι, to enjoin upon). An order, a command, a commission.
 ἐφηβος, ον, ὁ and ἡ (adj. from ἐπί, at, and ἡβη, puberty). Having arrived at the age of puberty. In Athens, applied to a young man who had reached his eighteenth

year, or to a girl who had reached her fourteenth. Mostly used in the plural, οἱ ἐφηβοί, *grown young men, youths*.

ἐφήμερος, ον (adj. from ἐπί, *for*, and ἡμέρα, *a day*). *Lasting for a day, ephemeral*.

ἐφήμερον, ον, τό (prop. neut. of ἐφήμερος, with ζῶν understood). *The Ephemeron*. See note, page 55, line 7-10.

ἐφικτός, ὄν (adj. from ἐφικνέομαι, *to attain unto*). *Attainable, within reach*.

ἐπίπτος, ον (adj. from ἐπί, *upon*, and ἵππος, *a horse*). *On horseback, mounted, riding*.

ἐπίπτᾶμαι, future ἐπιπτήσομαι, &c. (from ἐπί, *upon*, and ἵπταμαι, *to fly*). *To fly down upon, to fly towards*.

ἐπίστημι, fut. ἐπιστήσω, &c. (from ἐπί, *upon*, and ἵστημι, *to place*). *To place upon, to set over, to appoint, to add to*.—As a neuter, the perf. ἐφέστηκα, *I stand upon*, &c., 2d aor. ἐπέστην, *I stood upon, I stood with, I aided*.

ἐφόδιος, ον (adj. from ἐπί, *for*, and ὁδός, *a journey*). *Necessary for a journey, necessary*.—As a noun, in pl., τὰ ἐφόδια, *the perquisites*.

ἐφορᾶω, ᾶ, fut. ἐφορᾶσω, more commonly ἐπόφωμαι, &c. (from ἐπί, *over*, and ὀρᾶω, *to look*). *To look over, to survey, to inspect, to look down upon*.

ἐφορμᾶω, ᾶ, fut. -ήσω, &c. (from ἐπί, *upon*, and ὀρμᾶω, *to urge*). *To urge upon*.—Neuter, *to rush upon, to assail, to attack*.

ἐφορος, ον, ὁ (from ἐφορᾶω). *An inspector*.

Ἐφορος, ον, ὁ. 1. *An Ephorus*; mostly in plural, οἱ Ἐφωροί, *the Ephori*, powerful magistrates at Sparta, whose duty it was to watch over the rights of the people and check the power of the kings. They were five in number, and elected annually.—2. *Ephorus*, a Greek historian who flourished B.C. 352. He wrote a history of Greece from the return of the Heracleidae to the 20th year of Philip of Macedon. It is now lost.

ἐφνδρίζω, fut. -ῖσω, &c. (from ἐπί, *intens.*, and ὑβρίζω, *to insult*). *To insult grossly, to treat with contumely*.

ἐφύπερθε (from ἐπί, *on*, and ὑπερθε, *above*). *Up on, on the top, above*.

ἐχθρά, ας, ἡ (prop. fem. of ἐχθρός). *Hatred, enmity, hostility*.

ἐχθρός, ἄ, ὄν (adj. from ἐχθος, *hatred*, which from ἐχω; *to hold on, to last*).

Hated.—*Hostile, inimical*.—As a noun, ἐχθρός, οὔ, ὁ, *an enemy, a private foe* who bears lasting hatred, corresponding to the Latin *inimicus*; and opposed to πολέμιος, *a public and open enemy*, in Latin *hostis*.

ἐχίδνα, ης, ἡ. *A viper*.

Ἐχίδνα, ης, ἡ. *Echidna, a celebrated monster, the offspring of Chrysæor and Callirhōē. She is represented as a beautiful woman in the upper parts of the body, but as a serpent below the waist.*

Ἐχινᾶδες, ον, αἱ. *The Echinādes*, a group of small islands formerly lying opposite the mouth of the Achelōus, but which have become connected with the main land by the alluvial deposits made by the river.

ἐχίνος, ον, ὁ. *The echinus*.—χερσαῖος ἐχίνος, *a hedge-hog*.

Ἐχίων, ονος, ὁ *Echion*, one of the men who sprang from the dragon's teeth sown by Cadmus. He assisted Cadmus in building Thebes, for which service he received in marriage Agāve, the daughter of the latter, by whom he became the father of Pentheus.

ἐχω, fut. ἔξω and σχήσω, perf. ἔσχηκα, 2d aor. ἔσχον, imp. σχές, opt. σχολῆν, &c. *To have, to hold, to keep, to contain, to stay*.—Neuter, *to contain or keep one's self, to prevail, to obtain*; as, λόγος ἐχει, *a report prevails*. It acquires peculiar meanings in different phrases; as, ἔχειν βίον, *to lead a life*.—With an inf., *to have the power, to be able, to know how*.—

With an adverb it signifies *to be*; as, κακῶς ἔχειν, *to be badly off, to be suffering*; ὀρθῶς ἔχειν, *to be*

right: εὖ ἔχειν, to be well, i. e., to have itself badly, &c., some part of εαυτοῦ being understood.—In the middle, to hold to or by, to attach one's self to, to cultivate the friendship of, with the genitive.—Pres. part. ἐχόμενος, η, ον, attached to, connected with, bordering upon, next.

ἔωθεν (adv. from ἔως, dawn). From the dawn, in the morning.

ἔωθινός, η, όν (adj. from ἔως, dawn). Of or belonging to dawn, morning, early, matin.—Eastern.—ἐξ ἔωθι-
νοῦ, from early dawn.

ἔως (Ionic ἥως, Doric ὠός), gen. ἔω, ἥ. The dawn, daybreak, morning.—The east.

ἕως (adv.). Until, till, up to, as far as, as long as, while, when.

Z.

ζᾶω, ᾧ (fut. ζήσω and perf. ἔζηκα are seldom used; for which, in the better Attic writers, the corresponding tenses of βιώω are employed). To breathe, to live, to exist.—οἱ ζῶντες, the living. The contractions in this verb are in η instead of α; as, ζᾶω, 2d sing. ζᾷεις, ζῆς; 3d, ζᾷει, ζῆ, &c.; impf. ἔζων, ἔζης, ἔζη, &c.

ζέα, ας, ἥ. Spelt, a species of corn. ζεύγνυμι, fut. ζεύξω, perf. ἔζευχα. To join, to yoke, to harness, to unite together.—It is also used in the sense of to throw a bridge over a river or strait, i. e., to join the opposite sides by a bridge.

ζεύγος, εος, τό (from ζεύγνυμι). A team, a pair, a couple, a yoke, a span.

Ζεῦξις, ἴδος, ό. Zeuxis, a celebrated painter born at Heraclēa. He flourished about 468 B.C., and was contemporary with Parrhasius.

Ζεύς, gen. Διός (from obs. Δίς) and Ζηνός, ό. Jupiter, son of Saturn and Ops, the most powerful of all the gods of the ancients. He dethroned his father, and divided the empire of the world with his two brothers Neptune and Pluto, reserving for himself the kingdom of heaven.

Ζέφυρος, ου, ό (from ζόφος, darkness). Zephyrus, one of the winds, son of Astræus and Aurora.—Also, the west-wind, a zephyr or gentle breeze.

ζέω, fut. ζέσω, perf. ἔζεκα. To boil. ζηλοτύπεω, ᾧ, fut. -ήσω, perf. ἐζηλό-
τύπηκα (from ζηλότυπος, jealous or envious). To be jealous.

ζηλόω, ᾧ, fut. -ώσω, perf. ἐζήλωκα (from ζῆλος, emulation). To emulate, to admire warmly, to strive to imitate, to pursue emulously.

ζημία, ας, ἥ. Injury, harm, loss, punishment.

ζημιόω, ᾧ, fut. -ιώσω, perf. ἐζημίωκα (from ζημία). To cause loss to, to injure, to fine, to chastise, to punish.

Ζήνων, υνος, ό. Zeno, the founder of the sect of the Stoics, born at Citium in the island of Cyprus.

ζητέω, ᾧ, fut. -ήσω, perf. ἐζήτηκα. To seek, to search for, to long for, to ask, to desire.

Ζήτης, ου, ό. Zētes, a son of Bo-rēas, who, with his brother Calāis, accompanied the Argonauts to Colchis. They were both winged, and in Thrace they delivered Phineus from the Harpies.

ζητησις, εως, ἥ (from ζητέω). A seeking, a search, asking.

ζοφερός, ά, όν (adj. from ζόφος, darkness). Dark, obscure, gloomy.

ζυγός, ου, ό (from ζεύγνυμι, to yoke). A yoke.

ζυγώω, ᾧ, fut. -ώσω, perf. ἐζύγωκα (from ζυγός). To yoke, to join together.

ζωγράφω, ᾧ, fut. -ήσω, perf. ἐζωγρά-
φηκα (from ζῶον, an animal, and γράφω, to paint). To draw or paint (properly the figures of men or animals from the life).

ζώδιον, ου, τό (dim. of ζῶον, an animal). A small animal.

ζωή, ἥς, ἥ (from ζῶω, epic for ζᾶω, to live). Life, a mode of life, a living.

ζωογονέω, ᾧ, fut. -ήσω, perf. ἐζωγογόν-
ηκα (from ζῶός, living, and γένω, to produce). To produce living animals, to bring forth its young alive, to bring forth.—To nourish

or maintain alive.—τὰ ζωογονηθέντα, animals born living.

ζωογονία, ας, ἡ (from ζωογονέω). The production of living young, creation of living animals.

ζῶον, ον, τό (from ζῶός, alive). A living creature, an animal.

ζῶός, ἡ, ὅν (adj. from ζῶω, Ionic and poetic for ζάω, to live). Living, alive.

ζῶσμα, ἄτος, τό (from ζώννυμι, to gird). A waist-belt of warriors.—A girdle.

ζωστήρ, ἦρος, ὁ (from the same). A waist-belt, a girth.—A girdle.

ζῶω, imperf. ἔζωον (Ionic and epic for ζάω). To breathe, to live, &c.

H.

ἤ (conj.). Or, or else.—ἤ . . . ἤ, either . . . or.—After a comparative, ἤ has the meaning of than.—In interrogations, whether? is it? frequently rendered in English by the tone of the voice.

ἣ (adv., properly dat. sing. fem. of ὅς, ἡ, ὅ, with ὁδῶ understood). In which way, by which, whereby, whence, where.—In Attic, as, because.

ἦ (adv.), expressing confirmation, surely, truly, without doubt, certainly.—Interrogatively, whether? is it not so?

ἦ for ἔφη, 3d sing. imperf. ind. of ἦμι. He said.

ἦβᾶω, ᾶ, fut. -ήσω, perf. ἦβηκα (from ἦβη). To attain the age of puberty, to possess the full strength and vigour of a man, to arrive at manhood.—To be young.

ἦβη, ης, ἡ. Youth, the bloom of youth, puberty, virility.

Ἥβη, ης, ἡ. Hēbē, daughter of Jupiter and Juno, the goddess of youth. She was made cup-bearer to the gods, and married to Hercules after his ascent to heaven.

ἡγεμονία, ας, ἡ (from ἡγεμονέω, to have the command). The supremacy, the chief command of the confederate states of Greece, the hegemony.

ἡγεμών, ὄνος, ὁ (from ἡγέομαι). A

leader, a chief, a guide.—The pilot-fish.

ἡγέομαι, οὔμαι, fut. -ήσομαι, perf. ἡγήμαι (from ἄγω, to lead). To go before, to lead the way, to point out, to conduct, to be the first or chief.—To think, to deem, to regard as, to consider.

Ἠγήμων, ὄνος, ὁ. Hegēmon.

Ἠγσιλάος, ον, ὁ. Hegesilāus.

ἡγήτωρ, ὀρος, ὁ (from ἡγέομαι, to lead). A leader, a conductor, a guide.

ἡδέ (conj.). And, also.

ἡδέως (adv. from ἡδύς, sweet). Willingly, sweetly, pleasantly, cheerfully.—Comparative ἡδιον; superlative ἡδιστα, most agreeably, &c.

ἡδη (adv.). Already, directly, now, at this instant.

ἡδιστα (adv.), superlative of ἡδέως.

ἡδομαι, fut. ἡσομαι, perf. ἡσμαι (from ἠνδῶν, ἠδω, to please). To please one's self, to delight in, to take pleasure in.

ἡδονή, ης, ἡ (from ἡδομαι). Pleasure, gratification, enjoyment.

ἡδύς, εἶα, ὕ (adj.). Sweet, pleasing, agreeable, delightful, lovely, dear.

—Attic comp. ἡδιων, superl. ἡδιστορος.—Neuter sing., as an adverb, ἡδιστον, most sweetly, most agreeably, &c.

ἡδύφωνος, ον (adj. from ἡδύς and φωνή, a voice). Sweet-voiced, melodious, tuneful.

Ἠδωνοί, ὦν, οἱ. The Edōni or Eddōnes, a people of Thrace, dwelling on the left bank of the Strymon.

ἡέ, poetic for ἤ. Or.—Whether.

ἡερόεις, ὅεσσα, ὅεν (adj., Ionic and Homeric for ἀερόεις, from ἀήρ in its Homeric signification of dusky air). Dark, dusky, cloudy, obscure.

Ἠερίων, ὄνος, ὁ. Eētion, the father of Andromache, was king of Hyspoplacion Thebē in Troas.

ἡήρ, ἡέρος, ὁ and ἡ (Ionic and Homeric for ἀήρ). Air, &c.

ἡῦθος, εὖος contr. οὖς, τό (Ionic for ἔθος). Custom, habit, a mode of acting, behaviour, manner.—An accustomed abode, a haunt.—The

air and countenance, temper, character.

ἤϊών, ὄνος, ἡ. *A shore, a bank.*

Ἡϊών, ὄνος, ἡ. *Eion, a town of Thrace, situated at the mouth of the Strymon. The place is now called Contessa.*

ἡκα (adv.). *Gently, softly.—Little.—Comp. ἡσσον or ἡττον; superl. ἡκιστα.*

ἡκιστος, η, ον (adj. superl. and ἡσσων, on, comp. assigned to μικρός; from ἡκα, gently). *Weakest, most feeble.—Smallest, least.—Neut. plural as an adverb, ἡκιστα, least, in the smallest degree, by no means.—οὐχ ἡκιστα, especially.*

ἡκω, fut. ἡξω, perf. ἡκα. *To come, to be present.—The present has the force of a perfect, I am here, i. e., I have come: the imperf. as pluperf., I was present, i. e., I had come.*

ἡλακᾶτη, ης, ἡ. *A distaff, a spindle.*

Ἡλεια, ας, ἡ. *Elis, a district of the Peloponnesus, lying west of Arcadia.*

Ἡλαιοι, ων, οί. *The Elēans, inhabitants of Elis.*

Ἡλέκτρα, ας, ἡ. *Electra, 1. A daughter of Agamemnon, king of Argos.—2. A tragedy of Euripides, composed on the misfortunes of Electra, who, according to him, had been given in marriage to a needy peasant.*

ἡλεκτρον, ον, τό. *Amber.*

ἡλικία, ας, ἡ (from ἡλιξ, having attained full growth). *Maturity, manhood, age, puberty, a suitable age.*

ἡλικιώτης, ἰδος, ἡ (fem. of ἡλικιώτης, a companion equal in years). *A companion, a playmate.*

ἡλικος, η, ον (adj. from ἡλιξ, having attained full growth). *How large, how great.—Of so great size, corresponding to the Latin quantus.*

ἡλιος, ον, ὁ. *The sun.—Day, a day.*

Ἡλιος, ον, ὁ. *Helius or the Sun-god, in the earlier mythology the son of Hyperion and Euryphaessa, but after the age of Homer identified with Apollo.*

ἡλος, ον, ὁ. *A nail, a peg.*

Ἠλύσιον, ον, τό, and Ἡλύσιον πεδίον. *Elysium, and the Elysian plain, a happy place at the western extremity of the earth, whither the gods removed the virtuous among men, after death, to dwell in an eternity of bliss.*

ἡμαι, imperf. ἡμην; the other tenses are supplied from ἐζομαι. *To be seated, to sit.—The compound κάθημαι is more commonly used in prose than the simple form.*

ἡμαρ, ἄτος, τό (poetic for ἡμέρα). *A day.*

ἡμεν, Doric for εἶναι, pres. infin. of εἶμί, to be.

ἡμέρα, ας, ἡ. *A day.—καθ' ἡμέραν, day by day, daily.—μεθ' ἡμέραν, by day, in daytime.—ἅμ' ἡμέρα, at daybreak, i. e., together with the day.*

ἡμεροδρομέω, ῶ, fut. -ήσω, perf. ἡμεροδρόμηκα (from ἡμέρα, and δραμεῖν, 2d aor. inf. of τρέχω, to run). *To run up and down the whole day.*

ἡμερος, ον (adj.). *Mild, gentle, tame, cultivated, domestic.*

ἡμερότης, ητος, ἡ (from ἡμερος). *Tameness, gentleness, culture.*

ἡμερώω, ῶ, fut. -ώσω, perf. ἡμέρωκα (from ἡμερος). *To tame, to render gentle, to improve by culture, to domesticate.*

ἡμέρωσις, εως, ἡ (from ἡμερώω). *The act of taming, domesticating, improvement by culture.*

ἡμέτερος, α, ον (poss. pron. from ἡμεῖς, we). *Our, ours.*

ἡμί (a form of φημί). *I say.—Imperf., only 1st and 3d sing. in use, and only in the phrases, ἦν δ' ἐγώ, said I: ἦ δ' ὅς, said he, in prose. In Homer, ἦ for ἔφη, he said.*

ἡμίγυμνος, ον (adj. from ἡμι for ἡμίους, half, and γυμνός, naked). *Half naked, thinly clad.*

ἡμίλεπτος, ον (adj. from ἡμι for ἡμι-σς, half, and λέπω, to peel off). *Half peeled or shelled, half hatched.*

ἡμιλιτριάτος, α, ον (adj. from ἡμιλιτρον, half a pound). *Weighing half a pound.*

ἡμίονος, ον, ἡ, rarely ὁ (from ἡμι for

ἡμους, *half*, and ὄνος, *an ass*).
A mule.

ἡμίονος, εἰα, υ (adj.). *Half*.—Neuter as a noun, τὸ ἡμίον, *the half*.

ἡμίτελής, ἐς (adj. from ἡμι for ἡμους, *half*, and τελέω, *to finish*). *Half finished, unfinished, incomplete*.

ἡμίφλεκτος, ον (adj. from ἡμι for ἡμους, *half*, and φλέγω, *to burn*).
Half burned, half consumed by fire.

ἦν (conj.), Attic for ἄν or ἐάν. *If, when*.—ἦν μὴ, *if not, unless*.—ἦν περ, *even if, although*.

ἡνία, ας, ἡ. A bridle, a rein.

ἡνίκα (adv.). *When, at which time*.

ἡνιοχέω, ὦ, fut. -ῆσω, perf. ἡνιόχηκα (from ἡνίοχος). *To hold the reins, to drive, to guide*.

ἡνίοχος, ον, ὁ (from ἡνία, a rein, and ἔχω, *to hold*). *One who holds the reins, a charioteer, a driver*.

ἥπαρ, ἄτος, τό. *The liver*.

ἥπειρος, ον, ἡ. A continent, the main land.

Ἡπειρος, ον, ἡ. *Epirus*, a country of Greece, to the west of Thessaly, lying along the Adriatic.

Ἡπειρώτης, ον, ὁ. *An Epirot, an inhabitant of Epirus*.

ἥπερ (conj.). *Or, and in comparisons, as, than*.

ἡπεροπευτής, οὔ, ὁ (from ἡπεροπεύω, *to deceive*). *A deceiver, a seducer, a cheat*.

Ἥρα, ας, ἡ. *Juno*, a daughter of Saturn and Ops, was the sister and wife of Jupiter, queen of all the gods and mistress of heaven and earth.

Ἡρακλῆς, ἕως, contr. Ἡρακλῆς, ἕως. *Hercules*, son of Jupiter and Alcmena, the most powerful and distinguished of all the ancient heroes.

Ἡράκλειος, α, ον (adj.). 1. *Of Hercules, Herculean*.—Neuter as a noun (ιερόν understood), Ἡράκλειον, ον, τό, *the temple of Hercules*.—2. (from Ἡράκλεια, *Heraclēa*). *Heraclēan*.—Ἡρακλεία λίθος, *the Heraclēan stone*, i. e., *the magnet*. See note, page 57, line 2.

Ἡράκλειτος, ον, ὁ. *Heraclītus*, a philosopher of Ephēsus, who flour-

ished about the 69th Olympiad, B.C. 504.

Ἡρακλειωτικός, ἡ, ὄν (adj.). *Of or belonging to Heraclēopolis, Heraclēotic*.

Ἡρακλέους πόλις, ἡ (literally, *the city of Hercules*). *Heraclēopolis*, a city of Egypt, capital of the Heraclēotic nome.

ἡρεμέω, ὦ, fut. -ῆσω, perf. ἡρέμηκα (from ἡρέμα, *quietly*). *To be or remain quiet, to be tranquil, to repose*.

Ἡριγόννη, ης, ἡ. *Erigōne*, a daughter of Icarus, who hung herself when she heard that her father had been killed by some shepherds whom he had intoxicated.

Ἡριδάνος, οὔ, ὁ. *Eridānus*, the Greek name of the Padus, the largest river of Italy. It is now called the *Po*.

ἡρίον, ον, τό (from ἔρα, *the earth*).
A tomb, a sepulchre.

Ἡρόδοτος, ον, ὁ. *Herodōtus*, a celebrated Greek historian, born at Halicarnassus B.C. 484.

ἥρως, ὡς, ὁ. *A hero*.

Ἡσίοδος, ον, ὁ. *Hēsiod*, a Greek epic poet, born at Cuma in Æolia, according to the common account, and called *Ascræan*, from having been educated at Ascera in Bœotia.

Ἡσιόννη, ης, ἡ. *Hesiōne*, a daughter of Laomēdon, king of Troy. She was exposed to be devoured by a sea monster, but was delivered by Hercules.

ἡσυχάζω, fut. -ᾶσω, perf. ἡσυχάκα (from ἡσυχος). *To be at rest, to lead a quiet life, to be quiet*.

ἡσυχία, ας, ἡ (from ἡσυχος). *Freedom from care, repose, quiet, tranquillity*.—ἡσυχίαν ἔχειν, *to remain quiet*.—καθ' ἡσυχίαν, *at leisure, quietly*.

ἡσῦχος, ον (adj.). *At rest, quiet, tranquil, at leisure*.—Dat. sing. fem. as an adverb, ἡσυχῇ, *leisurely, quietly, gently, softly*.

ἦτοι (conj.). *Surely, doubtless, indeed*.

ἦτορ, ορος, τό. *The heart*.

ἡττα, ης, Attic for ἡσσα, ης, ἡ (from ἡσάομαι). *Defeat, inferiority*.

ἡττώω, ὦ (Att. for ἡσσω, ὦ, from ἡσσω), fut. -ήσω, perf. ἡττηκα.

To render inferior, to conquer.—

In the passive, to be inferior, to be surpassed, to be subdued, to yield to, followed by a genitive of the person.

ἡττων, ον, Att. for ἡσσων, ον (adj., assigned as irreg. comp. to μικρός). Less, smaller, weaker, inferior, fewer, worse, followed by the genitive.—οὐχ ἡττον and οὐδὲν ἡττον, nevertheless, in like manner.

ἡύκομος, ον (adj., Ionic and poetic for εὐκομος, from εὖ, well, and κόμη, hair). Having beautiful hair, fair-haired.

Ἡφαιστος, ον, ὁ. Vulcan, son of Jupiter and Juno, the god who presided over fire, and the patron of all such as worked in iron and other metals.

ἡχέω, ὦ, fut. -ήσω, perf. ἡχηκα (from ἡχή, a sound). To sound, to resound, to clang, to utter, to sing.

ἡχι (adv., poetic for ἦ). Where.

ἡχος, ον, ὁ (a form of ἡχή, used in prose). A noise, a sound.

ἡχώ, ὅος, contr. οὗς, ἦ. A sound, an echo, a noise.

ἡώς, ἥος, contr. ἡοῦς, ἦ. Dawn, the dawn of day, day.

Θ.

θάλαμος, ον, ὁ. A room, a chamber, a bedroom.—The women's apartment.

θάλασσα, ης, and Att. θάλαττα, ης, ἦ (from ἄλς, ὅ taking the place of the rough breathing). 1. The sea.

—2. Sea, as a proper name, the same with Tethys, the goddess of the sea.

θαλάσσιος, ον, and Att. θαλάττιος, ον (adj. from θάλασσα). Of the sea, lying near the sea, marine, maritime.

θαλασσοκράτέω, ὦ, fut. -ήσω, perf. -ηκα (from θάλασσα, and κρατέω, to rule). To rule over the sea, to enjoy naval supremacy.

θάλαα, ων, τά (probably neut. pl. of an obsolete adj. θάλυς, blooming, from θάλλω). The delights of life, delicacies.

Θάλεια, ας, ἦ. Thalia, the muse of comedy, represented as holding in one hand a comic mask, in the other a shepherd's crook.

θάλερός, ἄ, ὄν (adj. from θάλλω, to bloom). Blooming, great, vigorous, abundant.

Θάλης, οῦ, and -ήτος, ὁ. Thales, one of the seven wise men of Greece, and founder of the Ionic sect of philosophy. He was born at Miletus about B.C. 640.

θαλλός, οῦ, ὁ (from θάλλω). A sprig, a branch, leaves, a wreath.

θάλλω, fut. θάλω, perf. τέθαλκα, perf. mid., with the present signification, τέθηλα, 2d aor. ἐθάλλον.

To flourish, to bloom, to be verdant, to shoot forth, to abound in.

θάλλω, fut. θάλλω, perf. τέθαλφα. To warm.—To enliven, to cheer, to encourage.

θαλπωρή, ἥς, ἡ (from θάλλω). Warming.—Comfort, consolation.

θαμβέω, ὦ, fut. -ήσω, perf. τεθάμβηκα (from θαμβός). To be amazed or astonished at, to wonder.

θαμβός, εος, τό (from θάβομαι, to wonder). Wonder, amazement, dismay.

θαμίζω, fut. -ίσω, perf. τεθάμίκα (from θαμά, often). To go or come often, to frequent.

θαμίνως (adv. from θαμίνός, frequent). Frequently, often.

Θάμυρις, ἴδος, ὁ. Thamyris, a celebrated musician of Thrace, who challenged the Muses to a trial of skill. He was conquered, and they deprived him of his eyesight and his melodious voice, and broke his lyre.

θάνῃτος, ον (adj. from θάνατος, death, and φέρω, to bring). Causing death, death-bearing, deadly, mortal.

θάνῃτος, ον, ὁ (from θανεῖν, 2d aor. inf. of θνήσκω, to die). Death, capital punishment.

Θάνατος, ον, ὁ. Death, one of the deities of the lower world, whose duty it was to conduct the souls of the dead to the regions below.

θανῃτόω, ὦ, fut. -ώσω, perf. τεθανῃτωκα (from θάνατος). To put

to death, to kill, to condemn to death.

θάπτω, fut. θάψω, perf. τέθαφα, 2d aor. ἐτάφον. To bury, to inter, to perform the rites of sepulture (whether by inhumation or by burning the body).

θαρρέω, ὦ, fut. -ήσω, perf. τεθάρρηκα, later form for θαρσέω. To be bold, to be confident, to be courageous.—2d sing. pres. imp. θάρρει, take courage, fear not.

θαρρόντως (adv. from θαρρόντος, gen. sing. of pres. part. of θαρρέω). Boldly, courageously, resolutely, with confidence.

θαρσέω, ὦ, fut. -ήσω, perf. τεθάρσηκα (from θάρσος). To be bold, to be of good cheer, to fear not.

θάρσος, εὖς, τό (later form θάρρως). Boldness, courage, confidence.

θάσσων, ον, and Att. θάττων, ον (irreg. comp. of ταχύς, swift). Swifter, fleetier, more rapid.—Superlative τάχιστος.

θάτερον, by crasis for τὸ ἕτερον (from ἕτερος). The one of two.

θαῦμα, ἄτος, τό (from θάομαι, to wonder). An object exciting wonder, a wonder.—Astonishment, admiration.

θαυμάζω, fut. -ᾶσω, perf. τεθαύμῃκα (from θαῦμα). To wonder at, to be astonished at, to admire, to esteem, to revere.

θαυμάσιος, ᾶ, ον (adj. from θαυμάζω). Wonderful, amazing, astonishing, admirable.

θαυμαστός, ή, όν (adj. from θαυμάζω). Wonderful, surprising.—θαυμαστὸν οἶον (supply ἐστί), it is surprising how.—θαυμαστὸν ὅσον (supply ἐστί), it is surprising how much, to a surprising degree.

θαυμαστῶς (adv. from θαυμαστός). Wonderfully, surprisingly, admirably.

θεά, ᾤς, ή (fem. of θεός). A goddess.

θεά, ας, ή (from θεάομαι, to see). A sight, a view, a survey.

θεάινα, ης, ή (poetic for θεά). A goddess.

θεᾶμα, ἄτος, τό (from θεάομαι). A sight, a spectacle.—τὰ ἐπὶ θεά-

ματα, the seven wonders (sights) of the world.

Θεανώ, ός, contr. οὔς, ή. Theano, a female philosopher of the Pythagorean sect.

θεάομαι, ὦμαι, fut. ᾶσομαι, perf. τεθεᾶμαι. To see, to view, to behold, to survey, to contemplate.

θεᾶτροειδής, ἐς (adj. from θεᾶτρον, and εἶδος, appearance). Having the form of a theatre, shaped as a theatre, semicircular.

θεᾶτρον, ον, τό (from θεάομαι, to view). A place of exhibition, a theatre, a stage.

θεήσιος, ον (adj., poetic for θέσιος, which for θεῖος). Divine, godlike.

Θειοδάμας, αντος, ό. Theodamas, a king of Mysia, in Asia Minor, and father of Hylas, the favourite of Hercules.

θεῖος, ον, ό. An uncle.

θεῖος, α, ον (adj. from θεός, a god). Divine, godlike.

θέλω, fut. θέλω, perf. τέθειχα. To soothe, to charm, to enchant, to alleviate.

θέλω, fut. θελήσω, perf. τεθέληκα (a form of ἐθέλω). To wish, to will.—To be wont.

θεμέλιον, ον, τό (prop. neut. of θεμέλιος, of a foundation, from τίθημι, to place). A foundation, a basis.

θέμις, ἴδος, in Homer ἱστος, ή. Justice, right, equity.—ή θέμις ἐστί, as is proper, literally, in the way in which it is right (supply τῇ ὁδῷ).

Θέμις, ἱστος, ή. Themis, daughter of Coelus and Terra, and wife of Jupiter. She succeeded her mother in the oracle at Delphi, which she held in the time of Deucalion. In later times she was regarded as the goddess of justice.

Θεμιστοκλής, έεος, contr. έους, ό. Themistocles, a celebrated Athenian general. His youth was marked by flagrant vice, but, according to Plutarch, being roused by the glory of Miltiades, he abandoned his vicious career, and became one of the most illustrious

of the Athenian generals and statesmen.

θεοειδής, ἐς (adj. from θεός, *a god*, and εἶδος, *apparance*). *Godlike, resembling a god*.

Θεοκρίτος, ον, ὁ. *Theocritus*, 1. A celebrated Greek bucolic poet, a native of Syracuse, who flourished under Hiero II. of Syracuse, B.C. 270.—2. A sophist and public speaker, born in Chios, flourished at Athens about 350 B.C.

θεολογία, ας, ἡ (from θεολογέω, *to discourse on divine things*). *Discourse on divine things, religious discussion or belief, theology*.

Θεόπομπος, ον, ὁ. *Theopompus*, 1. A king of Sparta of the family of the Proclidæ. He first created the Ephori.—2. A famous Greek historian of Chios, disciple of Isocrates, who flourished B.C. 354.—3. A comic poet of Athens, who flourished in the fourth century B.C.

θεοπροπία, ας, ἡ (from θεοπροπέω, *to predict future events*). *A prediction, a prophecy*.

θεοπόροπιον, ον, τό (from the same). *A prophecy*.

θεός, οὔ, ὁ. *A god, a divinity*.—ἡ θεός, *a goddess*.

θεράπεινα, ης, ἡ (fem. of θεράπων, *a servant*). *A maid-servant, a female attendant, a female slave*.

θεράπεινίς, ἰδος, ἡ (from θεράπεινα). *A maid-servant, &c.*

θεράπεία, ας, ἡ (from θεράπεύω). *Attendance, care*.—*The means of healing, cure*.

θεράπεύω, fut. -εύσω, perf. τεθεράπευκα (from θέρω, *to cherish*). *To attend upon, to wait upon, to court, to serve, to seek to please, to honour with marks of esteem*.

θεράπων, οντος, ὁ (from θέρω, *to cherish*). *An attendant, a companion, a follower, a servant*.

θερίνός, ἡ, ὅν (adj. from θέρος, *summer*). *Of summer, summer*.

θερμαίνω, fut. -μῶν, perf. τεθέρμαγκα (from θερμός, *warm*). *To warm*.—*To rouse, to inflame*.

θέρμη, ης, ἡ (from θερμώ, *to warm*). *Warmth, heat*.

θερμός, ἡ, ὅν (adv. from τέθερμαι, perf. pass. of θέρω, *to warm*). *Warm, heated*.—*Violent, ardent*.

θερμότης, ητος, ἡ (from θερμός). *Warmth, heat*.—*Violence, passion*.

Θερμῶδον, οντος, ὁ. *Thermōdon*, a river of Pontus, in Asia Minor, flowing through the plain Themiscyra; on its banks the Amazons dwelt. It is now called the *Terme*.

θέρος, εος, contr. ους, τό (from θέρω, *to warm*). *Summer*.—τοῦ θέρους, *in summer*.

θεσμοφóρῖα, ων, τά (from θεσμός, *a law*, and φέρω, *to propose*; used only in the plural). *The Thesmophōría*, a festival celebrated by the Greeks in honour of Ceres, who first called Θεσμοφόρος, *the Legislatrix*, because she first taught them the use of laws. Free-born women alone were allowed to take part in it.

θεσπίζω, fut. -ῖσω, perf. τεθέσπικα (from θέσπισ, *prophetic*). *To predict, to announce beforehand, to give an oracle, to warn by an oracle*.

Θεσσαλία, ας, and Attic Θετταλία, ας, ἡ. *Thessaly*, an extensive country of Greece, lying to the north of Phocis and Doris, and east of Epirus.

Θέτις, ἰδος, ἡ. *Thētis*, one of the sea-deities, daughter of Nereus and Doris, wife of Peleus and mother of Achilles.

θέω, fut. θεύσομαι, the other tenses supplied, as in τρέχω, from the obsolete δρέμω, perf. δεδράμηκα, 2d aor. ἔδραμον. *To run, to move swiftly, to hasten*.—*To sail rapidly, to fly*.

θεωρέω, ᾶ, fut. -ήσω, perf. τεθεώρηκα (from θεωρός, *a beholder*). *To behold, to see, to contemplate, to observe*.

θεωρία, ας, ἡ (from θεωρέω). *A surveying, contemplation, reflection, view*.

Θῆβαι, ὧν, αἱ. *Thebes*, 1. The capital of Bœotia, founded by Cadmus. The city stood on the river Ismēnus, and had seven gates, whence it is called *Heptapylos*. The modern name is *Thiva*.—2. A cele-

brated city of Upper Egypt, the capital of Thebais. It was called also by the Greeks *Hecatompylos* (hundred-gated). But see note, page 112, line 24.

Θηβαϊκός, ἡ, ὄν (adj.). *Theban*.

Θηβαῖος, α, ον (adj.). *Theban*.—οἱ Θηβαῖοι, the *Thebans*.

Θηβαῖς, ἰδος, ἡ. *Thebais*, the southernmost of the three divisions of Egypt, so called from its capital Thebes.

Θήβη, ης, ἡ, and, less correctly, Θῆβαι, ὦν, αἱ. *Thēbē*, a city of Mysia, inhabited by the Cilicians. It lay at the foot of Mount Placus, and was hence styled *Hypoplocian* (ὑπὸ Πλάκῳ).

θήγω, fut. θήσω, perf. τέθηχα, perf. pass. τέθηγμαί. *To sharpen, to whet*.—*To rouse*.

θήκη, ης, ἡ (from τίθημι, to deposit). *A thing wherein anything is deposited, a chest, a receptacle, a coffer*.—αἱ θῆκαι, the *tombs*.

θηλυμίτρος, ον, ὁ (from θῆλυς, and μέτρον, a head-band). *One who wears the head-band of females, an effeminate wearer of the head-band*.

θῆλυς, εἰα, ν (adj.). *Female, feminine*.—*Effeminate*.—In the neuter, τὸ θῆλυ (γένος understood), the *female sex*.—αἱ θήλειαι, *females*.

θήρ, θηρός, ὁ. *A wild beast*.

θήρα, ας, ἡ (from θήρ). *The chase, hunting, a hunt*.

Θηραμένης, ον, ὁ. *Theramēnes*, an Athenian general and philosopher in the time of Alcibiades. He was one of the thirty tyrants, but took no share in their cruelty and oppression. He was condemned by his associates to drink hemlock.

θηρᾶτης, οὔ, ὁ (from θηράω). *A hunter*.

θηρᾶω, ᾠ, fut. -ᾶσω, perf. τεθήρᾱκα (from θήρα) *To hunt, to chase, to pursue, to strive after, to attempt to obtain by stratagem*.—In the middle, same signification.

θηρεῖος, ον (adj. from θήρ, a wild beast). *Of animals, bestial, animal*.

θηρευτικός, ἡ, ὄν (adj. from θηρευτής,

a hunter). *Pertaining to the chase, adapted for hunting*.—θηρευτικὸς κύων, a *hunting dog*.

θηρεύω, fut. -εύσω, perf. τεθήρευκα (from θήρα, the chase). *To hunt, to chase*.

θηρίον, ον, τό (from θήρ, a wild beast). *A wild animal, a wild beast*.

θηριώδης, ες (adj. from θηρίον, and εἶδος, appearance). *Having a wild appearance, savage, bestial, brutal, animal*.—*Full of animals*.

θηρόβρωτος, ον (adj. from θήρ, a wild beast, and βιβρώσκω, to eat). *Eaten of wild beasts, devoured by wild animals*.

θησαυρίζω, fut. -ίσω, perf. τεθησαυρίκα (from θησαυρός). *To collect and lay up, to store away, to treasure*.

θησαυρός, οὔ, ὁ (from τίθημι, to lay up?). *A place for laying up in store, a treasury, a treasure*.

Θησεύς, ἑως, ὁ. *Theseus*, a king of Athens, son of Ægeus and Æthra, and one of the most celebrated heroes of antiquity. He cleared Attica of pirates and robbers, freed his country from tribute to King Minos, and destroyed the minotaur by the aid of Ariadne, whom, however, he afterward abandoned in the isle of Naxos.

θητεύω, fut. -εύσω, perf. τεθήτευκα (from θής, a hired servant). *To serve for hire, to be a servant*.

θιγγάνω, fut. θίξω and θίξομαι, perf. wanting; 2d aor. ἐθίγον (from obs. θίγω). *To touch*.—*To attain, to enjoy*.

θίς, θινός, ὁ, in later writers also θίν, θινός, ὁ and ἡ (from τίθημι, to place). *A heap, a pile of sand, sand, the shore, a desert*.

θνήσκω, fut. in use θάνοῦμαι, perf. τεθνηκα, 2d aor. ἐθάνον. *To die, to perish*.

θνητός, ἡ, ὄν (adj. from θνήσκω). *Mortal, perishable, transitory*.—οἱ θνητοί, *mortals*.

θοίνη, ης ἡ (from θάω, to nourish, akin to the Latin cœna).—*A repast, a feast*.—*Food*.

θολερός, ἄ, ὄν (adj. from θολός,

- mud). *Muddy, turbid, impure.*—*Perturbed.*
- Θοός ἡ, ὄν (adj. from θέω, to run). *Swift, rapid.*
- Θορύβειω, ὦ, fut. -ήσω, perf. τεθορύβηκα (from θορύβος). *To make a loud noise, to disturb by loud noise, to throw into confusion, to be in commotion.*
- Θορύβος, ον, ὁ. *Loud noise, tumult, uproar, outcry.*
- Θουδιππος, ον, ὁ. *Thudippus, a friend of Phocion, condemned to die with the latter.*
- Θουκυδίδης, ον, ὁ. *Thucydides, a celebrated Greek historian, born in Attica B.C. 471.*
- Θούριοι, ον, οἱ. *Thurii, a city of Lucania in Lower Italy, founded by a colony from Athens near the site of Sybaris, 55 years after the overthrow of that city, B. C. 455.*
- Θούριος, α, ον (adj.). *Of Thurii, Thurian.*
- Θοῦρος, ον, ὁ, and fem. Θοῦρις, ἰδος, ἡ (adj. from θάρω, to spring forward). *Bounding, impetuous, violent, brave.*
- Θράκη, ης, ἡ. *Thrace, a country of Europe, bounded on the north by Mount Hæmus, which separated it from Mœsia, on the east by the Euxine, Thracian Bosphorus, and Hellespont, on the south by the Ægæan Sea, and on the west by the river Strymon, which divided it from Macedonia.*
- Θράξ, ἄκος, ὁ. *A Thracian.*
- Θρασεύω, ὦ, fut. -ήσω, &c. (for θαρσέω). *To take courage, to be bold.*
- Θράσιος, ον, ὁ. *Thrasius, a prophet of Cyprus, offered in sacrifice by Busiris, king of Egypt.*
- Θράσις, ιος, ὁ. *Thrasis.*
- Θράσυλλος, ον, ὁ. *Thrasyllus, a man of Attica, so disordered in mind, that he believed all the ships which entered the Piræus to be his own. He was cured by his brother.*
- Θράσυνω, fut. -ύνω, perf. τεθράσυνγα (from θράσῡς, bold). *To imbolden, to inspire courage.*—*In the middle, to act or speak boldly, to become confident, to conduct one's self arrogantly.*

- θρασύς, εἶα, ὕ (adj. from θράσος for θάρσος, boldness). *Bold, resolute, brave, daring, arrogant.*
- Θράττη, ης, ἡ. *A Thracian female.*
- Θραῦσμα, ἄτος, τό (from θραύω, to break in pieces). *Something broken, a piece, a fragment.*
- Θρέμμα, ἄτος, τό (from τρέφω, to nourish). *A young animal reared up, the young of any animal, cattle.*
- Θρεπτικός, ἡ, ὄν (adj. from τρέφω, to nourish). *Nourishing, nutritious.*
- Θρήκη, ης, ἡ. *Thrace. See Θράκη.*
- Θρηνέω, ὦ, fut. -ήσω, perf. τεθρήνηκα (from θρηῖνος, wailing). *To wail, to lament, to deplore, to bemoan.*
- Θριάσιον πεδῖον, τό. *The Thracian plain, a large plain of Attica, extending from Eleusis northward to Bœotia.*
- Θρίξ, gen. τριχός, ἡ. *The hair.*
- θρόνον, ον, τό, used only in the plural, θρόνα, ον, τά. *Flowers (in embroidery).*
- θρόνος, ον, ὁ. *A seat, a stool, a chair of state, a throne.*
- θυγάτηρ, τέρος contr. τρός, ἡ. *A daughter.*
- θυμιάμα, ἄτος, τό (from θυμιάω). *Incense, perfume.*
- θυμιάτηριον, ον, τό (from θυμιάω, with ending τήριον, denoting place where). *An instrument wherein incense is burned, a censer.*
- θυμιάω, ὦ, fut. -ιάσω, perf. τεθυμιάκα (from θυῖμα, incense). *To burn incense unto.*—*The middle voice has the same signification.*
- θυμικός, ἡ, ὄν (adj. from θυμός). *Of an ardent disposition, passionate, hasty, courageous.*
- θυμός, οὔ, ὁ (from θύω, to rage, to be agitated). *Passion, anger, ardour, wrath, courage.*—*The soul or heart, as the seat of passion, &c.*—*διὰ θυμόν, through resentment.*—*παντὶ τῷ θυμῷ, with all one's heart or might.*
- θυμόσοφος, ον (adj. from θυμός, and σοφός, wise). *Endowed with natural talents, having instinctive (in opposition to acquired) knowledge, talented, intelligent.*
- θύρα, ας, ἡ. *A door, a gate, an entrance.*

θύραζε (adv. for θύρασδε). *Towards the door.—Out of doors, outside, abroad.*

θυρεός, οὔ, ὅ (from θύρα, from its resemblance in shape). *An oblong shield.*

θύριον, ον, τό (dim. from θύρα). *A small door, an opening.*

θυρίς, ἴδος, ἡ (dim. of θύρα). *A small door, a window, an aperture.*

θύρσος, ον, ὅ. *A thyrsus, a wand or staff wound round with wreaths of ivy and vine leaves, carried by the Bacchantes in celebrating the orgies of Bacchus.*

θύσια, ας, ἡ (from θύω, to sacrifice). *A sacrifice.*

θυσιάζω, fut. -ιάσω, perf. τεθυσιᾶκα (from θύσια). *To sacrifice, to immolate, to offer in sacrifice.*

θύω, fut. θυῶ, perf. τέθυκα. *To sacrifice.—As a neuter, to move rapidly, to rush impetuously.—In the middle, to inspect the entrails of the victim in order to divine the future, i. e., to sacrifice for one's self.*

θύωμα, ἄτος, τό (from θύω, to burn incense). *The fume of incense, perfume, frankincense.*

θύραξ, ἄκος, ὅ. *A coat of mail, consisting of two parts, one for the back, the other for the breast, joined at the sides with small hooks or rings twisted in each other.—A corslet or cuirass.*

I.

Ίακχος, ον, ὅ. *Iacchus, a name of Bacchus.*

ιάλλω, fut. ἱάλλω, 1st aor. ἱηλα. *To fling forth, to send out.—To stretch forth.*

ιαμβεῖος, ον (adj. from ἱαμβος, an iambus). *Iambic—Neuter as a noun, ἱαμβεῖον, ον, τό (ἔπος understood). Iambic verse, a poem in iambic verse.*

ἰάομαι, ἰῶμαι, fut. ἰάσομαι, perf. ἱάμαι (akin to ἰαίνω, to warm). *To heal, to cure, to remedy.*

Ίαπετός, οὔ, ὅ. *Iapēthus, one of the giants, son of Cœlus and Terra; father of Atlas, Menœtius, Epimetheus, and Prometheus. He was*

regarded by the Greeks as the father of all mankind.

Ἰάσων, ονος, ὅ. *Jason, a celebrated hero, son of Æson, king of Thes-saly, leader of the Argonautic expedition to Colchis in search of the golden fleece.*

ἱατρικός, ἡ, ὄν (adj. from ἱατρός). *Of or pertaining to physic, medical.—Fem. sing. as a noun, ἱατρική, ἡς, ἡ (τέχνη understood), the healing art, the science of medicine.*

ἱατρός, οὔ, ὅ (from ἰάομαι, to heal). *A physician.*

ἰάχω, fut. ἰάξω, perf. ἰάχα, and ἰαχέω, ὦ, fut -ήσω, perf. ἰάχηκα (probably from ἰα, à voice). *To shout, to cry aloud.*

Ἰβηρ, ηρος, ὅ. 1. *An Iberian, a native of Iberia.—2. A Spaniard.—οἱ Ἰβήρες, the Ibēri, a powerful nation of Spain, dwelling along the river Ibērus.—Also, a general name for the Spaniards.*

Ἰβηρία, ας, ἡ. *Iberia.* 1. *One of the ancient names of Spain, derived from the Ibērus.—2. A country of Asia, bounded on the west by Colchis, on the north by Mount Caucasus, on the east by Albania, and on the south by Armenia. It answers now to Imeriti and Georgia.*

ἰβις, ἴδος, Ion. ιος, ἡ. *The ibis, a bird held sacred by the Egyptians, from its destroying serpents, &c.*

ἰδέ, epic for ἡδέ (conj.). *And.*

ἰδέα, ας, ἡ (from ἰδεῖν, 2d aor. inf. of εἶδω, to see). *Form, external appearance, figure, manner.*

Ἰδη, ης, Ion. for Ἰδα, ας, ἡ. *Ida, a celebrated mountain, or rather chain of mountains, in Troas, on which Paris decided the contest of beauty between the three goddesses.*

ἰδιος, ᾶ, ον (adj.). *Proper, peculiar, private, own, distinct.—οἰκοι ἰδιοι, private dwellings.—Dat. sing. fem. as an adverb, ἰδίᾳ, by itself, separately.—As a noun, ὁ ἰδιος, a private citizen.*

ιδιότης, ητος, ἡ (from ἰδιος). *A peculiarity.—Propriety.*

ιδιώτης, ον, ὅ (from ἰδιος). *A pri-*

vate citizen, as opposed to one in public life.—*One of the lower class, an unlearned or ignorant man, a simpleton.*—οἱ ἰδιῶται, the unlearned.

Ἰδομενεύς, ἑως, ὁ. *Idomeneus* (four syllables), son of Deucalion, and king of Crete. He went to the Trojan war with ninety ships, and distinguished himself by his valour.

ἰδοῦ (adv.). *Lo, behold.*—When written with circumflex, ἰδοῦ, it is 2d sing. 2d aor. imp. mid. of εἶδω, to see.

ἰδρύω, fut. -ῶσω, perf. pass. ἰδρῶμαι, 1st aor. pass. ἰδρύνθην (from ἵζω, to seat). *To sit down, to seat.—To erect, to build, to consecrate.*—In the middle, *to erect, to dedicate.*—In the passive, the perfect used as a present, *to lie, to be seated, to be built, &c.*

Ἰδυῖα, ας, ἡ. *Idyia*, one of the Oceanides, wife of Æetes, king of Colchis, and mother of Medæa.

ἰέραξ, ἄκος, ὁ. *A hawk.*

ἰερεῖα, ας, ἡ (fem. of ἱερεύς). *A priestess.*

ἱερεῖον, ον, τό (from ἱερός, sacred). *A victim.*

ἱερεύς, ἑως, ὁ (from ἱερός, sacred). *A priest.*

ἱεροπρεπής, ἐς (adj. from ἱερός, and πρέπω, to become). *Becoming holy persons, venerable, sanctified, holy, reverend.*

ἱερός, ἄ, ὄν (adj.). *Sacred, holy, consecrated.*—As a noun, in the neuter singular, ἱερόν, οὔ, τό, *a temple.*—In the plural, ἱερά, ὧν, τά, *victims, sacrifices, omens.*

ἱερόσυλος, ον, ὁ (from ἱερόν, and συλάω, to plunder). *A plunderer of temples, a temple-robber, a sacrilegious wretch.*

ἵζω, imperf. ἵζον, fut. ἰζήσω, Att. ἰῶ (in Homer only the present and imperfect used; in Attic writers the compound καθίζω more commonly employed). Neuter, *to seat one's self, to sit down.*—Active, *to cause to sit down, to seat, to place.*—Middle, same as neuter.

ἱημι, fut. ἥσω, 1st aor. ἦκα, perf. εἶκα, 2d aor. ἦν, imp. ἕς, opt. εἴην,

subj. ὦ, inf. εἶναι, part. εἷς. *To put in motion, to send, to cast, to hurl, to throw.*—In the middle, *to put one's self in motion, to hasten.*—*To be moved to, to long for.*

Ἰθάκησιος, ἄ, ον (adj. from Ἰθάκη). *Of Ithaca*, a small island in the Ionian sea, off the coast of Acarnania, the native island of Ulysses. It is now called *Theaki*.

ἰθύς, εἰα, ὅ (adj.). *Straight, direct.*—ἰθύς, as an adverb, *straight onward, directly forward.*—ἰθὺς οἰκον. See note, page 164, line 1.

ἱκάνος, ἡ, ὄν (adj.). *Fit, befiting, suitable, proper, sufficient, equal to.*

ἱκᾶνω, an epic form of ἱκνέομαι (from ἵκω). *To come to, to arrive, to reach.*—In the middle, with the same signification,

ἱκᾶνως (adv. from ἱκάνος). *Suitably, fitly, becomingly, properly, sufficiently, enough.*

Ἰκαρία, ας, ἡ. *Icaria*, an island of the Ægean Sea, near Samos. It is now called *Nicaria*.

Ἰκάριον πέλαγος, τό. *The Icarian Sea*, a part of the Ægean, south of the islands Icaria and Samos.

Ἰκάρτιος, α, ον (adj.). *Icarian, of or pertaining to Icārus or Icarus, of Icaria (the island).*

Ἰκάρτιος, ον, ὁ. *Icārius*, an Athenian, father of Erigone. Having intoxicated some peasants with wine, he was slain by them. After death he was changed into the star Boötes.

Ἰκᾶρος, ον, ὁ. *Icārus*, a son of Dædalus, who fled, with his father, by means of wings, from Crete; but, flying too high, the sun melted the wax which cemented the wings, and he fell into that part of the Ægean which was named after him.

ἱκετεύω, fut. -εύσω, perf. ἱκέτευκα (from ἱκέτης). *To supplicate, to entreat earnestly, to pray to, to implore.*

ἱκέτης, ον, ὁ (from ἵκω, to come). *One who comes to supplicate for aid, a suppliant.*

ἱκνέομαι, οὔμαι, fut. ἱξομαι, perf. ἱγ-

μαι, 2d aor. ἔκομην (dep. mid. from ἵκω, to come). *To come to, to arrive, to reach, to go to.*—*To supPLICATE.*

Ἰκτίνος, οὐ, ὁ. *Ictinus*, a celebrated architect, who, together with Callicrātes, constructed the Parthenon at Athens.

ἵκω, imperf. ἵκον, aor. ἔζον (theme from which tenses of ἰκνέομαι are formed). *To come, to go, to reach, &c.*

ἱλάσκομαι and ἱλάομαι, ὤμαι, fut. -ἄσομαι (from ἱλαος, mild). *To render mild, to appease, to conciliate.*

Ἴλιον, οὐ, τό. *Plium, Troy.*

Ἴλλος, οὐ, ἡ. *Plium*, another name for *Troy*, and more correct, as referring to the city only, while *Troy* was applied, not only to the city, but to the surrounding country.

ἱμάς, ἄντος, ὁ. *A thong.*

ἱμάτιον, οὐ, τό (in form a dim. of ἱμα, rarely, if at all, used for εἶμα). *A garment, a cloak, a mantle.*

ἱματισμός, οὐ, ὁ (from ἱματίζω, to clothe). *Clothing, dress.*

ἱμερος, οὐ, ὁ. *Desire, longing.*

ἱμερτός, ἡ, ὅν (adj. from ἱμερος). *Longed for, desired, lovely.*

ἰνᾶ (conj.). *That, in order that.* Joined to the subjunctive and optative moods.

ἰνᾶ (adv.). *Where.* Joined to the indicative.

Ἰνᾶχος, οὐ, ὁ. *Ināchus*. 1. A son of Oceānus and Tethys, and father of *Io*. He founded the kingdom of Argos, B.C. 1856.—2. A river of Argolis, flowing at the foot of the acropolis of Argos, and emptying into the bay of Nauplia. It is now called the *Xeria*.

Ἰνδίκος, ἡ, ὅν (adj.). *Indian.*—In the feminine, as a noun, Ἰνδική, ἡς, ἡ (χώρα understood). *India.*

Ἰνός, οὐ, ὁ. 1. *An Indian, an inhabitant of India.*—2. *The Indus*, a celebrated river of India, falling, after a course of thirteen hundred miles, into the Indian Ocean.

Ἰνώ, ὅς contr. οὐς, ἡ. *Ino*, a daughter of Cadmus and Hermione. She married Athāmas, king

of Thebes, by whom she had Melicerta and Learchus.

ἰξεντής, ᾧ, Doric for ἰξεντής, οὐ, ὁ (from ἰξεύω, to catch birds with birdlime). *A bird-catcher, one who uses birdlime for the purpose.*

Ἰξίων, οὐ, ὁ. *Ixion*, a king of Thessaly, son of Phlegyas, and father of Pirithōus.

ἰξός, οὐ, ὁ. *Mistletoe, the berry of the mistletoe.*—*Birdlime, made of mistletoe berries.*

ἶον, ἶον, τό. *The violet.*

ἶος, ἱα, ἶον (adj. in epic poetry for εἷς, μία, ἓν). *One.*

ἰοῦ (adv. expressing sorrow). *Alas!*

ἰουλος, οὐ, ὁ (from οὐλος, downy). *The first down on the cheek, hair, down.*

Ἰοφῶν, ὦντος, ὁ. *Iōphon*, a son of Sophocles, the tragic poet, who accused his father of mental imbecility in order to deprive him of the management of his property. See note, page 38, line 15–18.

ἰοχέαιρα, ας, ἡ (from ἰός, an arrow, and χαίρω, to rejoice). *Delighting in archery, delighting in the bow.*

ἰππειος, ᾧ, οὐ (adj. from ἵππος, a horse). *Of or pertaining to horses, equestrian.*—As an epithet of Neptune, *the Equestrian.*

ἰππεύς, ἑως, ὁ (from ἵππος, a horse). *A horseman, a rider, one of the equestrian order, a knight.*—In the plural, οἱ ἰππεῖς, cavalry.—*The knights*, at Athens the second class of citizens.

ἰππικός, ἡ, ὅν (adj. from ἵππος, a horse). *Of or pertaining to horses, equestrian.*—Neut. sing., as a noun, τὸ ἰππικόν, cavalry.

ἰππιοχαίτης, οὐ, ὁ (from ἵππος, a horse, and χαίτη, hair). *Adorned with horse-hair.*

ἰππόδαμος, οὐ (adj. from ἵππος, a horse, and δαμάω, to tame). *Steed-taming, steed-subduing.*

ἰπποκένταυρος, οὐ, ὁ and ἡ (from ἵππος, a horse, and κένταυρος, a centaur). *A centaur, a fabulous animal, half man and half horse.*

ἰπποκόμος, οὐ, ὁ (from ἵππος, a horse, and κομέω, to tend). *A groom.*

Ἴππόλυτος, οὐ, ὁ. *Hippolytus*, a son of Theseus and Hippolyte, famous for his virtues and his misfortunes.

ἵππος, οὐ, ὁ. *A horse*.—ἡ ἵππος, *a mare*.—ἵππος (ποτάμιος understood), ὁ, *a hippopotamus*. See note, page 49, line 23.

ἵπποτροφία, ας, ἡ (from ἵππος, and τρέφω, *to rear*). *The rearing of steeds, the training of horses*.

ἵππουρις, ἴδος, ἡ (from ἵππος, and οὐρά, *a tail*). *With a horse-hair crest*.

ἵπταμαι (not used in the present in Attic writers), fut. πτήσομαι, 1st aor. ἐπτάμην, part. πτάμενος, 2d aor. act. (from the obsolete present active ἵπτημι) ἐπτην, inf. πτῆναι, part. πτάς. *To fly*.

Ἴρις, ἴδος, ἡ. *Iris*, a daughter of Thaumias and Electra, the goddess of the rainbow and messenger of the gods, more particularly of Juno.

ἱρός, ἡ, ὅν (adj., Ionic and epic for ἱερός, ἅ, ὅν). *Sacred, holy, &c.*

ἱσάζω, fut. ἱσῶσω, perf. ἱσᾶκα (from ἴσος, *equal*). *To make equal*.—In the middle, *to make one's self equal, to equal one's self*.

ἴσῃμι, a form from which only the syncopated dual ἴστων and plural ἴσμεν, ἴστε, ἴσᾶσι, and imper. ἴσθι, &c., assigned to οἶδα, perf. of εἶδω, are in use. *To know, to have knowledge of*.

ἱσθμός, οὐ, ὁ. *An isthmus*.—The term is often used separately, to denote the Isthmus of Corinth.

Ἴσις, ἴδος Ionic ἴος, ἡ. *Isis*, an Egyptian goddess, daughter of Saturn and Rhea. See note, page 77, line 16–20.

Ἰσοκράτης, εὖς contr. οὖς, ὁ. *Isocrates*, a distinguished oratorical writer, born at Athens B.C. 436. On account of his weak voice and natural timidity he was reluctant to speak in public, but applied himself to instruction in the art of eloquence and preparing orations for others.

ἰσόκωλος, οὐ (adj. from ἴσος, and κῶλον, *a member*). *Having equal members, of equal length, equal in size*.

ἴσος, ἡ, οὐ, Attic ἴσος, ἡ, οὐ (adj.). *Equal, like, resembling, corresponding, as many*.—Not desponding, indifferent.—Neut. sing. and plural, as an adverb, ἴσων and ἴσα, *equally, in the same way*.

ἰσοχειλῆς, ἐς, and ἰσόχειλος, οὐ (adj. from ἴσος, and χεῖλος, *an edge or border*). *Even with the edge or rim, full to the brim*.—*Having equal borders or banks*.

ἴσῃμι, fut. στήσω, perf. ἐσθηκα, perf. part. ἐσθηκώς, νῖα, ὅς, by syncope and crasis ἐστώς, ὦσα, ὥς, 2d aor. ἐστην. *To place, to set up, to erect, to cause to stand, to arrange, to stop, to weigh, to establish, to raise*.—In perf., plup., and 2d aor., intransitive; perf. ἐσθηκα, *I stand, I am at a stand, I become stationary, I stop*: pluperf. εἰστήκειν, *I was standing, &c.*; 2d aor. ἐστην, *I stood, &c.*—In the middle, *to stop, to stand, &c.*, same as intransitive.

ἱστορέω, ὦ, fut. -ήσω, perf. ἱστόρηκα (from ἴστωρ, *one who knows*). *To know from observation*.—*To relate from one's own knowledge, to narrate*.

ἱστός, οὐ, ὁ (from ἴσῃμι). *A mast of a ship, the beam of a loom*.—Hence, commonly, *a loom, a web, a woof*.

ἱσχάς, ἄδος, ἡ (from ἱσχνός, *thin*). *A dried fig*.

ἱσχνόφωνος οὐ (adj. from ἱσχνός, *slender*, and φωνή, *a voice*). *Of feeble voice, of slender note or song*.

ἱσχυρός, ἅ, ὅν (adj. from ἱσχύς, *strength*). *Strong, powerful, vigorous, firm, brave*.

ἱσχυρῶς (adverb from ἱσχυρός). *Strongly, powerfully, vigorously, impetuously*.

ἱσχύς, ὕος, ἡ. *Strength*.

ἱσχύω, fut. -ῶσω, perf. ἱσχύκα (from ἱσχύς). *To be strong, to be powerful, to possess the power of, to be able*.

ἱσχω (a form of ἔχω, used in pres. and imperf.). *To have, to hold, to restrain*.

ἱσως (adv. from ἴσος, *equal*). *Equal*

ly, in a like manner, perhaps, probably, nearly, about.

Ἰταλία, ας, ἡ. *Italy*, a celebrated country of the south of Europe.

Ἰταλικός, ἡ, ὄν (adj.). *Italian*.

ἰσχυρός, ἡ, ὄν (adj. from ἰσχυς, *bold*).

Bold, intrepid, rash, audacious, shameless.

ἰσχυ (adv., probably an old poetic dative of ἰς, *strength*, or neut. of an old adj. ἰσχυς). *With might, powerfully.*

Ἰφιάνασσα, ης, ἡ. *Iphianassa*, one of the Nereids.

Ἰφικράτης, εος contr. ους, ὁ. *Iphicrātes*, a celebrated general of Athens, who rose from a low condition to the highest offices in the state.

ἰχθυόδιον, ον, τό (dim. of ἰχθύς). *A small fish.*

ἰχθύς, ὅς, ὁ. *A fish.*

ἰχνεύμων, ονος, ὁ. *An ichneumon*, an animal of the weasel kind. See note, page 54, line 30–33.

ἰχνος, εος, τό (from ἰκνέομαι, *to go*). *A footstep, a vestige, a track, a trace.*

Ἰώ, Ἰόος contr. Ἰοῦς, ἡ. *Io*, daughter of Ināchus, king of Argos, changed by Jupiter into a beautiful heifer.

Ἰωλκός, οῦ, ὁ. *Iolcos*, a town of Thessaly, celebrated as the birthplace of Jason. From Thessaly the Argonauts set sail on their expedition.

Ἴωνες, ὧν, οἱ. *The Ionians*, one of the three main original races of Greece, the others being the Æolians and the Dorians.

Ἰωνία, ας, ἡ. *Ionia*, a district of Asia Minor, settled by Ionians from Attica about 1050 B.C. It extended along the Ægēan Sea from the river Hermus to Milētus.

Ἰωνικός, ἡ, ὄν (adj.). *Ionic, Ionian.*

K.

καγώ for καὶ ἐγώ.

κάδ, epic for κατά used before δ.

Κάδμεια, ας, ἡ. *Cadmēa*, the citadel of Thebes built by Cadmus.

Κάδμος, ον, ὁ. *Cadmus*, son of Agēnor, king of Phœnicia. Having sought in vain for his sister

Europa, and being ordered by his father never to return without her, after consulting the oracle he founded the city Thebes in Bœotia. Soon after he married Hermione or Harmonia, the daughter of Venus, by whom he had one son and four daughters. Cadmus was the first who introduced the use of letters into Greece.

καθαίρω, ὦ, fut. -ήσω, &c. (from κατά, *down*, and αἰρέω, *to draw*).

To draw down, to pull down, to overthrow, to reduce, to deprive.

In the middle, *to deprive one's self of, to lose.*—2d aor. act. part. καθελών.

καθαίρω, fut. -θήρω, perf. κεκάθαρκα (from καθᾶρός, *pure*). *To purify, to cleanse, to purge, to expiate.*—1st aor. act. ἐκάθηρα.

καθᾶπαξ (adv. from κατά, *intens.*, and ἅπαξ, *once*). *For once, once for all, in general, entirely.*

καθᾶπερ (adv. from καθά, *as*, and πέρ). *As, just as.*

καθαρεύω, fut. -εύσω, perf. κεκάθαρενκα (from καθαρός). *To be pure, to be clear or pure from.*—*To be innocent of.*

καθᾶρός, ἁ, ὄν (adj.). *Pure, clean, clear, unsullied, bright.*—Neuter singular, as a noun, τὸ καθαρόν, *purity.*

κάθαρσις, εως, ἡ (from καθαίρω, *to purify*). *Purification, cleansing, expiation.*

καθαρῶς (adv. from καθαρός, *pure*). *Purely, innocently, incorruptibly.*

καθέδρα, ας, ἡ (from καθέζομαι). *A chair, a seat.*

καθέζομαι, fut. καθεδούμαι and καθέδησμαι, perf. wanting, 1st aor. pass. ἐκαθέσθην (from κατά, *down*, and ἐζομαι, *to sit*). *To sit down, to seat one's self.*

καθείρω, fut. -είρω, perf. καθεῖρχα (from κατά, *intens.*, and εἶρω, *to shut in*). *To shut up closely, to confine narrowly, to restrain, to imprison.*

κατελκύνω, fut. -ύσω, &c. (from κατά, *down*, and ἐλκύνω, *to draw*). *To draw down, to drag down.*—*To extend.*

ΚΑΘ

καθεύδω, fut. -ενδήσω, &c. (from κατά, down, and εὔδω, to sleep). To sink into sleep, to lie down to sleep, to sleep.

καθεψέω, ᾧ, and καθέψω, fut. καθεψήσω, perf. κατέψηκα (from κατά, down, and ἐψέω, to boil). To boil down, to boil out, to melt down.

καθηγέομαι, οὔμαι, fut. -ήσομαι, &c. (from κατά, intens., and ἡγέομαι, to lead). To direct, to conduct, to guide, to lead.

καθίκω, fut. -ήξω, &c. (from κατά, down, and ἔκω, to come to). To come down to, to extend to, to reach.—Impers., καθήκει, it behooves, it is the duty of.—καθήκων, proper, suitable, appropriate.

κάθημαι, imperf. ἐκαθήμην (more commonly used than the simple ἦμαι, from κατά, down, and ἦμαι, to sit). To sit down, to seat one's self, to sit.

καθιδρύω, fut. -ῶσω, &c. (from κατά, down, and ἰδρύω, to fix). To fix down upon a firm basis, to erect, to build up, to raise on high.

καθίζω, fut. -ίξω, Attic καθιῶ, Doric καθίζω, perf. not in use, 1st aor. ἐκάθισα (from κατά, down, and ἵζω, to cause to sit). To cause to sit down, to place down, to seat, to set down.—In the middle, to seat one's self, to sit.

καθίημι, fut. καθήσω, &c. (from κατά, down, and ἵημι, to send). To send down, to let down.—To send against.—Perf. pass. part. καθειμένος. See note, page 88, line 18.

καθικνέομαι, οὔμαι, fut. -ίξομαι, &c. (from κατά, down, and ἰκνέομαι, to come). To come down, to strike.—To extend to, to reach.

καθίπτamai, fut. καταπήσομαι, &c. (from κατά, down, and ἵπτamai, to fly). To fly down.

καθίστημι, fut. καταστήσω, &c. (from κατά, down, and ἵστημι, to place). To place down, to set down, to establish, to constitute, to reduce to order, to erect, to put into a certain state.—Perf. act. part. καθεστώς by syncope for καθεστηκώς.

ΚΑΙ

κάθοδος, ον, ἡ (from κατά, down, and ὁδός, a way). A way down, a downward path, a descent.

καθόλον (adv. from καθόλος, the whole). Upon the whole, in general, altogether, in fine.

καθοπλίζω, fut. -ίσω, &c. (from κατά, denoting completion, and ὀπλίζω, to arm). To arm completely, to fit out, to equip.

καθορᾶω, ᾧ, fut. κατόψομαι, &c. (from κατά, down, and ὀράω, to look). To look down into, to examine closely, to inspect, to perceive. καθορμίζω, fut. -ίσω, perf. καθορμήκα (from κατά, down, and ὀρμίζω, to come into harbour). To bear down into harbour, to come into harbour, to moor.

καθόσον (adv. for καθ' ὅσον). So far, thus far, as far as, inasmuch as.

καθότι (adv. for καθ' ὅτι). In which respect, on which account, for the reason that, because.—Interrogatively, in what manner? how?

κάθυγρος, ον (adj. from κατά, denoting completion, and ὑγρός, wet). Completely wet, soaked with water, watery, spongy.

καθυλακτέω, ᾧ, fut. -ήσω, perf. καθυλάκτηκα (from κατά, against or at, and ὑλακτέω, to bark). To bark at.

καθύπερθε (adv. from κατά, down, and ὑπερθε, from above). Down from above, from on high, below.

καί (conj.). And, even, also, than, but.—καί καί, both and, as well as.—καί μὴν, but, still and truly.—καί δὲ καί, and even, and in particular.—καί ταῦτα, and that too, although.

Καίκονβον, ον, τό (χώριον understood). The Cæcuban district, a region in the vicinity of Caiëta, on the borders of Latium and Campania, famous for its wines.

καινός, ἡ, ὅν (adj.). New, strange, unusual, unaccustomed.

καίννμαι, perf. (from an obs. form κάζω), with a pres. signification, κέκασμαι, pluperf., with signif. of imperf., ἐκεκάσμεν. To be distinguished, to surpass, to be adorned.

καίπερ (conj. from καί, and περ, though). *Although, even if.*

καιρός, οὔ, ὁ (akin to κάρη, κάρα, the head). Primitive meaning, the fitting or proper moment.—Hence, a particular season, a fit occasion, a proper season, an opportunity.—ἐκ καιροῦ, on the occasion, on the spur of the moment.

Καῖσαρ, ἄρος, ὁ. Cæsar (Caius Julius), the most celebrated and skilful of all the Roman commanders. Having reduced the provinces assigned him to subjection, he turned his arms against his own country, drove out Pompey, and overthrew the republic. He was then declared perpetual dictator, but did not enjoy the honour long, as he was assassinated soon after on the 15th of March, B.C. 44, in the 56th year of his age.

καίτοι (conj. from καί and τοι). *Although.*

καίω, fut. καύσω, 1st aor. ἔκηα, perf. κέκανκα, 1st aor. pass. ἐκαύθην, 2d aor. pass. ἐκάην. *To burn, to set on fire.*

κάκει (by crasis for καὶ ἐκεῖ). *And there.*

κάκειθεν (by crasis for καὶ ἐκεῖθεν). *And thence, and from that place.*

κάκεινος, η, ο (by crasis for καὶ ἐκεῖνος, η, ο). *And he, she, it or that.*

κακία, ας, ἡ (from κακός, bad). *Badness, cowardice, vice, incapacity, misfortune, evil.*

κακόβιος, ον (adj. from κακός, bad, and βίος, life). *Leading a hard life, supporting life with difficulty, living wretchedly.*

κακοδαίμων, ον (adj. from κακός, evil, and δαίμων, a genius). *Unfortunate, unlucky, an evil genius ruling the hour.*

κακοήθης, ες (adj. from κακός, evil, and ἦθος, habit). *Of evil habits, malicious, evil-disposed, wicked, mischievous.*

κακολογέω, ὦ, fut. -ήσω, perf. κεκακολόγηκα (from κακός, evil, and λέγω, to speak). *To revile, to abuse, to slander, to speak evil of.* κακολογία, ας, ἡ (from κακολογέω).

Injurious language, detraction, slander.

κακοπαθία, ας, ἡ (from κακοπαθής, suffering evil). *Pain, distress, severe toil, laboriousness, affliction.* κακοπαθέω, ὦ, fut. -ήσω, perf. κεκακοπάθηκα (from κακοπαθής, suffering evil). *To be suffering, to be afflicted, to be unfortunate, to be sick.*

κακός, ἡ, ὅν (adj.). *Bad, wicked, evil, defective, faulty, cowardly, mean.*—Neut. as a noun, κακόν, οὔ, τό, *an evil, a misfortune.*

κακουργία, ας, ἡ (from κακοῦργος, wicked). *Wickedness, crime, malice, harm, infliction of injury.*

κακῶς (adv. from κακός). *Badly, wickedly, ill.*—κακῶς λέγειν, to revile, to calumniate.—κακῶς ποιεῖν, to injure, to treat badly.—μὴ γένοιτό σοι οὕτω κακῶς, may it never turn out so badly for thee.

Κάλαις, ἴδος, ὁ. Calais, a son of Boreas, king of Thrace, and brother of Zetes. He with his brother were among the Argonauts, and delivered Phineus from the Harpies.

κάλαμος, ον, ὁ. *A reed, a pipe, a rod, an arrow.*

Καλαυρία, ας, ἡ. Calauria, an island in the Saronic Gulf, celebrated for the death of Demosthenes.

καλέω, ὦ, fut. καλέσω, perf. κέκληκα. *To call, to invite, to summon, to invoke, to name.*—καλέεσκον, poet. for ἐκάλων. See note, page 156, line 34.

Κάληνος, η, ον (adj.). *Calenian, of or belonging to Cales, a city of Campania, now Calvi.* The Calenian district was famed for its vineyards.

καλήτωρ, ορος, ὁ (from καλέω, to call). *A caller, a summoner.*

καλιά, ᾤς, Ionic καλή, ἡς, ἡ. *A bird's nest.*

Καλλίας, ον, ὁ. Callias, a cousin to Aristides, torch-bearer at the Eleusinian mysteries, and the most wealthy man of Athens.

Καλλίβιος, ον, ὁ. Callibius. καλλιερέω, ὦ, fut. -ήσω, perf. κεκαλλιέρηκα (from καλός, pleasing, and

ιερόν, a sacrifice). To offer a sacrifice pleasing to the gods, to propitiate by sacrifice.

καλλίκαρπος, ον (adj. from καλός, beautiful, and καρπός, fruit). Producing fine fruit, abounding in fruit, fertile.

Καλλιμέδων, οντος, ό. Callimēdon, an Athenian demagogue in the time of Phocion.

Καλλιόπη, ης, Doric Καλλιόπᾱ, ας, ή (from καλός, beautiful, and όψ, the voice). Calliόpe, one of the Muses; she presided over epic poetry.

καλλιπάρης, ον (adj. from καλός, beautiful, and παρειά, the cheek). Having lovely cheeks, fair-cheeked.

Καλλισθένης, εος contr. ους, ό. Callisthēnes, a Greek who wrote a history of his native country, in ten books. It is now lost.

καλλιτεκνος, ον (adj. from καλός, beautiful, and τέκνον, a child). Having beautiful children, happy in children.

καλλιφύλλος, ον (adj. from καλός, beautiful, and φύλλον, a leaf). Bearing beautiful leaves, adorned with leaves.

κάλλος, εος, τό (from καλός). Beauty.

κάλός, ή, όν (adj.). Beautiful, handsome, good, fine, beloved, honourable, illustrious.—Comp. καλλιον, superl. κάλλιστος.—As a noun, in neut., καλόν, οὔ, τό, an advantage; in plural, τὰ καλά, noble actions, honourable pursuits.

καλύβη, ης, ή (from ἐκάλυβον, 2d aor. act. of καλύπτω, to conceal). A hut, a tent.—An envelope.

καλυβοποιέω, ώ, fut. -ήσω (from καλύβη, and ποιέω, to make). To construct huts, to build cabins.

καλύπτρα, ας, Ionic καλύπτρη, ης, ή (from καλύπτω). A veil, a covering.

καλύπτω, fut. -ύψω, perf. κεκάλυφα, 2d aor. ἐκάλυβον. To cover, to veil, to conceal.

Καλυψώ, ός contr. οὔς, ή. Calypso, one of the Oceanides, reigned in the island Ogygia. She received Ulysses hospitably when ship-

wrecked on her coasts, and detained him seven years in her island.

καλώς (adv. from καλός, beautiful). Beautifully, handsomely, well, nobly, honourably.

κάματος, ον, ό (from κάμνω, to labour). Labour, toil, pain, fatigue.

Καμβύσης, ον, ό. Cambyses, king of Persia, son of Cyrus the Great. He conquered Egypt, killed their god Apis, and plundered their temples.

κάμει, by crasis for καὶ ἐμέ.

καμηλοπάρδαλις, εως, ή (from κάμηλος, and πάρδαλις, the panther). The camelopard.

κάμηλος, ον, ό and ή. The camel.

κάμινος, ον, ή. An oven, a furnace, a stove.

κάμνω, fut. κᾶμῶ, perf. κέκμηκα, 2d aor. ἐκᾶμον. To labour, to toil, to work laboriously, to exert one's self.—Neuter, to be fatigued, to be exhausted from toil.—Perf. part. κεκμηκώς, fatigued, exhausted.

Καμπανία, ας, ή. Campanian, a district of southern Italy below Latium, celebrated for its delightful climate and fertile soil, but especially for its rich vineyards.

καμπή, ης, ή (from κάμπτω). Flexion, curvature, a bend, a curving.

κάμπτω, fut. κάμψω, perf. κέκαμφα. To bend, to turn, to inflect.—ἄκρωτήριον κάμπτειν, to double a promontory or cape.

κᾶν, by crasis for καὶ ἐάν. And if, even if, although.—Also for καὶ ἐν, and in, &c.

κᾶνεον, ον, τό (from κᾶννα, a reed). A basket made of reeds, a vessel, a bowl or dish, a basket.

Καναβικός, ή, όν (adj.). Canopian, of or belonging to Canopus, a city of Egypt, twelve miles from Alexandrēa, noted for the profligacy of its inhabitants.

κάπειδῃ, by crasis for καὶ ἐπειδῇ.

καπηλικός, ή, όν (adj. from κάπηλος). Expert in traffic.—Hence, crafty, fraudulent, cunning.

κάπηλις, ιδος, ή (fem. of κάπηλος). A female wine-seller.

KAP

κάπηλος, ου, ὁ. *A low tavern-keeper, a dishonest wine-seller.*

καπνός, οὔ, ὁ. *Smoke.*

κάποθνήσκω, by crasis for καὶ ἀποθνήσκω.

κάπος, ου, Dor. for κῆπος, ου, ὁ. *A garden.*

κάπρος, ου, ὁ. *A wild boar.*

κάπῳ, fut. κᾰπῶσω, perf. κεκάπῳκα. *To breathe forth.*

κᾰρᾰδοκέω, ὦ, fut. -ήσω, perf. κεκᾰρᾰδοκέηκα (from κᾰρά, the head, and δοκέω, to watch). *To watch with the head erect.—Hence, to expect anxiously, to await anxiously.*

κᾰρᾰνον, ου, Dor. for κᾰρηνον, ου, τό (from κᾰρη, the head). *The head.*

Κᾰρᾰνος, ου, ὁ. *Caranus, one of the Heraclidæ, who laid the foundation of the Macedonian empire, B.C. 814.*

κᾰρᾰδᾰμον, ου, τό. *Water-cress.*

καρδία, ας, Ion. καρδίη, ης, ἡ. *The heart.*

κᾰρη, Ion. for κᾰρά, τό (indecl.). *The head.*

Καρία, ας, ἡ. *Caria, a country of Asia Minor, south of Lydia, and lying along the Ægean Sea.*

καρκίνωδης, ες (adj. from καρκίνος, a crab, and εἶδος, appearance). *Of the crab species, resembling a crab.*

Καρμανία, ας, ἡ. *Carmania, a country of Asia, between Persia and Gedrosia, bordering upon the Persian Gulf. It is now Kerman.*

καρπάσινος, η, ου (adj. from κᾰρπᾰσος, fine Spanish flax). *Made of linen, linen.*

καρπόμεαι, οὔμαι, fut. -πώσομαι, perf. κεκάρπωμαι (from καρπός, fruit). *To gather fruit.—To enjoy the fruit of, to derive advantage from, to reap.*

καρπός, οὔ, ὁ. 1. *Fruit.—Advantage, profit.—2. The wrist, the lower part of the arm.*

καρποφορέω, ὦ, fut. -ήσω, perf. κεκαρποφόρηκα (from καρποφόρος). *To bear fruit.*

καρποφόρος, ου (adj. from καρπός, fruit, and φέρω, to bear). *Fruit-bearing, fruitful. — καρποφόρα δένδρα, fruit-trees.*

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καρτερέω, ὦ, fut. -ήσω, perf. κεκαρτέρηκα (from καρτερός). *To be strong or firm, to bear with fortitude, to endure.*

καρτερός, ἄ, ὄν (adj. from κάρτος, epic for κράτος, strength). *Strong, vigorous, courageous, powerful, severe.—Having command over, moderate.*

κάρτιστος, η, ου, epic for κράτιστος, η, ου. *Bravest, most courageous, &c.*

κᾰρῡνον, ου, τό. *A nut.—κασταναϊκὸν κᾰρῡνον, the chestnut.*

Καρχηδών, ὄνος, ἡ. *Carthage, a celebrated city of Africa, and the rival, for a long period, of the Roman power. It was founded by a colony from Tyre, according to the common account, B.C. 878. The circuit of Carthage was twenty-three miles. It carried on three wars with Rome, denominated Punic, and at the close of the third was taken and set on fire by Scipio Africānus the younger. It burned for seventeen days.—2. Νέα, New-Carthage, now Carthagena, a city of Spain, on the coast of the Mediterranean, founded by Hasdrūbal.*

καρχήσιον, ου, τό. *The top of a mast.*

κασιγνήτη, ης, ἡ (fem. of κασίγνητος). *A sister.*

κασίγνητος, ου, ὁ (from κάσις, a brother or sister, and γεννάω, to beget). *A brother.*

Κασπία, ας, ἡ (θάλασσα), and Κάσπιον, ου, τό (πέλαγος). *The Caspian (Sea), an inland sea of Upper Asia.*

κασσίτερος, ου, ὁ. *Tin.*

κασταναῖκον κᾰρῡνον, τό. *The chestnut.*

Κάστωρ, ορος, ὁ. *Castor, twin-brother of Pollux, and son of Jupiter by Leda, the wife of Tyndārus, king of Sparta; famed for his skill in equestrian exercises.*

κατά (prep. governing the genitive and accusative). *Primitive meaning, down from.—Hence, 1. with the genitive, down from, under, towards, for, against, in, upon.—2. With the accusative, at, in, by,*

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according to, as to, during, near, over, throughout, on, opposite, in regard to.—καθ' ὑπερβολήν, *excessively, to excess*.—καθ' ἐκάστην ἡμέραν, *every day, day by day*.—κατ' εἰρήνην, *in time of peace*.—οἱ καθ' ἡμᾶς, *men of our rank, also, our contemporaries*.—κατὰ τὸ πλεῖστον, *for the most part*.—With numerals it makes them distributive; as, καθ' ἓνα, *one by one, singly*; κατὰ δέκα, *ten at a time, by tens*.—In composition it signifies down, or else denotes stability, firmness, the doing a thing thoroughly, opposition, completion, &c.

καταβαίνω, fut. -θήσομαι, &c. (from κατά, down, and βαίνω, to go). To go down, to descend, to alight.—To condescend, to devolve to.

καταβάλλω, fut. -θᾶλω, &c. (from κατά, down, and βάλλω, to cast). To cast down, to fling down, to lay, to fell, to destroy, to subvert.

καταβᾶσις, εως, ἡ (from καταβαίνω). A descent, a downward path.

καταβιβάζω, fut. -βιβάσω, &c. (from κατά, down, and βιβάζω, to lead). To lead down, to bring down.

καταβιβρώσκω, fut. -βρώσω, &c. (from κατά, intensive, and βιβρώσκω, to eat). To eat up, to devour, to consume.

καταβίω, ὦ, fut. -ώσω, &c. (from κατά, completely, and βίω, to live). To pass one's life, to pass through life.

καταβοᾶω, fut. -βοήσω, &c. (from κατά, against, and βοᾶω, to cry out). To cry out against, to clamour against, to revile.

κατάγειος, ον (adj. from κατά, beneath, and γαῖα for γῆ, the earth). Under ground, subterranean.

καταγελάω, ὦ, fut. -γελᾶσω, &c. (from κατά, at, and γελάω, to laugh). To laugh at, to deride.

καταγιγνώσκω, fut. -γνώσομαι, &c. (from κατά, thoroughly, and γινώσκω, to know). To know thoroughly, to be well acquainted with, to discern, to decide.

κατάγνυμι, fut. -άξω, 1st aor. κατέ-αξα, perf. mid. κατέαγα (from κατά,

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down, and ἄγνυμι, to break). To break down, to break in pieces.

καταγοητεύω, fut. -εύσω, perf. καταγοητέυκα (from κατά, intensive, and γοητεύω, to deceive). To deceive by magical illusions, to play the juggler, to make a fool of.

κατᾶγω, fut. -άξω, &c. (from κατά, down, and ἄγω, to lead). To lead down, to draw down, to bring back, to bring in, to summon, to conduct.

καταγωνίζομαι, fut. -αγωνίσομαι, &c. (from κατά, against, and ἄγωνίζομαι, to contend). To contend against.—Also, to vanquish, to subdue.

καταδείκνυμι, fut. -δείξω, &c. (from κατά, intensive, and δείκνυμι, to show). To show clearly, to make known, to introduce, to announce, to institute, to establish.

κατάδενδρος, ον (adj. from κατά, denoting abundance, and δένδρον, a tree). Abounding in trees, woody.

καταδέω, fut. -δήσω, &c. (from κατά, down, and δέω, to bind). To bind down, to fasten together, to join.

καταδικάζω, fut. -δικᾶσω, &c. (from κατά, against, and δικάζω, to decide). To condemn.

καταδίκη, ης, ἡ (from κατά, against, and δική, a decision). A condemnation.

καταδιώκω, fut. -διώξω, &c. (from κατά, against or after, and διώκω, to follow). To pursue, to prosecute.

καταδουλόω, ὦ, fut. -δουλώσω, &c. (from κατά, completely, and δουλόω, to reduce to slavery). To reduce to abject slavery, to bring into complete subjection.

κατάδρυμος, ον (adj. from κατά, denoting abundance, and δρυμός, a forest). Abounding in forests, full of forests, very woody.

κατᾶδύω and καταδύνω, fut. -δύσω, &c. (from κατά, down, and δύω, to sink). To sink down, to dip under, to set, to creep down.—To cause to sink, to overwhelm.

καταζεύννυμι, fut. -ζεύξω, &c. (from κατά, thoroughly, and ζεύγνυμι, to yoke or join). To unite firmly, to yoke together, to join closely.

κατάζευξις, εως, ἥ (from καταζεύγνυμι). *A yoking together, a joining firmly.*

καταθάπτω, fut. -θάψω, &c. (from κατά, down, and θάπτω, to bury). *To bury in the ground, to inter, to inhume.*

καταθρηνέω, ὦ, fut. -ήσω, &c. (from κατά, intensive, and θρηνέω, to mourn). *To bewail bitterly, to lament, to bemoan.*

καταίρω, fut. -ἄρῶ, &c. (from κατά, down, and αἰρῶ, to raise). *To raise and carry down, to lead down.—To enter (as ships into a harbour).*

καταισχύνω, future -αἰσχύνω, &c. (from κατά, intens., and αἰσχύνω, to shame). *To disgrace, to dishonour, to insult.*

κατακαίω, fut. -καύσω, &c. (from κατά, completely, and καίω, to burn). *To burn up, to consume by fire, to burn severely.—1st aor. κατέκασα and κατέκηα, 2d aor. pass. κατεκάην.*

κατακαλύπτω, fut. -καλύψω, &c. (from κατά, down, and καλύπτω, to cover). *To put down in and cover over, to conceal in, to cover over, to hide.*

κατακάμπτω, fut. -κάμψω, &c. (from κατά, down, and κάμπτω, to bend). *To bend down, to cause to incline.*

κατάκειμαι, fut. -κείσομαι, &c. (from κατά, down, and κείμαι, to lie). *To lie down, to recline, to sit, to lie at hand.*

κατακλαίω, fut. -κλαύσω, &c. (from κατά, intens., and κλαίω, to weep). *To bemoan, to deplore, to bewail.*

κατακλείω, fut. -κλείσω, perf. κατακέκλεικα (from κατά, intens., and κλείω, to shut in). *To fasten securely in, to shut up in, to confine closely.*

κατακλίνω, fut. -κλινῶ, &c. (from κατά, down, and κλίνω, to bend). *To bend down.—In the middle, to place one's self in a recumbent posture, to recline at table, to sit down.*

κατακλύζω, fut. -κλύσω, &c. (from κατά, completely, and κλύζω, to wash). *To overflow, to submerge, to inundate.*

κατακοιμίζω, fut. -κοιμῶ, perf. κα-

τακεκοίμικα (from κατά, down, and κοιμίζω, to put to sleep). *To put down in a bed, to put to sleep, to lull to repose.*

κατακομίζω, fut. -κομῶ, &c. (from κατά, down, and κομίζω, to bring). *To bring down, to bring back, to convey away, to remove.*

κατακόπτω, fut. -κόψω, &c. (from κατά, intens., and κόπτω, to cut). *To cut into pieces, to mangle, to cut off.*

κατακοσμέω, ὦ, fut. -ήσω, &c. (from κατά, intens., and κοσμέω, to put in order). *To put in complete order, to arrange properly.—To adorn.*

κατακρηνίζω, fut. -ῖσω, perf. κατακεκρήνικα (from κατά, down, and κρηνός, a precipice). *To cast down from a precipice, to precipitate, to dash headlong.*

κατακρίνω, fut. -κρίνω, &c. (from κατά, against, and κρίνω, to pass sentence). *To condemn, to pass sentence against.*

κατακρύπτω, fut. -κρύψω, &c. (from κατά, completely, and κρύπτω, to hide). *To hide completely, to conceal, to screen.*

κατακτᾶσθαι, ὦμαι, fut. -κτήσομαι, &c. (from κατά, intens., and κτάομαι, to acquire). *To get possession of, to acquire as one's own, to procure.*

κατακτείνω, fut. -κτενῶ, &c. (from κατά, intens., and κτείνω, to kill). *To put to death, to murder, to kill, to slay.—Ionic fut. κατακτανέω.*

καταλαμβάνω, fut. -λήψομαι, &c. (from κατά, down upon, and λαμβάνω, to seize). *To come suddenly upon, to seize upon, to meet with, to overtake, to occupy, to cover.—In the middle, to take to one's self, to select.*

καταλέγω, fut. -λέξω, &c. (from κατά, completely, and λέγω, to tell). *To describe throughout, to relate at full length, to recount, to tell.*

καταλείπω, fut. -λείψω, &c. (from κατά, down in, and λείπω, to leave). *To leave down in, to leave behind, to abandon, to forsake, to quit.*

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καταλήθομαι, future -λήσομαι, &c. (from κατά, completely, and λήθομαι, to forget). To forget entirely, to lose all remembrance of.

κατάληψις, εως, ἡ (from καταλαμβάνω, to seize upon). Seizure, capture.

κατάλυσις, εως, ἡ (from καταλύω). Dissolution.—A place of repose, a place of entertainment, a banqueting hall, an inn, an abode, a harbour.

καταλύω, fut. -λῶσω, &c. (from κατά, completely, and λύω, to loosen). To dissolve, to destroy, to break up, to abolish, to put an end to, to give up, to subvert.—To stop or rest at any place (viz., to give up a journey at, πορείαν or ὁδόν being understood).

καταμαρτύρεω, ὦ, fut. -ήσω, &c. (from κατά, against, and μαρτυρέω, to bear witness). To bear witness against, to testify against.

καταμηνύω, fut. -μηνῶσω, &c. (from κατά, intens., and μηνύω, to indicate). To point out clearly, to indicate, to announce.

καταμύω, fut. -μῶσω, &c. (from κατά, down, and μύω, to close the eyes). To close the eyelids, to shut the eyes.

καταναγκάζω, fut. -αναγκᾶσω, &c. (from κατά, intens., and ἀναγκάζω, to constrain). To constrain by violence, to compel.

κατανάλισκω, fut. -ανᾶλῶσω, &c. (from κατά, completely, and ἀνᾶλίσκω, to consume). To consume entirely, to waste prodigally, to expend.

κατανέμω, fut. -νεμῶ, &c. (from κατά, denoting distribution, and νέμω, to assign). To distribute in shares, to assign a share.—In the middle, to have a share assigned to one's self, to possess.—To graze upon, to feed on, to devour.

κατανεύω, fut. -νεύσω, &c. (from κατά, towards or to, and νεύω, to nod). To nod to, to nod assent, to grant by a nod, to promise.

κατανοέω, ὦ, fut. -νοήσω, &c. (from κατά, down upon, and νοέω, to apply the mind). To fix the mind

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down upon, to reflect on, to observe, to perceive, to comprehend.

καταντᾶω, ὦ, fut. -αντήσω, &c. (from κατά, against or at, and ἀντᾶω, to meet). To come up to, to arrive at, to reach.

καταντικρύ (adv. from κατά, intensive, and ἀντικρύ, opposite). Directly opposite, over against.

καταξαίνω, fut. -ξάνῶ, &c. (from κατά, completely, and ξαίνω, to scratch or tear). To scratch or tear to pieces, to lacerate greatly, to cut in pieces.—To hew carefully.

κατάξηρος, ον (adj. from κατά, completely, and ξηρός, dry). Completely dry, arid, barren.

καταπαύω, fut. -παύσω, &c. (from κατά, completely, and παύω, to cause to cease). To cause wholly to cease, to put an end to.—In the middle, to cease entirely, to desist from.

καταπέλτης, ον, ὁ (from κατά, against, and πάλλω, to hurl). A catapult, a warlike engine used for throwing missile weapons.

καταπελτικός, ἡ, ον (adjective from καταπέλτης). Of or pertaining to a catapult.—βέλος, a weapon thrown by a catapult.—καταπελτικὸν ὄργανον, a catapult.

καταπέμψω, fut. -πέμψω, &c. (from κατά, down, and πέμψω, to send). To send down, to send away, to dismiss.

καταπέφνον, without augment for κατέπεφνον, syncopated 2d aor., with redupl., from the obsolete καταφένω (from κατά, intensive, and πέφνον, I slew). I slew, I put to death.

καταπίνω, fut. -πιῶμαι, &c. (from κατά, down, and πίνω, to drink). To swallow down, to drink off.—1st aor. pass. part., as a noun in the neuter, τὸ καταποθέν, what is swallowed.

καταπλέω, fut. -πλεύσομαι, &c. (from κατά, down, and πλέω, to sail). To sail down, to sail back, to return.

καταπληκτικῶς (adv. from καταπληκτικός, striking with terror). Terribly, amazingly, astonishingly, fearfully.

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καταπλήσσω, Att. -πλήττω, fut. -πλήξω, &c. (from κατά, down, and πλήσσω, to strike). To strike down.—Hence, to fill with dismay, to strike with terror, to alarm, to frighten.—In the middle, to be amazed, to be astonished.

καταπλουτίζω, fut. -πλουτῖσω, &c. (from κατά, intensive, and πλουτίζω, to enrich). To render very rich, to enrich exceedingly.

καταπνέω, fut. -πνεύσω, &c. (from κατά, against, and πνέω, to blow). To blow on or against, to blow along, to breathe on, to blow.

καταπονέω, ὦ, fut. -πονήσω, &c. (from κατά, down, and πονέω, to toil). To wear down with toil, to harass with labour, to wear out.—To labour, to toil, to elaborate.

καταπρᾶννω, fut. -πρᾶνῶ, perf. καταπεπρᾶνγκα (from κατά, down, and πρᾶννω, to soften). To soften down, to appease, to propitiate.

κατάρητος, ον (adj. from κατάρημαι, to curse). Accursed, execrated.—Abominable, detestable.

καταρέζω, poetic for καταρρέζω, fut. -ρέξω, &c. (from κατά, down, and ρέζω, to move the hand). Generally, to stroke with the hand, to caress.

καταριθμέω, ὦ, fut. -ήσω, &c. (from κατά, down to, and ἀριθμέω, to count). To count down to, to number as far as, to enumerate, to reckon to.

καταρρέω, fut. -ρεύσω, &c. (from κατά, down from, and ρέω, to flow). To flow down from, to trickle down, to descend, to devolve.

καταρρύτος, ον (adj. from καταρρέω). Well-watered.—Abounding in, richly gifted with, well supplied with.

κατάρχω, fut. -άρξω, &c. (from κατά, intensive, and ἀρχω, to begin). To take its origin from, to begin.—To be the first, to set the example.

κατασβέννυμι, fut. -σβέσω, &c. (from κατά, completely, and σβέννυμι, to extinguish). To extinguish completely, to quench, to put out entirely.—To appease.

κατασείω, fut. -σειώ, perf. κατασέ-

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σεικα (from κατά, down, and σείω, to shake). To shake down, to cause to fall.

κατασκάπτω, fut. -σκάψω, &c. (from κατά, down, and σκάπτω, to dig). To dig down, to undermine, to demolish, to destroy (by undermining).

κατασκεδάννυμι, fut. -σκεδάσω, perf. κατεσκεδάκα (from κατά, down, and σκεδάννυμι, to scatter). To scatter about on, to cast down on, to diffuse, to disperse, to pour down upon.

κατασκευάζω, fut. -ᾶσω, perf. κατεσκευῶκα (from κατά, completely, and σκενάζω, to arrange). To put in complete order, to arrange, to prepare, to dispose, to build, to fabricate, to construct.—In the middle, to fit out for one's self.

κατασκευή, ἥς, ἡ (from κατά, completely, and σκενή, arrangement). Studied arrangement, disposition, a structure, equipment, fabrication. preparation, a forming, artificial means, the constructing.

κατασκήπτω, fut. -σκήψω, &c. (from κατά, down on, and σκήπτω, to lean). To lean down upon, to support one's self on, to rely upon.—To incline towards.

κατάσκιος, ον (adj. from κατά, over, and σκιά, a shadow). Covered with shade, overshadowed, shaded, shadowy.

κατάσκοπος, ον, ὁ (from κατά, thoroughly, and σκοπέω, to observe). An observer, a scout, a spy, an examiner.

κατασοφίζω, fut. -ῶσω, perf. κατασεσόφικα (from κατά, completely, and σοφίζω, to deceive by sophistry). To deceive by sophistry, to overreach, to foil completely, to elude.

κατασπάω, ὦ, fut. -σπάσω, &c. (from κατά, down, and σπάω, to draw). To draw down, to tear down, to draw upon.

κατασπένδω, fut. -σπεῖσω, perf. pass. κατέσπεισμαι (from κατά, down, and σπένδω, to pour out). To pour out upon the ground (as a libation), to make a libation, to pour down on.

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κατασταθμεύω, fut. -εύσω, perf. καταστάθμευκα (from κατά, intensive, and σταθμεύω, to put in stalls). To put up in stalls, to pen up, to stable.—To quarter troops.

καταστέφω, fut. -στέψω, &c. (from κατά, down, and στέφω, to crown). To place a crown down on, to crown.

καταστίζω, fut. -στίξω, perf. κατέστικα (from κατά, completely, and στίζω, to puncture). To puncture completely, to mark with points.

καταστράτοπεδύνω, fut. -ενύσω, &c. (from κατά, down, and στρατοπεδύνω, to encamp). To pitch a camp, to make an encampment.

καταστρεβλόω, ᾧ, fut. -στρεβλώσω, &c. (from κατά, intens., and στρεβλόω, to torture). To torture severely, to put to the rack.

καταστρέφω, fut. -στρέψω, &c. (from κατά, down, and στρέφω, to turn). To overthrow, to overturn, to subvert, to subjugate, to finish, to return.—In the middle, to bring into subjection, to subdue to one's self.

καταστροφή, ἥς, ἥ (from καταστρέφω). Subversion, the final event, the end, death, a catastrophe.

κατάστρωμα, ἄτος, τό (from καταστρώννυμι, to spread down). The deck.—A covering, a couch.

κατατείνω, fut. -τενῶ, &c. (from κατά, intens., and τείνω, to stretch). To stretch out, to extend, to draw tight, to strain.—To put forth every effort, to continue.

κατατίθημι, fut. καταθήσω, &c. (from κατά, down, and τίθημι, to put). To put down, to deposit, to place firmly, to lay up or away, to reserve.

κατατιτράω, and -τιτραίνω, fut. κατατρήσω, &c. (from κατά, completely, and τιτράω, to pierce). To transpierce, to perforate, to bore through.—Perf. pass. part. κατατετρημένος, η, ον, perforated, transpierced.

κατατοξεύω, fut. -τοξεύσω, &c. (from κατά, against, and τοξεύω, to shoot). To discharge arrows against (from a bow), to shoot with an arrow.

κατατρέχω, fut. -τρέξομαι, &c. (from

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κατά, down, and τρέχω, to run). To run down, to overrun, to make an irruption into, to go through, to traverse.

κατατρίβω, fut. -τρίψω, &c. (from κατά, down, and τρίβω, to rub). To rub or grind down, to rub to pieces, to wear out, to diminish, to destroy.

κατατυγχάνω, fut. -τεύξομαι, &c. (from κατά, intens., and τυγχάνω, to attain). To succeed in attaining, to get actual possession of, to be successful.

καταφάγω, obsolete form; from it comes κατέφαγον, used as 2d aor. to κατεσθίω (from κατά, down, and φάγω, obsolete, to eat). To eat greedily, to devour, to swallow down.

καταφέρω, fut. κατοίσω, &c. (from κατά, down, and φέρω, to bring). To bring down, to bear down, to let fall, to drive down, to strike, to remove.—In the middle, to let one's self down, to sink gradually, to go down (as the sun), to decline, to be brought to land.—To go to ruin.

καταφεύγω, fut. -φεύξομαι, &c. (from κατά, down, and φεύγω, to flee). To flee down or under, to take refuge in, to flee to for shelter, to betake one's self to flight.

καταφθείρω, fut. -φθερῶ, &c. (from κατά, completely, and φθείρω, to destroy). To destroy utterly, to ruin completely, to corrupt.

καταφλέγω, fut. -φλέξω, perf. καταπέφλεκα (from κατά, completely, and φλέγω, to burn). To burn up, to consume totally, to destroy by fire.

κατάφρακτος, ον (adj. from καταφράσσω, to cover with armour). Covered with armour, fully armed, completely equipped.

καταφρονέω, ᾧ, fut. -φρονήσω, &c. (from κατά, down upon, and φρονέω, to think). To regard as inferior, to despise, to treat with contempt, to disregard, to contemn.

καταφύγη, ἥς, ἥ (from καταφεύγω, to flee for shelter). A place of shelter, a refuge, an asylum, a covert.

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καταχειροτονέω, ὦ, fut. -ήσω, &c. (from κατά, against, and χειροτονέω, to vote). To vote against, to condemn by vote.

καταχέω, fut. -χεύσω, &c. (from κατά, down on, and χέω, to pour). To pour down on, to pour forth, to let flow, to spill, to shed.

καταχρᾶσθαι, ὦμαι, fut. -χρήσομαι, &c. (middle voice; from κατά, intens., and χρᾶσθαι, to use). To make use of, to dispose of, to employ, to use.

καταχώννυμι, fut. -χώσω, &c. (from κατά, intens., and χώννυμι, to heap up). To heap earth upon, to cover over with earth, to bury up, to raise obstructions.

καταψάω, fut. -ψάσω, &c. (from κατά, down upon, and ψάω, to touch). To touch lightly upon, to graze, to touch gently.

καταψηφίζομαι, fut. -ψηφίσομαι, &c. (from κατά, against, and ψηφίζομαι, to vote). To vote against, to condemn by vote, to pass a decree against, to decree, to adjudge against.

καταψύχω, fut. -ψύξω, &c. (from κατά, down, and ψύχω, to cool). To cool down, to cool gradually, to refresh.

κατέδω, fut. -εδέσω and -έδομαι, &c. (from κατά, down, and ἔδω, to eat). To devour, to consume, to eat greedily.

κατείδω, &c. (from κατά, intens., and εἶδω, to see). To perceive clearly, to discern, to survey.

κάτεμι, fut. -είσομαι, &c. (from κατά, down, and εἶμι, to go). To go down, to descend, to come down. —To come back, to return (from banishment), to arrive.

κατεργάζομαι, fut. -εργάσομαι, &c. (from κατά, intens., and ἐργάζομαι, to labour). To labour through, to effect, to accomplish by labour, to elaborate, to put an end to, to reduce to, to pulverize.

κατεργασία, ας, ἡ (from κατεργάζομαι). An effecting, accomplishment, process, performance, treatment, cultivation.

κατερείπω, fut. -ερείψω, &c. (from

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κατά, down, and ἐρείπω, to overthrow). To pull down to the ground, to demolish, to overturn, to burst in.

κατέρχομαι, fut. -ελεύσομαι, &c. (from κατά, down, and ἔρχομαι, to go). To go down, to descend, to come down.—To come back, to return.

κατεσθίω, fut. κατέδομαι and κατέδω (from κατέδω), &c. (from κατά, down, and ἐσθίω, to eat). To eat greedily, to swallow down, to devour, to eat up.

κατευθύνω, fut. -ενθύνω, perf. κατηύθυνκα (from κατά, intens., and εὐθύνω, to direct). To direct aright, to guide, to regulate, to drive.

κατέχω, fut. καθέξω and κατασχέω, &c. (from κατά, down, and ἔχω, to hold). To hold down, to restrain, to keep back, to detain, to seize or take possession of, to possess, to continue, to sustain, to befall.—2d aor. part. κατασχών.

κατηγορέω, ὦ, fut. -ήσω, perf. κατηγόρηκα (from κατά, against, and ἀγορεύω, a form of ἀγορεύω, to speak). To speak against, to accuse, to bring forward an accusation against, to charge with.

κατηγορία, ας, ἡ (from κατηγορέω). An accusation, a charge.

κατήγορος, ου, ὁ (from κατά, against, and ἀγορεύω, a form of ἀγορεύω, to declaim). An informer against, an accuser.

κατήκοος, ου (adj. from κατακούω, to listen attentively). Listening attentively.—Obedient, tractable, under subjection.

κατήφεια, ας, ἡ (from κατηφής, dejected). Dejection, sadness.

κατοικέω, fut. -οικήσω, &c. (from κατά, down in, and οἰκέω, to dwell). To fix one's residence in, to dwell in, to inhabit, to settle.

κατοικία, ας, ἡ (from κατοικέω). A dwelling, a place of abode, a settlement, a colony, a farm, an inhabited place.

κατοικίζω, fut. -οικήσω, &c. (from κατά, down in, and οἰκίζω, to establish a colony). To establish a

colony in, to settle down in, to found, to cultivate.

κατοκνέω, ὦ, fut. -οκνήσω, perf. κατ-ὄκνηκα (from κατά, intens., and ὀκνέω, to be slow). To be slothful or inactive, to omit or neglect through fear or laziness, to shrink from, to be reluctant.

κατοπτρίζω, fut. -ίσω (from κάτοπτρον). To show in a mirror, to show the reflection of.—In the middle, to survey one's self in a mirror, to behold one's form in a mirror.

κάτοπτρον, ου, τό (from κατά, against or at, and ὀπτομαι, to look). A mirror.

κατορθόω, ὦ, fut. -ορθώσω, perf. κατάρθωκα (from κατά, completely, and ὀρθόω, to erect). To make perfectly erect, to raise up, to erect, to rectify, to restore.

κατορύσσω, Attic -ορύπτω, fut. -ορύξω, &c. (from κατά, down, and ὀρύσσω, to dig). To dig down, to inter, to bury, to conceal.

κάτω (adv. from κατά, down). Down, below, underneath, downward.—τὰ κάτω (supply χώρα), the lower portions or places.

Κάτω, ὄνος, ὁ. Cato, 1. a celebrated Roman, remarkable for his severe and frugal habits. He was made censor, which office he discharged with great rigour.—2. Great-grandson of the former; he sided with Pompey against Cæsar, in the civil war, and, after the republican party was defeated, slew himself at Utica, B.C. 46, in the 59th year of his age.

κατώρυξ, ὕχος (adj. from κατορύσσω). Deposited in the earth, laid under ground.—As a noun, κατώρυξ, ὕχος, ἡ. An offset, a sprout, a layer of a plant, a slip.

κατωρῶμαι, fut. -ωρῶσομαι, &c. (from κατά, intens., and ὠρῶμαι, to howl). To howl aloud, to roar.

κατωφέρης, ἐς (adj. from κάτω, downward, and φέρομαι, to be borne, to hang). Hanging down, inclining downward, sinking, prone to.

Κανκάσιος, α, ου (adj.). Caucasian, of Caucasus.—τὰ Κανκάσια ὄρη,

the Caucasian mountains, the chain of Mount Caucasus.

Κανκάσος, ου, ὁ. Caucasus, a very high and extensive range of mountains in Northern Asia, extending from the Euxine to the Caspian Sea.

καῦμα, ἄτος, τό (from καίω, to burn). Fire, heat.

καυματηρός, ἄ, ὄν (adj. from καῦμα). Glowing, hot, burning.

Κανσιᾶνοί, ὦν, οί. The Causiāni.

καυχῶμαι, ὦμαι, fut. -ήσομαι, perf. κεκαύχημαι (akin to εὐχῶμαι and αὐχέω). To boast, to vaunt one's self, to give out.

κε, and before a vowel κεν, an epic particle having the same force in poetry as ἄν in prose.

κέαρ, contr. κῆρ, gen. κέαρρος, contr. κῆρος, τό. The heart.

κέατο, Ionic for ἐκείντο.

κέγχρος, ου, ὁ and ἡ. Millet.

κεδνός, ἡ, ὄν (adj. from κῆδος, care).

Careful, prudent.—Meriting care, worthy, venerable.

κέδρος, ου, ἡ. 1. The cedar-tree.—

2. A species of aromatic juniper.

κεδρώ, ὦ, fut. -ώσω, perf. κεκέδρωκα (from κέδρος). To anoint with cedar-oil, to embalm, to preserve.

κεῖθι, Ionic for ἐκεῖθι. There, &c.

κείμει, fut. κείσομαι, perf. wanting.

To lie down, to lie, to fall (in battle), to lie dead.—To be situated.

κειμήλιον, ου, τό (from κείμει). Something laid up, a valuable or costly article, a treasure, a possession.

κεῖνος, η, ο, Ionic for ἐκεῖνος, η, ο (pron.). He, she, it, that, this.

Κεῖος, α, ου (adj.). Cēan, of or belonging to Ceos, an island of the Ægēan, one of the Cyclādes, opposite the promontory of Sunium in Attica.—As a noun, Κεῖος, ου, ὁ. A Cēan, an inhabitant of Ceos.

κείρω, fut. κερῶ Æolic κέρσω, perf. κέκαρκα. To cut off, to shear, to shave.—To take away, to diminish, to tear, to gnaw, to plunder.

Κεκροπία, ας, ἡ. Cecropia, the original name of Athens, in honour of Cecrops, its first founder. It

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was also often applied to the whole of Attica.

Κέκροψ, οπος, ὁ. *Cecrops*, an Egyptian, who led a colony to Attica about 1556 B.C., and founded the city of Athens.

κεκρύφαλος, ου, ὁ (from κρύπτω, to cover). *Network* for the hair.

See note, page 162, line 94.

κελεύω, fut. -εύσω, perf. κεκέλευκα (from κέλλω, to move). *To put in motion, to impel, to encourage, to command, to request.*

κέλομαι, fut. κελήσομαι, 2d aor., with reduplication, ἐκεκλόμην, in Homer without augment, κεκλόμην, part. κεκλόμενος (from κέλλω, to move).

To command.—To call.

Κελτικός, ἡ, ὅν (adj.). *Celtic.*

Κελτοί, ὦν, οἱ. *The Celts*, an ancient race, who passed at an early period from Asia into Europe along the Danube, and penetrating westward, occupied the country between the Pyrenees and the river Rhine. They afterward spread into the British islands, Spain, and Upper Italy.

κενός, ἡ, ὅν (adj.). *Empty, void, vain, useless, idle, frivolous.*

κενώω, ὦ, fut. κενώσω, perf. κεκένωκα (from κενός). *To empty, to exhaust, to evacuate, to render void, to despoil.*

κένταυρος, ου, ὁ. *A Centaur*, a fabulous being, half human and half horse.

κεντέω, ὦ, fut. -ήσω, perf. κεκέντηκα. *To prick, to sting, to goad, to pierce, to perforate.*

κέντρον, ου, τό (from κεντέω). *A goad.—A sting.*

Κεράμεικος, οὔ, ὁ. *The Ceramīcus*, a large district in the western part of Athens, divided into the outer and inner Ceramīcus; the former being without the walls, and containing the tombs of those who had fallen in battle and were buried at the public expense; the latter was within the city, and contained many of the public buildings.

κεράμεος and κεράμιος, α, ου (adj. from κέραμος, potter's earth). *Made of earth, earthen.*

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κεραμωτός, ἡ, ὅν (adj. from κεραμῶω, to cover with tiles). *Covered with tiles, made of earthenware, made of tiles.*

κεράννυμι, fut. κερῶσω Attic κερῶ, perf. κέκρᾱκα, perf. pass. κεκέρασμαι and κέκρᾱμαι, 1st aor. pass. ἐκράσθην (from obs. κέρω, to mix). *To mix, to mingle.*

κέρας, ἄτος, by sync. ᾶος, contr. ως, τό. *A horn.—A peak, a promontory.* See Κέρατα.

κέρᾱσος, ου, ὁ. *The cherry-tree.*

κεράσσης, ου, ὁ (from κέρας). *One that has horns, the cerastes or horned serpent.—As an adjective, horned.*

Κέρατα, ὦν, τά. *The Horns*, two mountains on the borders of Megara and Attica.

κεραυνός, οὔ, ὁ. *The thunderbolt.* See βροντή. As a proper name, Κεραυνός, *Ceraunus*, an epithet of Ptolemy, king of Macedonia.

κερανοσκοπία, ας, ἡ (from κεραυνός, and σκοπέω, to observe). *The observation of lightning* (for the purposes of divination), *the drawing of omens from lightning.*

κεραυνῶω, ὦ, fut. -αννώσω, perf. κεκεραύνωκα (from κεραυνός). *To strike with a thunderbolt, to strike dead with lightning.*

Κέρβερος, ου, ὁ. *Cerberus*, the dog of Pluto, which had three heads. It was stationed as a watch at the entrance of the lower world to prevent the living from entering and the souls of the dead from escaping.

κερδᾶλέος, α, ου (adj. from κέρδος, gain). *Eager for gain, prudent.—Profitable, advantageous.*

κερδίων, ου (adj., irreg. comp., from κέρδος). *More profitable, better, &c.—Superlative κέρδιστος, η, ου, best, &c.*

κέρδος, εος contr. ους, τό. *Gain, profit, prudence, cunning.*

κερκίς, ἴδος, ἡ (from κέρκω, a form of κρέκω, to strike, from the noise made in weaving). *A shuttle.—A bodkin.*

κέρκος, ου, ἡ. *The tail.*

Κερκυραῖος, α, ου (adj.). *Corcyrean, of Corcyra*, an island in the Ionian

Sea, off the coast of Epirus, now Corfu.

κέσμα, ἄτος, τό (from κείρω, to cut off). A small portion cut off, a small piece of coin, money, change.

κερμάτιον, ον, τό (dim. of κέρμα). A small sum of money, small change, the requisite sum.

κεστός, ἡ, ὄν (adj. from κεντέω, to prick). Stitched, embroidered.—

As a noun, κεστός, οὐ, ὁ, a girdle.—The Cestus of Venus.

κεῖθος, εος, τό (from κεύθω, to hide). A hiding-place, a place of concealment, a cave, a cavern.

κεφαλαῖος, α, ον (adj. from κεφαλή). Chief, principal.

κεφαλή, ἡς, ἡ. The head.—κακή κεφαλή, thou cowardly fellow.

κηδεύω, fut. -εύσω, perf. κεκήδευκα (from κηδος). To take care of, to attend to, to perform the funeral obsequies.

κηδος, εος contr. ους, τό. Care, anxiety, solicitude, sadness, funeral obsequies.

κήδω, 2d aor. ἐκηδον (from κηδος, care). To make anxious, to cause care.—In the middle, κήδομαι, fut. κεκαδήσομαι, perfect, with the signification of the present, κέκηδα.

To make one's self anxious, to be anxious, to be distressed.

κήλειος, ον, and κήλεος, ον (adj. from καίω, to burn). Burning, glowing, brilliant.

κήμέ, Doric for καὶ ἐμέ.

κήν, Doric for κάν, which is for καὶ ἐν; but κήν for καὶ ἄν.

κηπεία, ας, ἡ (from κηπεύω, to cultivate in a garden). Gardening.

κηπευμα, ἄτος, τό (from κηπεύω, to cultivate in a garden). A plant cultivated in gardens, a garden vegetable or plant, gardening.

κήπος, ον, ὁ. An enclosed place, a garden, an orchard.

κήρ, κήρος, contracted from κέαρ, κέαρ, τό. The heart.

κηρίον, ον, τό (from κηρός). The honeycomb.

κηρός, οὐ, ὁ. Wax.

κήρυξ, ὕκος, ὁ. A herald, a deputy, a crier.—A species of snail.

κηρύσσω, Attic κηρύττω, fut. -ύξω,

perf. κεκήρυχα (from κήρυξ). To act as a herald, to proclaim, to announce, to cry out aloud.

κῆτος, εος, τό. A sea-monster, a whale.

κητώδης, ες (adj. from κῆτος, and εἶδος, appearance). Resembling sea-monsters, belonging to the class of large fishes, vast, unwieldy, very large.

Κηφεύς, ἑως, ὁ. Cepheus, a king of Æthiopia, and father of Andromeda by Cassiöpe.

Κηφισσός, οὐ, ὁ. The Cephissus or Cephisus, a river of Attica, flowing beneath the long walls of Athens and discharging itself into the sea near Phalerum.

κηώδης, ες (adj., probably from an old substantive κῆος, same as θύος, incense). Perfumed, fragrant.

κιβωτός, οὐ, ἡ. A coffer, a chest, an ark.

κίδνυμι (a poetic form for σκεδάννυμι). To scatter, to diffuse.—In the middle, to spread itself, to diffuse its radiance (said of the dawn).

Κιθαιρών, ὄνος, ὁ. Cithæron, a range of mountains dividing Bœotia, first from Megaris, and afterward from Attica. It was sacred to Bacchus, and here he held his revels. The modern name is Elatea.

κῑθᾶρα, ας, ἡ. A harp, a lyre.

κῑθᾶρίζω, fut. -ῖσω, perf. κεκῑθᾶρικα (from κῑθᾶρις, a form of κῑθᾶρα).

To play the harp, to play the lyre.

κῑθαρωδέω, ᾶ, fut. -ῆσω, &c. (from κῑθᾶρα, a harp or lyre, and ἀείδω, to sing). To sing to the harp or lyre.

κῑθαρωδία, ας, ἡ (from κῑθαρωδέω). A singing to the harp or lyre.

κῑθᾶρῳδός, οὐ, ὁ (from κῑθᾶρα and ἀοιδός, a singer). One who sings to the harp, a minstrel.

Κικέρων, ὄνος, ὁ. Cicero, Marcus Tullius, an illustrious Roman orator, philosopher, and statesman, was born at Arpinum B.C. 107.

Κίλικες, ὄν, οἱ. The Cilicians, a people of Troas, in Asia Minor, in alliance with the Trojans. Their capital, Thebe, was sacked by

Achilles, and Eetion their king slain by him.

Κιλικία, ας, ἡ. *Cilicia*, a country of Asia Minor on the seacoast, south of Cappadocia, and bounded by Syria on the east and Pamphylia on the west. It corresponds nearly to the modern *Caramania*.

Κίμβροι, ων, οἱ. *The Cimbri*, a people of Germany who invaded the Roman empire with a large army, but were conquered by Marius and Catulus. The Cimbri had their original seat in the Cimbric Chersonese, now *Jutland*.

Κιμμέριος, α, ον (adj.). *Cimmerian*, of the *Cimmerii*, a people dwelling near the Palus Mæotis.

Κίμων, ωνος, ὁ. *Cimon*, a celebrated Athenian general, son of Miltiades.

κινδυνεύω, fut. -εύσω, perf. *κεκινδύνευκα* (from *κινδύνος*). *To incur danger, to be exposed to danger, to run a risk*.—Pres. part., as a noun, ὁ *κινδυνεύων*, *the accused, the defendant* (in a suit).

κινδύνος, ου, ὁ. *Danger, risk, hazard*.

Κινέας, ου, ὁ. *Cinēas*, a Thessalian, minister and friend to Pyrrhus, king of Epirus.

κινέω, ὦ, fut. *κινήσω*, perf. *κεκίνηκα*. *To move, to excite, to arouse, to change*.

κίνησις, εως, ἡ (from *κινέω*). *A moving, movement, motion, alteration*.

κινῦρομαι (from *κινῦρός*, *lamenting*). *To lament, to bemoan, to exclaim mournfully*.

Κινῦρας, ου, ὁ. *Cinŷras*, a king of Cyprus, the father of Myrrha, who falling in love with him, became the mother of Adonis.

Κίρκη, ης, ἡ. *Circē*, a famous enchantress, sister to Æëtes, king of Colchis.

κίσσα, ης, and Att. *κίττα*, ης, ἡ. *A magpie*.

κίσσινος, η, ον, and Att. *κίττινος*, η, ον (adj. from *κισσός*). *Of ivy, adorned with ivy, ivy*.

κισσός, οῦ, and Att. *κιττός*, οῦ, ὁ. *Ivy*.

κῖχᾶνω, *κίχημι*, and *κιχέω*, fut. *κιχήσω*, perf. *κεκίχηκα*, 2d aor. *ἐκίχον*. *To overtake, to meet with, to light upon, to find*.—Pres. subj. *κιχέω*, poet. *κιχεῖω*, opt. *κιχείην*, inf. *κιχῆναι*, part. *κιχείς*.

κίχλη, ης, ἡ. *A thrush*.

κίω, opt. *κίοιμι*, part. *κίων*, imperf. *ἐκίον* (seldom used in the present indicative), the other tenses are not used. *To go*.

κίων, ονος, ὁ and ἡ. *A pillar, a column*.

κλαῖδος, ου, ὁ (from *κλάζω*, *to break off*). *The young shoot of trees, a branch*.

Κλαζομένιος, α, ον (adj.). *Clazomenian*, of *Clazōmēnæ*, a city of Ionia in Asia Minor, on the coast of the Ægean Sea.

κλαίω, fut. *κλαύσω*, Att. *κλαήσω*, perf. *κέκλαυκα*, 2d aor. *ἐκλαῖον*. *To weep, to lament*.

Κλάρος, ου, ἡ. *Clarus*, a city of Ionia, northeast of Colophon, famous for its temple, grove, and oracle of Apollo.

Κλεάνθης, ου, ὁ. *Cleanthes*, a stoic philosopher of Assos in Lydia, disciple of Zeno, whom he succeeded in his school. Though poor, such was his devotion to study, that he drew water as a labourer in the public gardens by night, in order that he might attend the schools of philosophy in the day.

Κλεινίας, ου, ὁ. *Clīnias*, an Athenian, the father of Alcibiades, said by Herodotus to have been the bravest of the Greeks in the battle of Artemisium.

κλεινός, ἡ, ὅν (adj. from *κλείω*, *to render famous*). *Renowned, famous, illustrious*.

κλεῖς, *κλειδός*, ἡ (from *κλείω*, *to shut up*). *A key, a bar or bolt*.

Κλεῖτος, ου, ὁ. *Clēitus*.

Κλειώ, ὅς contr. *οῦς*, ἡ. *Clīo*, one of the Muses; she presided over history.

Κλεόδāμος, ου, ὁ. *Cleodāmus*.

Κλεόμβροτος, ου, ὁ. *Cleombrōtus*, a king of Sparta, father of Agēsipōlis.

Κλεομένης, εος contr. ους, ό. Cleomēnes, the name of several Spartan kings.

Κλεοπάτρα, ας, ή. Cleopatra, a sister of Alexander the Great, killed by Antigōnus as she attempted to fly to Ptolemy in Egypt.

κλέος, έεος contr. έους, τό (from κλέω, to make publicly known). Rumour, report.—Fame, renown, glory.

κλέπτης, ου, ό (from κλέπτω). A thief.

κλέπτω, fut. κλέψω, perf. κέκλοφα, perf. pass. κέκλεμμαι, 2d aor. pass. έκλᾶπην. To steal, to conceal, to do anything secretly.

Κλέων, οντος, ό. Cleon, a turbulent demagogue at Athens, who, by impudence and flattery, obtained command of an expedition into Thrace. He was slain at Amphipolis in a battle against Brasidas.

κληίζω, fut. κληίσω, Ion. for κληήζω, fut. κλήσω (from κλέος, fame). To make known, to announce, to name, to celebrate.

κλημα, ατος, τό (from κλάω, to break off). A shoot, particularly of the vine, a vine, a branch of vine.

κληρουχέω, ω, fut. -ήσω, perf. κεκληρούχηκα (from κληρος, a lot, and έχω, to have). To receive a share by lot.

κληρουχία, ας, ή (from κληρουχέω). The reception or possession of a share by lot (in the distribution of conquered or newly-settled lands), an allotted portion of land.

κληρώω, ω, fut. -ώσω, perf. κεκληρώκα (from κληρος, a lot). To cast lots, to choose by lot.—In the middle, to obtain by casting lots, to receive by lot.

κλιμαξ, ακος, ή (from κλίνω). A staircase, the stairs, a ladder.

κλίνη, ης, ή (from κλίνω). A couch, a bed.

κλινίδιον, ου, τό (dim. of κλίνη). A small couch, a bier.

κλίνω, fut. κλινῶ, perf. κέκλικα. To bend, to bend down, to lay down, to incline, to cause to give way.—

Neuter, to give way, to decline, to decay.

κλίσια, ας, Ion. κλίσση, ης, ή (from κλίνω). A place for reposing in or upon, a tent, a couch, a seat.

κλισμός, ου, ό (from κλίνω). An arm-chair, a throne.

κλοπή, ης, ή (from κλέπτω, to steal). Theft.

κλύω, fut. κλύσω, perf. κέκλυκα, perf. pass. κέκλυμαι. To besprinkle, to wash, to moisten, to inundate.

κλυτός, ή, όν (adj. from κλύω). Heard of, renowned, famous.

κλύω (akin to κλέω), imper. 2d sing.

κλυθι, 2d plur. κλυτε, with Homeric redupl. κέκλυθι and κέκλυτε, imperf. έκλῡον, with the aorist signification. To hear, to learn by report, to listen to.

κλών, ωνος, ό (from κλάω, to break off). A shoot, a scion, a branch.

Κνίδος, ου, and Γνίδος, ου, ή. Cnidus, and Gnidus, a city of Caria in Asia Minor, where was a famous statue of Venus, who was the chief deity of the place.

κνίσσα, ης, ή. The smoke and odour of fat (especially that burned in sacrifices), savour.

Κνωσσός, ου, ή, and Γνωσσός. Cnossus, and Gnossus, a town of Crete, on the northern coast, where Minos held his court. The site is now called Long Candia.

κόγχη, ης, ή. A shell, a muscle, a shellfish.

κοιλαίνω, fut. κοιλᾶνῶ, perf. κεκοίλαγκα (from κοῖλος). To hollow out, to excavate.

κοιλάς, αδος, ή (from κοῖλος). A hollow place, a cavity, an excavation.

κοιλία, ας, ή (from κοῖλος). The belly, the stomach, the abdomen.

κοῖλος, η, ου (adj.). Hollow, deep, excavated, hollowed.—In the neuter, as a noun, τὸ κοῖλον, a cavity, a valley.

κοιλόω, ω, fut. -ώσω, perf. κεκοίλωκα (from κοῖλος). To hollow, to excavate.

κοιμάω, ω, fut. -ήσω, perf. κεκοίμηκα (akin to κείμαι, to lie down). To

put to bed, to lull to sleep.—In the middle, to lie down to rest, to be-take one's self to repose, to com-pose one's self to rest.

κοινῇ (adv., prop. dat. sing. fem. of κοινός). *In common, at common expense.*

κοινός, ἡ, ὅν (adj.). *Common, gen-eral, public, popular, civil, socia-ble.*—ἐν κοινῷ, *in common, in pub-lic.*—As a noun in the neuter, τὸ κοινόν, *the commonwealth.*

κοινωνέω, ὦ, fut. -ήσω, perf. κεκοι-νώθηκα (from κοινωνός, a parta-ker). *To participate in, to par-take of, to have community or in-tercourse.*

κοινῶς (adv. from κοινός). *In com-mon.*

Κοῖος, ον, ὅ. *Cæus, one of the Ti-tans, son of Cælus and Terra. He married Phœbe, by whom he had Latōna and Asteria.*

κοίρανος, ον, ὅ (from κῦρος, power). *A commander, a sovereign, a lord, a master.*

κοιταῖος, α, ον (adj. from κοίτη). *Lying in bed, sleeping.*—Neuter as a noun, κοιταῖον, ον, τό, *the hold or den of a wild animal, a bed, a couch.*

κοίτη, ης, ἡ (from κείω, theme of κείμαι, to lie down). *A couch, a bed, a place of repose.*

κολάζω, fut. -ᾶσω, more commonly -ᾶσομαι, perf. κεκόλακα (from κό-λος, mutilated). *To cut off, to mutilate.*—*To punish, to chastise, to correct.*

κολακεία, ας, ἡ (from κολακεύω, to flatter). *Flattery, adulation.*

κόλαξ, ἄκος, ὅ. *A flatterer, a para-site.*

κόλασις, εως, ἡ (from κολάζω). *Pun-ishment, chastisement, reproof.*

κολλάω, ὦ, fut. -ήσω, perf. κεκόλλη-κα (from κόλλα, glue). *To glue, to fasten together, to attach to, to unite.*

κολοῖός, οὔ, ὅ. *The jackdaw.*

κόλοσσός, οὔ, ὅ. *A colossus, a statue of gigantic size.*

κολούω, fut. -ούσω, perf. κεκόλου-κα (from κόλος, mutilated). *To mutilate, to cut short, to cur-*

tail, to suppress, to hinder, to humble.

κόλπος, ον, ὅ. *The bosom.*—*A bay, a gulf, a recess.*

κολυμβάω, ὦ, fut. -ήσω, perf. κεκολ-ύμβηκα. *To swim, to dive.*

Κολυττεύς, έως, ὅ. *One of the bor-ough Colyttus, a borough of the tribe Ægæis.*

Κολχικός, ἡ, ὅν (adj.). *Colchian, of Colchis.*—As a noun, in the fem-inine, ἡ Κολχική (γῆ understood), *Colchis.*

Κολχίς, ἰδος, ἡ. *Colchis, a country of Asia, lying along the eastern shore of the Euxine, correspond-ing nearly to the modern Mingre-lia. It is famous for the expedi-tion of the Argonauts to its shores.*

Κόλχοι, ων, οἱ. *The Colchians, the inhabitants of Colchis.*

κολωνός, οὔ, ὅ. *A hill, an elevation, an eminence.*

Κολωνός, οὔ, ὅ. *Colōnus, a borough of Attica, near Athens, rendered celebrated, as the scene of the last adventures of Œdipus, by the play of Sophocles styled, from this, Οἰ-δίπους ἐπὶ Κολωνῷ, Œdipus at Colonus.*

κομάω, ὦ, fut. κομήσω, perf. κεκόμη-κα (from κόμη, hair). *To have long hair, to let the hair grow.*

κομέω, ὦ, fut. κομήσω, perf. κεκόμη-κα (from the obsolete κόμω, and akin to κομάω). *To take care of, to attend to, to nourish, to cherish, to adorn.*

κόμη, ης, ἡ. *The hair of the head, hair.*

κομήτης, ον, ὅ (from κομάω). *Hav-ing long hair, long-haired.*

κομιδή, ἧς, ἡ (from κομίζω). *Care, attention.*—*Conveyance, transpor-tation.*

κομῖδῃ (adv., prop. dat. of κομιδή). *Carefully, accurately.*—*Very, en-tirely, wholly.*

κομίζω, fut. -ῖσω, perf. κεκόμικα (from κομέω, to take care of). *To attend to, to adorn.*—*To carry, to convey, to bring.*

κομπώδης, ες (adj. from κόμπος, boastful language, and εἶδος, ap-

KOP

pearance). *Pompous, boasting, boastful.*

κομψός, ἡ, ὅν (adj. from κομέω, to attend to). *Attended to, adorned, decked off, elegant, fine, neat.—Artful.*

κονία, ας, epic and Ion. κονίη, ης, ἡ. *Dust.*

κόνις, ιος and εως, ἡ. *Dust.*

κονισᾶλος, ου, ὁ (from κόνις). *Dust, a cloud of dust.*

κονίω, fut. κονίσω, perf. κεκόνικα, perf. pass. κεκονίμαι (from κόνις). *To cover with dust, to defile with dust.*

Κόνων, ωνος, ὁ. *Conon, a famous general of Athens, who delivered his country from the dominion of the Spartans.*

κοπίς, ἰδος, ἡ (from κόπτω, to cut). *A short curved sword, a pruning knife, a knife, a razor. See note, page 142, line 29—35.*

κοπρία, ας, ἡ (from κόπρος). *A dunghill, dung.*

κόπρος, ου, ἡ. *Dung, mire, filth.*

κόπτω, fut. κόψω, perf. κέκοφα. *To cut, to split, to fell, to strike, to abuse, to assail with words, to harass, to distress.*

κόρα, ας, ᾶ, Doric for κόρη, ης, ἡ. *A maiden, &c.*

κόραξ, ἄκος, ὁ. *A raven.*

κορέννυμι, κορεννύω, and κορέω, fut. κορέσω, perf. κεκόρηκα, perf. pass. κεκόρημαι, and Att. κεκόρεσμαι. *To satiate, to satisfy.*

κόρη, ης, ἡ. *A maiden, a virgin.*

Κόρη, ης, ἡ (as a proper name). *Proserpina.*

Κορινθιάκος, ἡ, ὅν (adj.). *Corinthian.*

Κορίνθιος, α, ου (adj.). *Corinthian.*
Κόρινθος, ου, ἡ. *Corinth, a famous city of Greece, situated on the isthmus between the Corinthian and Saronic Gulfs, commanding the entrance into the Peloponnese. It is now Corinto.*

κόρος, ου, ὁ (from κορέω, to satiate). *Satiety, loathing, disgust, weariness.*

κόρος, ου, Ion. κοῦρος, ου, ὁ. *A boy, a youth, a son.*

Κόρσικα, ης, ἡ. *Corsica, an island*

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in the Mediterranean, off the coast of Italy.

κορυθαίολος, gen. ου (adj. from κόρυς, a helmet, and αἰόλλω, to move rapidly). *With helmet quick flashing on the view.*

κόρυς, ὕθος, ἡ. *A helmet, a crest.*

κορυφή, ἡς, ἡ (from κόρυς). *The crown of the head, the head, the summit.*

κορώνη, ης, ἡ (from κορωνός, crooked). *The crow.—A ring or handle of a door.—A crown.*

κορωνίς, ἰδος, ἡ (fem. adj. from κορωνός, crooked). *Crooked, bent.*

Κορωνίς, ἰδος, ἡ. *Coronis, a daughter of Phlegyas, loved by Apollo, to whom she bore Æsculapius.*

κοσμέω, ᾶ, fut. -ήσω, perf. κεκόσμηκα (from κόσμος, ornament). *To ornament, to adorn, to honour.—To regulate, to order.*

κόσμημα, ἄτος, τό (from κοσμέω). *An ornament.*

κόσμησις, εως, ἡ (from κοσμέω). *The act of ornamenting, an ornament, an adorning.*

κόσμιος, α, ου (adj. from κόσμος). *Well-arranged, orderly, courteous.*

κοσμιότης, ητος, ἡ. *Propriety, &c.*
κόσμος, ου, ὁ. *Order, arrangement, regulation.—Ornament, attire.—The world, the universe.*

κοῦλη, ης, ἡ. *A cavity, a small cup, a goblet, a vessel, a basin.*
κουρεύς, εως (from κουρά, a cutting, from κείρω, to cut or shave). *A barber.*

κούρη, ης, Ion. for κόρη, ης, ἡ. *A maiden, a virgin, a daughter.*

κοῦρος, ου, Ion. for κόρος, ου, ὁ. *A youth, a son, a boy.*

κουροτρόφος, ου (adj. from κοῦρος, and τρέφω, to nurture). *Rearing or bringing up children, child-nurturing.—As a noun, ἡ Κουρότροφος, the child-nurturer.*

κούφος, η, ου (adj.). *Light, fleet, active, easy, gentle.*

κούφως (adv. from κούφος). *Lightly, easily, swiftly.*

κόψιχος, ου, Att. for κόσσυφος, ου, ὁ. *The blackbird.*

κράδια, ας, Dor., and κραδίη, ης, Ion. for καρδία. *The heart.*

KPA

κράζω, fut. κράξω, perf. κέκρῶγα.

To croak, to cry like a raven.

Κράθις, ἴδος, ὁ. Crāthis, a river of Lucania, flowing into the Sinus Tarentinus between Crotōna and Sybāris. It is now the Crati.

κραিপᾶλῶ, ὦ, fut. -ήσω, perf. κε-
κραিপᾶλῆκα (from κραিপᾶλη, head-
ache produced by surfeit or drunk-
enness). To have a headache
from excess (in eating or drinking),
to be intemperate.

κρᾶνᾶ, ας, Doric for κρήνη, ης, ἡ. A
fountain.

κρᾶνίον, ον, τό (from κρᾶνον, the
scull). The scull.

κρᾶνος, εος, τό (from κρᾶνον, the
scull). A helmet.

κράς, ἀτός, ὁ, later also ἡ. The
head, the summit.

κρᾶσις, εως, ἡ (from κερᾶννῦμι, to
mix). A mixture, a mingling.—
κρᾶσις τῶν ἀέρων, the temperature
of the air, climate.

Κρατερός, οὔ, ὁ. Cratērus, one of
Alexander's generals. After the
death of that monarch, he subdued
Greece with Antipāter, and passed
over into Asia, where he was slain
in a battle against Eumēnes, B.C.
321.

κρατερός, ἅ, ὄν (adj. from κρατέω).
Strong, powerful, robust, firm,
violent, brave.

κρατερῶς (adv.). Strongly, power-
fully, firmly.

κρατέω, ὦ, fut. -ήσω, perf. κεκράτηκα
(from κράτος, power). To have
power over, to rule, to hold the
mastery over, to excel, to prove su-
perior, to surpass, to conquer, to
command.

κρατήρ, ἦρος, ὁ (from κερᾶννῦμι, to
mix). A vessel for mixing wine,
&c., a mixer, a goblet.—The cra-
ter of a volcano (where the melted
lava, &c., is contained).

Κράτης, ητος, ὁ. Crātes, a philoso-
pher of Bœotia, disciple of Diogē-
nes the Cynic, flourished B.C.
324.

κρατιστος, η, ον (adj. from κράτος,
assigned as the irregular superla-
tive to ἀγᾶθος). Best, strongest,
bravest, most excellent.

KPI

κρᾶτος, εος, τό. Strength, force,
power, rule, command.

κραυγή, ἦς, ἡ. A cry, a shout, an
outcry.

κρέας, ἄτος, τό (from κρᾶω for γρᾶω,
to gnaw). Flesh, a piece of flesh.
κρείσσων, ον, and Attic κρείττων, ον
(adj. from κρᾶτος, assigned as the
irregular comparative to ἀγᾶθος).
Better, stronger, braver, more
valiant.

κρείων, οντος, ὁ (probably from κρᾶς,
the head, whence κραίνω, to rule).
A ruler, a sovereign, a prince.—
As a verbal adjective, ruling.

κρεμάννῦμι, fut. κρεμᾶσω, Attic κρε-
μῶ, ᾤς, ᾶ, perf. not in use, 1st aor.
pass. ἐκρεμάσθην. To hang, to
suspend.

κρεουργέω, ὦ, fut. -ήσω, perf. κε-
κρεούργηκα (from κρέας, flesh, and
ἐργον, work). To cut up flesh, to
cut in pieces, to tear piecemeal.

Κρέων, οντος, ὁ. Creon, a son of
Menætiſ, and king of Thebes.
He offered his crown, and his sis-
ter Jocasta in marriage, to him
who could solve the enigma of
the Sphinx; which having been
done by Œdipus, the latter thus,
unknowingly, married his own
mother.

κρεωφᾶγέω, ὦ, fut. -ήσω, &c. (from
κρέας, flesh, and φᾶγεῖν, to eat).
To eat flesh.—In the middle, to
have eatable flesh.

κρήδεμνον, ον, τό (from κράς, the
head, and δέω, to bind). A veil.
See note, page 162, line 95.

κρημνός, οὔ, ὁ (from κρεμάννῦμι, to
hang). A precipitous cliff, a preci-
pice, a steep descent.

κρήνη, ης, ἡ. A fountain, a spring.

κρηπίς, ἴδος, ἡ. A foundation, a
basis.—A shipper, a shoe.

Κρής, ἦτος, ὁ. A Cretan.

Κρήτη, ης, ἡ. Crete, a celebrated
island in the Mediterranean Sea,
now Candia.

Κρήτηθε (adv.). From Crete.

Κρητικός, ἡ, ὄν (adj.). Of or belong-
ing to Crete, Cretan.

κριθή, ἦς, ἡ. Barley.

κριθίνος, η, ον (adj. from κριθή).
Of barley, barley.

κρίκος, ου, ὁ (transposed from κίρκος). *A circle, a ring, a collar.*

κρίκω, ὦ, fut. -ώσω, perf. κεκρίκωκα (from κρίκος). *To form into a ring, to adorn with a ring, to insert a ring.*

κρίνον, ου, τό. *A lily.*

κρίνω, fut. κρίνω, perf. κέκρικα. *To separate, to part, to discriminate, to judge, to decide, to choose, to resolve, to accuse, to charge with.*—In the middle, *to choose for one's self, to select.*

κρίος, οὔ, ὁ (probably from κεράος, horned). *A ram.*

κρίσις, εως, ἡ (from κρίνω). *Separation, choice, decision, judgment, final issue.*

κρίτης, οὔ, ὁ (from κρίνω, 1st aor. pass. ἐκρίθην). *A judge, an umpire.*

Κριτίας, ου, ὁ. *Critias, one of the thirty tyrants set over Athens by the Spartans.*

Κροῖσος, ου, ὁ. *Cræsus, an exceedingly rich king of Lydia, dethroned by Cyrus.*

κροκόδειλος, ου, ὁ. *The crocodile.*

Κροκοδείλων πόλις, ἡ. *Crocodilopolis, a city of Egypt, near Lake Moeris, afterward called Arsinoë. It derived its name from the sacred crocodiles that were fed and worshipped there. Near its site is the modern Faioum.*

κροκόπεπλος, ου (adj. from κρόκος, saffron, and πέπλος, a robe). *Saffron-robed, ruddy.*

κροκόττας, ου, ὁ. *The crocottas.—The hyena.* See note, page 51, line 11.

Κρονίων, υνος, ὁ (patronymic from Κρόνος). *Son of Saturn, i. e., Jupiter.*

Κρόνος, ου, ὁ. *Saturn, son of Cælus and Terra, married Rhea, by whom he had Jupiter, Neptune, Pluto, &c. He was banished from heaven by Jupiter, and fled to Italy, where his reign was so mild that it has been called the golden age.*

κροτάλον, ου, τό (from κροτέω). *A rattle.*

κροτάφος, ου, ὁ (from κροτέω, from

the pulsation felt at the temples). *The temple (of the head).*

κροτέω, ὦ, fut. -ήσω, perf. κεκρότηκα (from κρότος). *To strike, to clap with the hands, to make a clattering noise, to beat.*—To applaud.—κροτέω κρότον. See note, page 17, line 20–24.

κρότος, ου, ὁ (from κρούω, to strike together). *A noise, a loud clapping, a tumult, uproar.*—*Applause.*

Κρότων, υνος, ἡ. *Crotōna, a powerful city of Lower Italy, on the coast of the Sinus Tarentinus, founded by a colony of Achæans about B.C. 715. The modern name is Cotrone.*

Κροτωνιάτης, ου, ὁ. *An inhabitant of Crotone, a Crotoniat.*

κρούω, fut. κρούσω, perf. κέκρουκα. *To strike together, to strike upon, to dash against.*

κρυερός, ἡ, ὅν (adj. from κρύος). *Cold, chilling, dreary, chilly.*—*Terrific.*

κρυμνός, οὔ. Same as κρύμους.

κρύμους, οὔ, ὁ (from κρύος). *Icy coldness, frost.*

κρύος, εως, τό. *Frost, ice, cold.*

κρυπτός, ἡ, ὅν (adj. from κρύπτω). *Concealed, secret, clandestine.*

κρύπτω, fut. κρύψω, perf. κέκρυφα, 2d aor. ἐκρύβον. *To hide, to conceal.*—In the middle, *to conceal one's self, to conceal from, to do without the knowledge of (another).*

κρύσταλλος, ου, ὁ (from κρύος, ice). *Ice.*—Also, ὁ and ἡ, *crystal.*

κρύφα (adv. from κρύπτω). *Secretly, without the knowledge of, with the genitive.*

κρωσσός, οὔ, ὁ. *A water-bucket, a pitcher.*

κτᾶμαι, ὦμαι, fut. κτήσομαι, perf. κέκτημαι and ἐκτῃμαι. *To acquire, to procure for one's self, to obtain.*—In the passive, *to be acquired or procured.* The perf. κέκτημαι or ἐκτῃμαι signifies *I possess, i. e., I have acquired for myself, and the acquisition remains mine.* Hence the 3d fut. κεκτήσομαι, *I will possess.*—ὁ κεκτημένος, *a proprietor, a possessor.*

κτέαρ, ἄτος, τό (from κτάομαι, doubtful whether the sing. occurs). *Possession.*—τὰ κτέατα, *possessions, property.*

κτείνω, fut. κτενῶ, perf., not Attic, ἐκτάκα, 2d aor. ἐκτᾶνον. *To kill, to slay, to slaughter, to put to death.*

κτερεῖω, fut. -εἶξω, a lengthened form of κτερίζω, fut. κτερίῳ, aor. ἐκτέρῃσα (from κτέρεια, *funeral obsequies*). *To inter with all the rites of sepulture, to celebrate the obsequies of.*

κτῆμα, ἄτος, τό (from κέκτημαι, perf. of κτάομαι, *I possess*). *Possession, property.*—In the plural, κτήματα, *one's entire possessions, wealth.*

κτήνος, εὖος, τό (from same). *Property.*—Cattle.

κτηνοτροφία, ας, ἡ (from κτῆνος, cattle, and τρέφω, *to breed*). *The breeding of cattle.*

Κτησιβίος, ου, ό. Ctesibius, a native of Ascrea, celebrated for his mechanical genius. He was the son of a barber, and himself exercised the calling of his father for a short time at Alexandrea. The invention of water-clocks and many other hydraulic instruments is ascribed to him.

κτῆσις, εως, ἡ (from κτάομαι, *to acquire*). *Acquisition, gain.*—*Possession, property.*

κτίζω, fut. κτίσω, perf. ἐκτίκα, perf. pass. ἐκτισμαι. *To build, to erect, to found.*

κτίσμα, ἄτος, τό (from κτίζω). *A construction, a building, a settlement, a colony.*

κτίστης, ου, ό (from κτίζω). *A founder, a creator, a builder, an author.*

κτύπος, ου, ό (from τύπτω, *to strike*). *A loud noise, a tumult, din, the clapping of hands.*

Κυάνεαι, ων, αἰ. Cyanæa, two small, rugged islands at the entrance of the Euxine, which were fabled to have floated about until the Argo passed through; after which they became fixed. They were also called Symplegades.

κυάνεος, α, ου (adj. from κυανός, *dark blue*). *Dark blue, dark.*

κυᾶνοχαίτης, ου, ό (from κυανός, *dark*, and χαίτη, *hair*). *With dark hair, dark-haired.*

κυβερνάω, ῶ, fut. -ήσω, perf. κεκυβέρνηκα. *To steer a vessel, to pilot, to direct.*

κυβερνήτης, ου, ό (from κυβερνάω). *A pilot.*

κῦδος, εος, τό. *Honour, praise, glory.*

Κυδωνία, ας, ἡ. Cydonia, the most ancient city in the island of Crete. Its ruins are on the site of the modern Ierami.

κῦέω, ῶ, fut. κυήσω, perf. κεκύηκα. *To be pregnant, to conceive.*

Κυζικηνός, ἡ, όν (adj.). *Of or belonging to Cyzicus.*—As a noun, οἱ Κυζικηνοί, *the inhabitants of Cyzicus*, an island in the Propontis, off the coast of Mysia. It is now a peninsula.

Κυθήρεια, ας, ἡ. Cytheræa, a surname of Venus, from her rising out of the ocean near the island of Cythæra.

Κυθήρη, ης, ἡ. Cythæra, a surname of Venus.

κύκλος, ου, ό. *A circle, a circuit.*—Dat. sing. as an adverb, κύκλῳ, *round about.*

Κύκλωψ, ωπος, ό (from κύκλος, *a circle*, and ὤψ, *an eye*). *A Cyclops.*—οἱ Κύκλωπες, *the Cyclopes*, a fabled race, of gigantic stature, the sons of Cælus and Terra. They had each but one eye, and that in the middle of the forehead, whence their name. They dwelt in Sicily near Mount Etna, and hence were regarded as the assistants of Vulcan, and the forgers of the thunderbolts of Jupiter.

κύκνος, ου, ό. *A swan.*

Κύκνος, ου, ό. Cycnus, 1. a son of Mars, slain by Hercules.—2. A son of Neptune, smothered by Achilles. He was changed into a swan.

κυλινδῶ and κυλινδέω, ῶ, fut. -ήσω, perf. κεκυλινδήκα. *To roll, to turn round.*—In the middle, *to turn one's self round, to wander, to stray, to revolve, to indulge in.*

κυλίω, fut. κυλίσω, perf. κεκύλικα

(later poetic form of κυλίνδω).
To turn, to roll, to wind.

Κυλλήνη, ης, ἡ. *Cyllēnē*, the loftiest and most celebrated mountain of Arcadia; on it Mercury was born. The modern name is *Zyria*.

κῦμα, ἄτος, τό (from κύω, *to swell forth*). *A wave, the surge, a billow.*

κυμβάλισμός, οὔ, ὁ (from κυμβάλλω, *to play on cymbals*). *The striking of cymbals, the music of cymbals, or of other instruments brought into contact.*

κύμβαλον, ου, τό (from κύμβος, *a hollow vessel*). *A hollow vessel, a cymbal, a basin.*

κύνεω, ὦ, fut. κῦσω, 1st aor. ἐκῦσα, epic without aug. κῦσα and κύσσα. *To kiss, to venerate.*

κύννηγετέω, ὦ, fut. -ήσω, &c. (from κυνηγέτης). *To hunt.*

κύννηγέτης, ου, ὁ (from κύων, *a dog*, and ἡγέτης, *a leader*). *A hunter.*
 —Literally, *one who leads dogs to the chase.*

κύννηγετικός, ἡ, ὅν (adj. from κυνηγετέω). *Of or belonging to the chase, addicted to hunting.*—κύων, *a hunting dog.*—As a noun in fem., ἡ κυνηγετικὴ (τέχνη understood), *the art of hunting, the chase.*

κύννηγέω, ὦ, fut. -ήσω, perf. κεκύννηγκα (from κύννηγος). *To hunt, to capture.*

κύννηγία, ας, ἡ (from κύννηγέω). *Hunting, a hunt, the chase.*

κύννηγος, οὔ, ὁ (from κύων, *a dog*, and ἄγω, *to lead*). *A hunter.*
 Literally, *one who leads dogs to the chase.*

κύννοκέφαλος, ου, ὁ (from κύων, *a dog*, and κεφαλή, *a head*). *The cynocephalus, a baboon of the dog-headed species.* See note, page 51, line 7.

Κυννοπολίτης, ου, ὁ (νομός). *The Cynopolitic (nome), a district of Heptanómis in Egypt.*

Κυνῶν πόλις, εως, ἡ. *Cynopolis*, or the city of dogs, a city of Egypt, in the Heptanomis, on the eastern side of the Nile. Here the dog-headed deity Anubis was worshipped.

Κύπριος, α, ου (adj.). *Cyprian, of Cyprus.*

Κύπρις, ἴδος, ἡ. *Cypris*, a surname of *Venus*, from Κύπρος, *Cyprus*, because she was the chief deity of the island.

Κύπρος, ου, ἡ. *Cyprus*, a large island in the eastern extremity of the Mediterranean, south of Cilicia and west of Syria.

κύπτω, fut. κύψω, perf. κέκυφα. *To bend the head, to stoop, to bow, to hold down the head from shame, to be bent.*

κύρνω, ὦ, fut. κῦρήσω and κύρσω, 1st aor. ἐκῦρησα and ἐκυρσα. *To be.*—With a genitive, *to meet with, to attain.*

Κυρηναϊκή, ἡς, ἡ (γῆ understood). *Cyrenāica*, a country of Africa, east of the Syrtis Minor, corresponding to the modern *Barca*.

Κυρήνη, ης, ἡ. *Cyrēnē*, a celebrated city of Africa, capital of Cyrenaica.

κύριος, ου, ὁ (from κύρος, *authority*). *A master, one who has authority over, a lord, a sovereign.*

Κύρνος, ου, ἡ. *Corsica*, called by the Greeks *Cyrrnus*, an island in the Mediterranean.

Κῦρος, ου, ὁ. *Cyrus*, a king of Persia, son of Cambyses and Mandāne the daughter of Astyāges, king of Media.

κύρώω, ὦ, fut. -ώσω, perf. κεκύρωκα (from κύρος, *full authority*). *To authorize, to ratify, to confirm.*

κύρτωμα, ἄτος, τό (from κυρτώω, *to curve*). *Anything curved, a hump, an arch, a lump, a swelling, an inequality.*

κύρω, the present occurs only in poetry, same as κυρέω.—In the middle, as deponent, κύρομαι, *to meet with, to light upon, to fall into.*

κύτος, εος contr. ους, τό (from κύω, *to contain*). *A cavity, capacity, an enclosure, a hollow body.*

Κύψελος, ου, ὁ. *Cypsēlus*, a Corinthian, son of Æetion, and father of Periander; who seized on the sovereign power and reigned 30 years.

κῦώ and κνέω, ὦ, fut. κῦήσω, perf. κέκυήκα. *To contain.—To con-*

ceive, to be pregnant, to go with young, to bring forth.

κύων, gen. κύνος, ὁ and ἡ. *A dog, a hound.*

κώδιον, ον, τό (from κῶας, κῶς, *a sheepskin with the fleece*). *A sheepskin, a fleece.*

κωδιοφόρος, ον (adj. from κώδιον, and φέρω, *to bear*). *Wearing sheepskins, clothed in sheepskins.*

κώθων, υνος, ὁ. *A Spartan drinking cup, a goblet.*

Κώθων, υνος, ὁ. *Cothon, a small island near the citadel of Carthage, with a convenient bay, which served for a dockyard.*

κωκῦτός, οὔ, ὁ (from κωκύω, *to bewail*). *Bewailing, mourning, lamentation.*

Κωκῦτός, οὔ, ὁ. *Cocytus, one of the fabled rivers of the lower world, so called from the lamentations of the departed along its banks.*

κωκῦω, fut. κωκῦσω, perf. κεκώκῡκα. *To wail, to lament, to bewail, to utter lamentations.*

Κωλίας, ἄδος, ἡ. *Colias, a promontory of Attica, southeast of the port of Phalērum, in the form of a man's foot, where was a temple of Venus. It is now Agio Nicolo.*

κωλύω, fut. κωλῦσω, perf. κεκώλῡκα (a form of κολούω). *To weaken, to hinder, to impede, to depress, to prevent, to hold back.*

κωμάζω, fut. -ᾶσω, perf. κεκώμᾱκα (from κῶμος). *To go in a riotous procession singing, &c., to celebrate a joyous festival, to revel, to move along in a revelling manner.*

κώμη, ης, ἡ. *A village, a small town.*

κωμηδόν (adv. from κώμη). *By villages, in villages.*

κωμικός, ἡ, ὄν (adj. from κῶμος). *Pertaining to comic poetry, comic, comical.—As a noun, ὁ κωμικός, a comic poet.*

κῶμος, ον, ὁ (from κώμη, *a village*; as in bacchanalian processions they went from village to village). *A jovial assembly of friends to celebrate a festival with music, &c., a band of revellers, a festive assembly, a bacchanalian revel.*

κωμωδοποιός, οὔ, ὁ (from κωμωδία, *comedy*, and ποιέω, *to make*). *A writer of comedy, a comic poet.*

κώνειον, ον, τό. *Hemlock (the juice).*

Κωνωπίων, υνος, ὁ. *Conopion.*

κῶνωψ, ωπος, ὁ. *A gnat.*

Κῶος, α, ον (adj. from Κῶς, *Cos*).

Coan, of Cos.—ὁ Κῶος, a Coan, an inhabitant of Cos, an island in the Ægean Sea, one of the Sporades, celebrated for the manufacture of a species of transparent silk stuff, and as the birthplace of Hippocrātes and Apelles.

κῶπη, ης, ἡ (from the obsolete κάπω, root of κάπτω, *to seize*, and of the Latin *capio*). *The handle of an oar, the handle of a mill.—An oar.*

κῶρος, ω, Doric for κοῦρος, ον, ὁ. *A youth, &c.*

κῶρα, ας, Doric for κούρη, ης, ἡ. *A maiden, &c.*

Κωρύκειον ἄντρον, τό. *The Corycian grotto, on Mount Parnassus, sacred to the Corycian nymphs and the god Pan.*

Λ.

λᾶας contr. λᾶς, gen. λάσος contr. λᾶος, ὁ. *A stone.*

λάβῆ, ἥς, ἡ (from λάβεῖν, 2d aor. inf. of λαμβάνω, *to seize*). *Seizure, a grasping, hold.*

λαβύρινθος, ον, ὁ. *A labyrinth.*

λαγῦρός, ᾶ, ὄν (adj.). *Slack, unbraced, feeble, thin, slender, tender, delicate.*

λαγίδιον, ον, τό (dim. of λαγώς, *a hare*). *A young hare.—A rabbit.*

Λάγος, ον, ὁ. *Lāgus, a Macedonian of mean extraction, who married Arsinöë, daughter of Meleäger. He was the reputed father of Ptolemy, surnamed from him Lagus, who became king of Egypt after Alexander's death.*

λαγχᾶνω, fut. λήξομαι, perf. Att. εἴληχα, Dor. and Ion. λέλογχα, 2d aor. ἐλάχον. *To draw lots, to receive by lot, to get possession of, to obtain.*

λαγώς, λαγώ, ὁ. *The hare.*

λάθρα (adv. from λάθειν, 2d aor. inf. of λανθάνω, *to lie hid*). *Se-*

cretly, by stealth, without the knowledge of.

λαιμοτομέω, ὦ, fut. -ήσω, perf. λελαιμοτόμηκα (from λαιμός, the throat, and τέμνω, to cut). To cut the throat.

λαῖός, ἅ, ὄν (adj.). Left, on the left hand.—As a noun, ἡ λαία (χεῖρ understood), the left hand.

Λαῖκαινα, ης, ἡ. A Spartan female, a woman of Lacedæmon.

Λακεδαιμόνιος, α, ον (adj.). Lacedæmonian.—As a noun, ὁ Λακεδαιμόνιος (ἀνὴρ understood), a Lacedæmonian.—ἡ Λακεδαιμόνια (γυνή understood), a Lacedæmonian woman.

Λακεδαίμων, ονος, ἡ. Lacedæmon or Sparta, a celebrated city of Greece, the capital of Laconia, situated in a plain near the Eurōtas. Its ruins are near the modern Misitra.

Λακτιάδης, ου, ὁ. A member of the borough Laciadæ or Lacadæ.

Λάκων, ονος, ὁ. A Lacedæmonian.

Λακωνική, ἥς, ἡ (fem. of Λακωνικός, with γῆ understood). Laconia, a country of Peloponnēsus, situated at its southern extremity, having Messenia on the west, and Arcadia and Argolis on the north.

Λακωνικός, ἥ, ὄν (adj.). Laconian.

λακωνικῶς (adv.). Like the Lacedæmonians, laconically, pithily.

λαλέω, ὦ, fut. -ήσω, perf. λελάληκα. To talk, to speak, to prattle, to converse.

λάλημα, ἄτος, τό (from λαλέω). Talk, prattling, speech, way of talking.

λάλος, ον (adj.). Talkative, loquacious, prattling.—Comp. λαλίστερος, superl. λαλίστατος.

Λαμάχος, ου, ὁ. Lamachus, a son of Xenophānes, sent into Sicily with Nicias. He was slain before Syracuse, B.C. 414.

λαμβάνω, fut. λήψομαι, perf. Attic εἴληφα, perf. pass. εἴλημμαι and λέλημμαι, 2d aor. act. ἔλαβον. To take, to receive, to admit, to procure, to obtain, to acquire.—With the genitive, to take hold of, to seize by.

λαμπάς, ἄδος, ἡ (from λάμπω, to shine). A torch, a light.

Λάμπις, ἴδος, ὁ. Lampis.

λαμπρός, ἅ, ὄν (adj. from λάμπω). Shining, brilliant, bright, illustrious, manifest, splendid, noble, respected, fresh.

λαμπρότης, ητος, ἡ (from λαμπρός). Brilliancy, splendour, clearness, renown.

λαμπρῶς (adverb from λαμπρός). Brilliantly, brightly, clearly, famously, decisively.

λάμπω, fut. λάμψω, perf. λέλαμφα. To shine, to be brilliant.

λανθάνω, fut. λήσω, perf. λέληθα, 2d aor. ἔλαθον (from an old form, λήθω, not in use). To lie hid, to remain concealed, to escape observation, to do anything unconsciously.—When joined with a participle it is often rendered as an adverb. See note, page 12, line 15–16.—In the middle, λανθάνομαι, seldom λήθομαι, fut. λήσομαι, perf. pass. as mid. λέλησμαι. To forget, to omit, to conceal.

Λαομέδων, οντος, ὁ. Laomēdon, a king of Troy, and father of Priam. He was assisted in building the walls of Troy by Apollo and Neptune, whom afterward he refused to reward for their labour.

λαός, οὔ, Attic λεός, ὦ, ὁ. The people, a crowd, a nation.

λαός, ον, ὁ. A stone.

Λαπίθαι, ὦν, οἱ. The Lapithæ, a people of Thessaly, who nearly exterminated the Centaurs in a quarrel, which arose at the celebration of the nuptials of Pirithōus.

λάρναξ, ἄκος, ἡ. A coffer, a box, a chest, an ark.

λασίος, ον (adj. akin to δασύς). Hairy, shaggy, stout, rough.—Bushy.

Λατίνη, ης, ἡ (γῆ understood). Latium, a country of Italy, lying south of Etruria, from which it was separated by the Tiber.

Λατίνοι, ὦν, οἱ. The Latins, the inhabitants of Latium.

Λάτμος, ου, ὁ. Latmus, a mountain of Caria, in Asia Minor, near Miletus.

λατομέω, ὦ, fut. -ήσω, perf. λελάτομηκα (from λῆς, a stone, and τέμνω, to cut). To cut out stone, to quarry, to hew stone.

λατόμημα, ἄτος, τό (from λατομέω). Stone cut from a quarry, quarried stone, hewn stone.

λατόμητος, ἦ, ὄν (adj. from λατομέω). Cut in stone, hollowed out of the rock.

λατομία, ας, ἡ (from λατομέω). A quarry.—In the plural, αἱ λατόμαι, the quarries, a prison which Dionysius had in a rock near Syracuse.

λατομικός, ἦ, ὄν (adj. from λατομέω). Requisite in quarrying, adapted to quarrying.—λατομικός σίδηρος, a pick.

λατρεῦν, fut. -εύσω, perf. λελάτρενκα (from λάτρις, one who serves for hire). To serve for hire, to serve.—To worship.

λαυκᾶνῆ, ης, Ionic and poetic for λαυκᾶνία, ας, ἡ. The throat.

Λαυριωτικός, ἦ, ὄν (adj. from Λαύριον). Of or belonging to Laurium, Laurian, a region in Attica celebrated for its silver mines.

λαῦρᾱγωγέω, ὦ, future -ήσω, &c. (from λαφύραγωγός). To carry off as spoil, to bear off as booty.

λαῦρᾱγωγός, οὔ, ὁ (from λαῦρῶν, booty, and ἄγω, to carry off). One who carries off booty, a plunderer.

λαχάνεύω, fut. -εύσω, perf. λελαχάνενκα (from λάχανον). To cultivate vegetables.

λαχῆνον, ον, τό (from λαχαίνω, to dig). Plants from cultivated ground.—Pot-herbs, garden vegetables.

λάχος, εος, τό (from λαχεῖν, 2d aor. inf. of λαγχάνω, to receive by lot). A portion by lot, a share, a lot.

λέαινα, ης, ἡ (fem. of λέων, the lion). The lioness.

Λεάρχος, ον, ὁ. Learchus, a son of Athamas and Ino, slain by his father in a fit of madness.

λέβης, ητος, ὁ (from λάβω, root of λαμβάνω, to hold). A caldron, a kettle, a large basin.

λέγοντι, Doric for λέγουσι, 3d plural pres. ind. of λέγω.

λέγω, fut. λέξω, perf. λέλοχα, Attic εἶλοχα, 2d aor. ἔλεγον. To say, to speak, to tell, to relate, to command.—To cause to lie down, to let lie down.—λέγομαι, to lie down to rest.—λέγονται, they are said to.

ληηλάτew, ὦ, fut. -ήσω, perf. λεληηλάτηκα (from λεία, booty, and ἐλαύνω, to drive off). To drive off as booty, to plunder, to pillage.

λείβω, fut. λείψω, perf. λέλειφα. To pour, to drop, to let flow.—In the middle, to flow, to fall in drops, to trickle.

λειμών, ὠνος, ὁ (from λείβω). A grassy plain, a meadow, a mead.

λείος, α, ον (adj.). Smooth, polished, even, soft, light.

λειποθύμέω, ὦ, fut. -ήσω, &c. (from λείπω, and θυμός, the spirit). To faint.

λείπω, fut. λείψω, perf. λέλειφα, 2d aor. ἔλιπον. To leave, to abandon, to desert.—In the middle, λείπομαι, fut. λείβομαι, perf. λέλοιπα, to be inferior to, to be left behind by, to be surpassed, to be in want.

λειτουργία, ας, ἡ (from λειτουργέω, to perform the duties of a public office). Public service or office (in which the person is obliged to defray the expenses himself). In general, public employment, occupation, labour.

λειτουργός, οὔ, ὁ (from λείτος, public, and ἔργον, work). A public officer.

λείψανον, ον, τό (from λείπω). The remainder, the remains, a remnant.

λεκᾶνη, ης, ἡ (from λέκος, a dish). A dish, a bowl.

λέκτρον, ον, τό (from λέγομαι, to lie down). A couch, a bed.

λέξις, εως, ἡ (from λέγω, to speak). Speech, expression, language, a saying, recital, phraseology.

Λεοντίνος, ον, ὁ. A Leontine, an inhabitant of Leontini, a city in Sicily.

λεοντώδης, ες (adj. from λέων, a lion, and εἶδος, aspect). Of a lionlike aspect, fierce, lionlike, bold, courageous.

λεπιδωτός, ἦ, ὄν (adj. from λεπιδώω,

- to render scaly). Scaly, covered with scales.*
- λεπτόγεως, ὢν (adj. from λεπτός, and γέα, γῆ, land). *Having a thin soil, barren.*
- λεπτός, ἡ, ὄν (adj. from λέπω, to peel off). *Peeled off, thin, small, delicate, of scanty size, slender.—Neuter as an adverb, λεπτόν, delicately, lightly, scarcely.*
- Λερναῖος, α, ὢν (adj.). *Lernæan, of or belonging to Lerna.*
- Λέρνη, ης, ἡ. *Lerna, a district of Argolis, celebrated for its grove and lake, where Hercules killed the famous hydra.*
- Λέσβος, ὢν, ἡ. *Lesbos, an island of the Ægean Sea, lying off the coast of Mysia, forming, according to Homer, the southern boundary of the Trojan kingdom. It is now Metelin.*
- Λευκάδιος, ὢν, ὁ (from Λευκάς). *A Leucadian, an inhabitant of Leucas or Leucadia, an island in the Ionian Sea, off the coast of Acarnania, now called Santa Maura. It once formed part of the main land.*
- λευκανθίζω, fut. -ῖσω, perf. λελεγκάνθικα (from λευκός, white, and ἄνθος, a flower). *To have white flowers, to be white.*
- Λευκοθέα, ας, ἡ. *Leucothœa or Leucothœë, the name under which Ino was known after she had been changed into a sea-deity by Neptune.*
- λευκός, ἡ, ὢν (adj. from λεύω, λεύσσω, to shine). *Bright, clear, white.*
- λευκότης, ητος, ἡ (from λευκός). *Whiteness, brilliancy, clearness.*
- Λεύκουλος, ὢν, ὁ. *Lucullus (Lucius Licinius), a famous Roman commander, to whom was intrusted the charge of the Mithradatic war, which he had nearly brought to a conclusion, when he was unjustly displaced and succeeded by Pompey.*
- λευκώλενος, ὢν (adj. from λευκός, and ὠλένη, an arm). *White-armed, having white arms.*
- λευχείμων, ὢν (adj. from λευκός, and
- εἶμα, a robe). *White-robed, clothed in white.*
- λέχος, εος, τό (from λέγομαι, to lie down). *A couch, a bed.—In the plural, λέχεα, ὢν, τά, a bier, a sort of couch of state, upon which the dead body was exposed to view and burned.*
- λέων, οντος, ὁ. *A lion.*
- Λεωνίδας and Λεωνίδης, ὢν, ὁ. *Leonidas, a celebrated king of Sparta, who, with three hundred Spartans, withstood the whole army of the Persians at Thermopylæ for three successive days.*
- λήγω, fut. λήξω, perf. λέληχα. *To cease, to desist, to abstain from.*
- Λήδα, ας, ἡ. *Lêda, wife of Tyndærus, king of Sparta.*
- Λήθαιος, α, ὢν (adj. from Λήθη). *Of or pertaining to Lethê, Lethæan.*
- λήθη, ης, ἡ (from λήθομαι, to forget). *Forgetfulness, oblivion.*
- Λήθη, ης, ἡ. *Lêthê (i. e., oblivion), one of the rivers of the under world, whose waters were quaffed by the souls which were destined to animate other bodies on earth, in order to cause oblivion of their present bliss.*
- λήθω, not used in the present; the other tenses assigned to λανθάνω. *See λανθάνω.*
- λήιον, ὢν, τό. *A crop, a standing crop, a field.*
- Λήμνος, ὢν, ἡ. *Lemnos, an island in the Ægean Sea, opposite the mouth of the Hellespont, now Stalimene. It was fabled to contain one of the forges of Vulcan.*
- Ληναῖος, ὢν, ὁ. *Lenæus, a surname of Bacchus, from ληνός, as the god of wine, &c.*
- ληνός, οὔ, ὁ. *A wine-press.*
- ληρέω, ὦ, fut. -ήσω, perf. λελήρηκα (from λῆρος, idle talk). *To talk idly or foolishly, to act in a silly manner, to be guilty of folly.*
- ληστεύω, fut. -εύσω, perf. λελήστυκα (from ληστής). *To rob, to plunder, to carry off as plunder, to be a robber.*
- ληστής, οὔ, ὁ (from ληΐς, plunder). *A plunderer, a robber, a pirate.*
- ληστρικός, ἡ, ὢν (adj. from ληστής).

Plundering, predatory, adapted to piracy.—*ληστρική τριήρης, a piratical vessel.*

Λητώ, ὅς contr. οὗς, ἡ. *Latōna*, daughter of Cæus and Phœbe, and mother of Diana and Apollo by Jupiter.

λίαν (adv.). *Very, strongly, very much, extremely.*

λίβανωτός, οὐ, ὁ (from λίβανος, *the tree which produces frankincense*). *Frankincense, incense.*

Λίβυες, ων, οἱ. *The Libyans, inhabitants of Libya.*

Λιβύη, ης, ἡ. *Libya.* Among the early Greek writers the name was applied to the whole of *Africa*. The later Greek and the Roman writers restrict the term to a part of *Africa* between *Egypt* on the east and the *Syrtes* on the west, containing *Cyrenaica* and *Marmarica* on the coast, with an extensive unknown region in the interior.

Λιβυκός, ἡ, ὅν (adj.). *Libyan, of Libya.*

λιγαίνω, fut. λιγᾶνῶ, perf. λελιγαγκα (from λιγύς, *shrill, clear-toned*). *To sing with tuneful voice, to tell of in clear-toned strains.*

λιγνύς, ὅς, ἡ. *Ascending smoke, a pitchy cloud.*

Λιγυες, ων, οἱ. *The Ligurians, inhabitants of Liguria, a country of northern Italy, lying along the Sinus Ligusticus or Gulf of Genoa, now the territory of Genoa.*

λιγυρός, ἄ, ὅν (adj. from λιγύς, *shrill*). *Shrill, sharp, piercing, clear-toned, tuneful.*

Λιγυστική, ἡς, ἡ (γῆ understood). *Liguria.* See at Λίγυες.

λίην (adv.), Ionic for λίαν. *Very, &c.*

λίθάζω, fut. -ᾶσω, perf. λελίθᾱκα (from λίθος, *a stone*). *To throw stones at, to hurl stones.*

λίθιδιον, ον, τό (dim. of λίθος). *A small stone, a pebble.*

λίθινος, η, ον (adj. from λίθος). *Made of stone, stony, stone.*

λίθοβολία, ας, ἡ (from λίθος, and βάλλω, *to cast*). *A casting of stones, a stoning.*

λίθοποιέω, ᾶ, fut. -ήσω, perf. λελιθο-

ποίηκα (from λίθος, and ποιέω, *to make*). *To produce stone, to turn into stone, to petrify.*

λίθος, ον, ὁ and ἡ (for the distinction produced by gender, see note, page 57, line 1-2). *A sione, a rock.*—*A precious stone.*

λίμην, ένος, ὁ. *A harbour, a haven.*

λιμνάζω, fut. λιμνᾶσω, perf. λελίμνακα (from λίμνη). *To lay under water, to convert into a lake or marsh.*—τόπος λιμνάζων, *a morass or marsh.*

λίμνη, ης, ἡ (from λείβω, *to pour out*, akin to λιμήν). *A lake, a swamp.*

λίμος, οὐ, ὁ (from λείπω, *to leave*, perf. pass. λελειμμαι). *Want of food, hunger, famine.*

λίνον, ον, τό. *Flax, thread made of flax.*—Hence, *linen.*—*A net.*—ἐξω λίνων, *out of the nets, i. e., roaming at large.*

Λίνος, ον, ὁ. *Linus, a native of Chalcis, son of Mercury and the muse Urania, instructor of Hercules in music.* He was killed by the latter for having struck him on the head with his lyre.

λιπαρός, ἄ, ὅν (adj. from λίπας, fut). *Fat, anointed with oil.*—*Rich, fruitful* (applied to soils).—*Of a shining appearance, opulent, brilliant, splendid, beautiful.*

λίσσομαι and λίτομαι, fut. λίσσομαι, 1st aor. ἐλίσσῃην, 2d aor. ἐλίστόμην. *To pray, to beseech, to supplicate, to entreat, to request earnestly.*

λιτανεύω, fut. -εύσω, perf. λελιτάνευκα (from λίτομαι). *To pray, to supplicate, to entreat.*

λίτος, ἡ, ὅν (adj.). *Simple, fine, small, frugal.*

λιτότης, ητος, ἡ (from λίτος). *Simplicity, plainness, frugality, economy.*

λογίζομαι, fut. -ίσσομαι, perf. λελόγισμαι (from λόγος). *To reckon, to enumerate, to estimate, to consider, to reflect, to conclude.*

λογικός, ἡ, ὅν (adj. from λόγος). *Reasonable, rational, logical, intelligent, eloquent, endued with speech.*—As a noun in fem. ἡ

λογική (τέχνη understood), *the art of reasoning, logic.*

λόγιον, ου, τό (prop. neut. of λόγιος, intelligent). *A saying, an oracular saying, an oracle.*

λογισμός, ου, ό (from λογίζομαι, to reflect). *Reflection, thought, reason, computation, calculation, intelligence, perception.*

λόγος, ου, ό (from λέγω, to speak).

A word, a saying, a speech, a report, a narration, an account, an argument, reason, understanding, wisdom.—ὥδ' ἔχει λόγος, this is the true computation.—κατὰ λόγον, in proportion to.—εἰς λόγους ἐρχεσθαι, to engage in conversation with.

λόγχη, ης, ἡ. *The head of a javelin, a javelin, a spear.*

λουετρόν, ου, old Homeric form for λουτρόν, ου, τό (from λούω, to wash). *A bath.*

λοιγός, ου, ό (akin to λυγρός, painful, and the Latin luctus). *Destruction, calamity, death, wo.*

λοιδορέω, ω, fut. -ήσω, perf. λελοιδόρηκα (from λοιδορος, slanderous), same as the middle λοιδορούμαι, ουμαι, only that the active is joined with the accusative, and the middle with the dative. *To rail at, to revile, to inveigh against, to reproach.*

λοιμός, ου, ό. *A contagious distemper, a pestilence, the plague.*

λοιπός, ἡ, όν (adj. from λείπω, to leave). *Remaining, that is left, rest.—As a noun in neut., τὸ λοιπόν (μέρος understood), the remainder.—τὰ λοιπά, the rest.—καὶ τὰ λοιπά, and so forth.—τοῦ λοιποῦ (χρόνου understood), for the time to come.*

Λοκροί, ων, οί. *The Locri, a people of Greece. The Greeks comprehended under the name of Locri three tribes of the same people, distinct in territory, but doubtless derived from a common stock; these were the Locri Ozōlæ, Epicnemidii, and Opuntii. Λοκροὶ Ὀζόλαι. See Ὀζόλαι.*

λοξός, ἡ, όν (adj.). *Oblique, slanting, crooked.—Of oracles, ambiguous.*

Λουσιτανοί, ων, οί. *The Lusitanians. See Λυσιτανοί.*

λουτρόν, ου, τό (from λούω). *A bath.*

λούω, fut. λοέσω, contr. λούσω, perf. λέλouκα, 1st aor. ἐλόεσα and ἐλόεσσα, contr. ἔlouσα. *To wash.—In the middle, to wash one's self, to bathe.*

λόφος, ου, ό (from λέπω, to peel off). *The upper part of the neck of an animal, as it is rubbed by the yoke.—The crest, the summit, a hill, an eminence.*

λοχᾶγός, ου, ό (from λόχος, and ἡγέομαι, ἄγω, to lead). *A leader of a cohort, a commander of a troop of infantry.*

λοχᾶω, ω, fut. λοχήσω, perf. λελόχηκα (from λόχος). *To place in ambuscade.—To lie in wait for.*

λοχεία, ας, ἡ (from λοχεύω). *Childbirth, delivery, parturition.*

λοχεύω, fut. -εύσω, perf. λελόχευκα, same sig. in mid. λοχεύομαι. *To bring forth, to give birth to.*

λόχος, ου, ό (from λέγω, to cause to lie down). *A troop of warriors placed in ambuscade, a company of infantry (usually containing a hundred men).—Childbirth.*

Λυγκεύς, έως, ό. *Lyncæus, a son of Ægyptus, and husband of Hypermetra the daughter of Danaus: his life was spared through the love of his wife.*

λυγρός, ά, όν (adj. from λύζω, to sob). *Melancholy, doleful, piteous, distressing, calamitous.*

Λυδία, ας, ἡ. *Lydia, a country of Asia Minor, south of Mysia; the richest and most effeminate and luxurious of all Asia.*

Λυδός, ου, ό. *A Lydian, an inhabitant of Lydia.*

λυκάβας, αντος, ό. *The year.*

Λυκομήδης, ου, ό. *Lycomedes, an Athenian, commander of a galley, who, in the battle of Salamis, first captured an enemy's vessel.*

λύκος, ου, ό. *A wolf.*

Λυκοῦργος, ου, ό. *Lycurgus, 1. a king of Thrace, son of Dryas. He drove Bacchus from his dominions, and cut down all the vines; for this the god inflicted madness on*

him, in a fit of which he put his son Dryas to death, and cut off his own legs, mistaking them for vine boughs; and finally was drawn asunder by horses at the command of Bacchus.—2. The celebrated Spartan lawgiver.

λύμαινω, fut. λυμᾶνω, perf. λελύμαγκα (from λύμα, filth), active seldom used. To besoul, to defile, to injure, to destroy, to devastate.—In the middle, same signif. as active, and also, to cleanse one's self from impurities.

λύμη, ης, ἡ. Injury, outrage.—Filth.

λύπέω, ὦ, fut. λύπησω, perf. λελύπηκα (from λύπη). To grieve, to harass, to distress, to afflict, to sadden, to injure.

λύπη, ης, ἡ. Sadness, grief, distress, affliction, pain, sorrow.

λύπηρός, ἄ, ὄν (adj. from λύπέω). Afflicting, sorrowful, sad, painful, wearisome, suffering privations.

λυπρός, ἄ, ὄν (adj. from λυπέω). Distressed, poor, wretched.—As applied to soil, barren, sterile, unproductive.

λύρα, ας, Ionic λύρη, ης, ἡ. The lyre.

λύριζω, fut. -ίσω, perf. λελύρικα (from λύρα). To play on the lyre.

Λύσανδρος, ου, ὁ. Lysander, a Spartan general, who put an end to the Peloponnesian war, which had lasted 27 years, in the decisive battle at Ægospotāmos, whereby he became absolute master of Athens.

Λυσίας, ου, ὁ. Lysias, son of Cephalus, a celebrated Athenian orator who flourished about B.C. 458.

Λυσίμαχος, ου, ὁ. Lysimachus, one of the generals of Alexander the Great: he received for his share of the empire Thrace and the Chersonese.

Λύσιππος, ου, ὁ. Lysippus, a celebrated sculptor and statuary, born at Sicyon. He was the only sculptor allowed by Alexander to make his statue.

λύσις, εως, ἡ (from λύω, to loose). The act of loosing, release, a set-

ting at liberty, deliverance, liberation, surrender.

Λυσιτᾶνία, ας, ἡ. Lusitania, a part of ancient Spain lying on the Atlantic coast, included at first between the Durus (Duro) and the Tagus, but afterward extended southward to the sea. It now forms part of Portugal.

Λυσιτᾶνοί, ὦν, οἱ. The Lusitanians, the inhabitants of Lusitania.

λυσίτελέω, ὦ, fut. -ήσω, perf. λελυσιτέληκα (from λυσιτέλης). To be useful, to be advantageous, to profit.

λυσίτελής, ἐς (adj. from λύω, to discharge, and τέλος, cost, expense). Profitable, advantageous, valuable, costly.

λύσσα, ης, ἡ. Madness, insanity.

λύχνος, ου, ὁ. A light, a lamp, a torch.

λύω, fut. λύσω, perf. λέλυκα. To loose, to slacken, to deliver up, to release, to solve, to abrogate, to discharge, to defray.—In the middle, to get released for one's self (on the payment of a ransom), to ransom.

λωθητός, ἡ, ὄν (adj. from λωθάομαι, to injure). Injured, abused, misused, reviled, ruined, unfortunate.

λωτών, ου (adj. from λάω, to wish, assigned as the irregular comparative to ἀγαθός). Better, richer, more advantageous, more useful, preferable.—Superlative, λώιστος contr. λῶστος, best, &c.

λῶστος, η, ου (adj.). See under λῶτων.

λωτός, οῦ, ὁ. The lotus. 1. A species of water-lily, used as food by a people of Africa.—2. A tree, the fruit of which, resembling dates, was so delightful, according to Homer, that they who tasted it desired to remain for ever in that country, and lost all thoughts of home.

M.

μά, a particle used in adjuration or swearing, and followed by the name of the divinity in the accusative. It neither affirms nor denies of itself, but obtains its af-

firmative or negative force, either from some accompanying particles, or from the context.—*μᾶ Δία, I swear by Jupiter, by Jupiter.*—*μὰ τοὺς θεούς, by the gods.*

Μάγαιος, ον, ὁ. Magæus, a brother of Pharnabazus.

μαγνήτις, ἰδος, ἡ, and μαγνήτης, ον, ὁ. A magnet or loadstone.

μάζα, ης, ἡ (from μάσσω, to knead). A barley cake, bread.—Properly, *barley bread*, as distinguished from *ἄρτος, wheaten bread*; but it is sometimes applied to *wheaten bread* also.

μαζός, οὔ, ὁ. A breast.

μάθημα, ἄτος, τό (from μανθάνω, to learn). A lesson, knowledge, instruction.

μάθησις, εως, ἡ (from the same). Learning, acquired knowledge, a lesson.

μαθητής, οὔ, ὁ (from the same). A learner, a scholar, a disciple.

Μαῖα, ας, ἡ. Maia, a daughter of Atlas and Pleiōne, and mother of Mercury by Jupiter. She was one of the Pleiādes, the most luminous of the seven sisters.

μαιεύομαι, fut. -εύσομαι, perf. μεμαίεμαι (from μαῖα, a midwife), seldom used in the active voice. To deliver (as a midwife), to preside over childbirth.

Μαινάς, ἄδος, ἡ (from μαίνομαι). A Bacchante, a female votary of Bacchus, a phrensied female, a fury.

μαίνομαι, fut. μανοῦμαι, perf. μέμνηνα, fut. act. μᾶνῶ, 1st aor. act. ἐμνηνα, 2d aor. pass. ἐμᾶνην (from μάω, to be strongly excited; the present active not in use). To become phrensied, to rave, to be furious, to be mad.—In the active, *to mad-den.*

μαίω, ῶ, fut. -ώσω, perf. μεμαίωκα, and middle, with the same signification, μαίομαι, οὔμαι, &c. (from μαῖα, a midwife). To deliver, to act as midwife.—Passive, *to be aided in delivery, to be assisted in birth.*

Μαῖρα, ας, ἡ. Mæra, the faithful dog of Icarus, by means of which

Erigōne discovered the dead body of her father. It was changed into the star Canis.

Μαιῶτις, ἰδος, ἡ. Mæōtis (Palus), now Sea of Azof, a large marshy lake between Europe and Asia, connected with the Euxine by the Cimmerian Bosphorus.

Μάκαι, ὦν, οἱ. The Macæ, a people of Africa, who occupied the coast to the northwest of and near the greater Syrtis.

Μάκαρ, ἄρος, ὁ. Macar, son of Ilus, the leader of a colony to the isle of Lesbos. Some, by a conjectural emendation of the scholiast who mentions him, make Macar a son of Helius, i. e., Phæbus.

μάκαρ, gen. ἀρος (adj. of one ending, from χαίρω, to rejoice). Happy, blessed.—Opulent.—οἱ μάκαρες, *the gods, the blessed (in Elysium).*

μακάριζω, fut. -ῖσω, Att. -ῖῶ, perf. μεμακάρικα (from μάκαρ). To deem happy, to bless, to pronounce happy.

μακάριος, α, ον (adj.), same as μάκαρ. Happy, &c., commonly used in prose.

Μακεδονία, ας, ἡ. Macedonia, a country of Europe, lying to the west of Thrace, and north and northeast of Thessaly.

Μακεδονικός, ἡ, ὄν (adj.). Macedonian.

Μακεδών, ὄνος, ὁ. A Macedonian. μακράν (adv., properly acc. sing. fem. of μακρός, with ὁδόν understood). At a great distance, far away.

μακρόβιος, ον (adj. from μακρός, and βίος, life). Long-lived.

μακρός, ἅ, ὄν (adj.). Long, large, of great extent.—Neut. sing. and pl. as an adverb, *μακρόν* and *μακρά, far, far distant.*

μακροτῤῥχηλος, ον (adj. from μακρός, and τῤῥαχηλος, the neck). Long-necked.

μάλα (adv.). Very, much, very much, assuredly, certainly.—Comparative, *μᾶλλον, more, rather.*—Superlative, *μάλιστα, most, chiefly, especially, most commonly.*

μαλᾶκός, ἡ, ὄν (adj.). *Soft, feeble, timid, effeminate.*

μαλάσσω, fut. -άξω, perf. μεμάλᾳχα (from μαλᾶκός). *To soften, to mollify, to appease, to prevail by entreaty.—To enervate.*

μαλάχη, ἡς, ἡ (from μαλάσσω). *Mal-lows, a plant of emollient qualities, whence the name.*

μαλλωτός, ἡ, ὄν (adj. from μαλλός, wool). *Covered with long wool, fleecy.*

μάν, Doric for μήν.

Μάνης, εὖς contr. οὖς, ὁ. *Manes, a servant of Diogenes, who ran away on account of his master's scanty fare.*

μανθάνω, fut. μαθήσομαι, perf. μεμάθηκα, 2d aor. ἐμᾶθον. *To comprehend, to learn, to understand, to perceive, to know.*

μᾶνία, ας, ἡ (from μαίνομαι, to rave). *Madness, phrensy, a fit of madness, insanity.*

μᾶνικός, ἡ, ὄν (adj. from μᾶνία). *Raving, furious.*

μαντεία, ας, ἡ (from μαντεύομαι). *Prophecy, prediction.*

μαντεῖον, ον, τό (prop. neut. of μαντεῖος, that delivers oracles). *The place where oracles are delivered, an oracle.*

μαντεύομαι, fut. -εύσομαι, perf. μεμάντευμαι (dep. mid. from μάντις, a prophet). *To prophesy, to deliver oracles, to predict.*

μαντικός, ἡ, ὄν (adj. from μάντις). *Of or pertaining to divination, divining, prophetic.—As a noun, in the feminine, μαντική, ἡς, ἡ (τέχνη understood), the art of divination, the prophetic art.*

Μαντινεία, ας, ἡ. *Mantinēā, one of the most ancient and celebrated cities of Arcadia, where Epaminondas lost his life, in the memorable battle in which he routed the Lacedæmonian forces, B.C. 363.*

μάντις, εὖς Ion. ἱος, ὁ (from μαίνομαι, to be inspired, to rave). *A prophet, a soothsayer, a diviner.*

μᾶνντάς, ᾧ, Doric for μᾶνντῆς, οὐ, ὁ (from μᾶννῶ, to inform). *An informer, an accuser.*

Μαρᾶθών, ὄνος, ἡ. *Marāthon, a borough of Attica, where the Athenians, under the command of Miltiades, defeated the Persian army, commanded by Datis and Artaphernes, B.C. 490.*

μαραίνω, fut. μαρᾶνῶ, 1st aor. ἐμάρηνα, Att. ἐμάρᾶνα, perf. μεμάρηκα. *Properly, to consume by fire.—Hence, to dry up, to parch, to cause to wither, to blast.—In the middle, to become withered, to decay, to waste.*

Μαρδόνιος, ον, ὁ. *Mardonius, a general of Xerxes, who was left in Greece with an army of three hundred thousand men to subdue the country, but was defeated and slain in the battle of Platæa, B.C. 479.*

Μάρκος, ον, ὁ. *Marius, a celebrated Roman, who from a peasant became master of Rome. He was seven times consul, and honoured with a triumph for the total overthrow of the Cimbri and other barbarians.*

Μαρμαρίδαι, ὦν, οἱ. *The Marmaridæ, the inhabitants of Marmarica, a country of Africa lying east of Cyrenaica, along the Mediterranean, forming part of the modern Barca.*

μαρμαρίζω, fut. -ῖσω, perf. μεμαρμάρικα (from μάρμαρος). *To shine like marble, to have the hardness of marble.*

μάρμαρος, ον, ἡ (from μαρμαίρω, to shine). *Marble, hard white stone.*

Μαρσύας, ον, ὁ. *Marsyas, a satyr of Celæna, who having found the pipe which Minerva had thrown away, learned to play on it, and challenged Apollo to a musical contest. The god of music proved victorious, and slayed the unhappy Marsyas alive.*

μαρτυρέω, ᾧ, fut. -ήσω, perf. μεμαρτύρηκα (from μάρτυρ, a witness). *To be a witness, to testify, to attest.*

μαρτυρία, ας, ἡ (from μαρτυρέω). *Testimony, attestation, evidence.*

μάσσω, Attic μάπτω, fut. μάξω, perf. μέμᾳχα (from μάω, to press fer-

ward). *To touch, to feel.—To knead bread.*

μαστεύω, fut. -εύσω, perf. μεμάστενκα (from μάσσω). *To search, to seek, to strive after.*

μαστιγίας, ον, ό (from μάστιξ, a lash). *A vile wretch.* See note, page 145, line 26.

μαστιγίω, ώ, fut. -ώσω, perf. μεμαστίγωκα (from μάστιξ, a lash). *To scourge, to whip, to punish.*

μαστιζώ, fut. -ίζω, perf. μεμάστιχα, same root and meaning as μαστιγώ.

μάταιος, α, ον (adj. from μάτην). *Vain, useless, unprofitable.*

μάτην (adv., properly accusative of μάτη, vanity). *In vain, uselessly, unprofitably, groundlessly, to no purpose.*

μάτηρ, Doric for μήτηρ.

Μάτρης, ἴδος, ό. *Matris.*

μάττω. See μάσσω.

μάχαιρα, ας, ή (from μάχη). *A curved sword, a sabre, a knife.*

μάχαιρίς, ἴδος, ή (dim. of μάχαιρα). *A small sabre, a knife, a razor.*

μάχη, ης, ή. *A battle, conflict, fight, an engagement.*

μαχητικός, ή, όν (adj. from μάχη). *Pertaining to conflict, warlike, addicted to strife, pugnacious.*

μάχιμος, η, ον (adj. from μάχη). *Warlike, quarrelsome, contentious.*

μάχομαι, fut. μάχσομαι, μάχησομαι, and Attic μαχοῦμαι, perf. μεμάχεσθαι and μεμάχημαι (from μάχη, a combat, a battle). *To combat, to fight, to contend, to quarrel.*

μάω, an old verb, from which in use, perf. μέμῶα, with the signification of pres. *To desire ardently, to press forward towards, to search, to propose.—In the middle, μάομαι, μῶμαι, fut. μῶσομαι, 1st aor. ἐμασάμην, to seek after, to search into, to investigate.*

μεγαλυνέω, ώ, fut. -ήσω, perf. μεμεγαλαύχηκα (from μέγας, great, and αυχέω, to boast), and middle, μεγαλυνέομαι. *To vaunt one's self, to speak boastfully, to boast.—To be proud.*

μεγαλήτωρ, ορ, gen. ορος (adj. from μέγας, great, and ήτορ, heart).

Magnanimous, courageous, noble-hearted.

μεγαλοδενδρος, ον (adjective from μέγας, great, and δένδρον, a tree). *Abounding in large trees.*

μεγαλοπραγμοσύνη, ης, ή (from μέγας, great, and πρᾶγμα, an action). *Aptitude for great enterprises, enterprising disposition, enterprise, &c.*

μεγαλοπρεπής, ές (adj. from μέγας, great, and πρέπω, to become). *Magnificent, noble, sumptuous, becoming the great, splendid.*

μεγαλοπρεπώς (adv. from μεγαλοπρεπής). *Magnificently, sumptuously, nobly, with great splendour.*

μεγαλοψυχέω, ώ, fut. -ήσω (from μέγας, great, and ψυχή, spirit). *To act with magnanimity or courage.*

μεγαλοψυχία, ας, ή (from μεγαλοψυχέω). *Greatness of soul, magnanimity.*

μεγαλύνω, fut. -αλύνω, perf. μεμεγάλυνκα (from μέγας, great). *To render great or powerful, to magnify, to aggrandize, to extol.*

Μεγάρα, ον, τά. *Megāra, the capital of Megāris, situated about midway between Athens and Corinth, and near the Saronic Gulf.*

Μεγάρεις, έως, ό. *An inhabitant of Megāra.—οί Μεγάρεις, the Megarians.*

Μεγαρίκη, ης, ή (properly fem. of Μεγαρίκός, with γή understood). *The territory of Megāris, Megāris.*

Μεγαρίκός, ή, όν (adj.). *Of or belonging to Megāris or Megāra, Megarian.*

Μεγάρίς, ἴδος, ή. *Megāris, a small territory of Greece, lying to the west and northwest of Attica.*

μέγαρον, ον, τό (from μέγας). *A mansion, a house, a palace, a hall, a chamber.*

μέγας, μεγάλη, μέγᾱ (adj.). *Great, large, powerful.—Comp. μέζων, ον; superl. μέγιστος, η, ον.—και τὸ μέγιστον, and above all.—Literally, and what is greatest.*

μέγεθος, εος, τό (from μέγας). *Greatness, magnitude, size.* See note, page 51, line 11-15.

μεδέουσα, ης, ἡ (properly fem. of pres. part. of μεδέω, to take care of, which is the only part used). A female ruler, a protectress.—A patron-goddess.

μέδομαι, fut. μεθήσομαι (dep. mid. of μέδω, which is rarely used except in pres. part.). To take care of, to concern one's self about, to attend to, with the genitive.

μέδιμνος, ου, ὁ. A medimnus, a Grecian measure of capacity, containing 1 bushel, 1 peck, 1 gallon, 1 quart, 1 pint.

Μέδουσα, ης, ἡ. Medūsa, daughter of Phorcys and Cēto, the only one of the three Gorgons subject to mortality. She was slain by Perseus, who placed her head on the ægis of Minerva.

μέδων, οντος, ὁ (from μέδομαι, to care for). A ruler, a sovereign, a protector.

μετάλλομαι, future -ἄλοῦμαι, &c. (from μετά, denoting change, and ἄλλομαι, to leap). To leap about, to dart.—2d aor. μετηλόμην, part. syncopated, μετάλμενος.

μεταρμόζω, fut. -όσω, &c. (from μετά, denoting change, and ἁρμόζω, to adjust). To adjust in a different manner, to change, to amend.

μέθη, ης, ἡ (from μέθυ, wine). Intoxication, drunkenness.

μεθίστημι, fut. μεταστήσω, &c. (from μετά, denoting change, and ἵστημι, to place). To put in another place, to transfer, to remove, to change.—As neuter, in perf., pluperf., and 2d aor., to change sides, to go away, to go over to.—In the middle, to change one's own place, to remove one's self.

μεθόριος, α, ου, and ος, ου (adj. from μετά, between, and ὅρος, a boundary). Forming a boundary between, bounding, contiguous.—As a noun (with τόπος understood), a boundary.

μεθύσκω and μεθύω (the latter used only in pres. and imperf.); fut. μεθύσω, perf. μεμέθυκα (from μέθυ, wine). To intoxicate with wine, to inebriate.—In the middle,

to drink to intoxication, to intoxicate one's self with, followed by the genitive.—1st aor. pass. ἐμεθύσθην.

μειδᾶω, ὦ, fut. -ήσω, perf. μεμείδηκα. To smile.

μειδιᾶω, ὦ, fut. -ιᾶσω, perf. μεμειδιᾶκα, poetic for μειδᾶω.

μείζων, ου (irreg. comp. of μέγας). Greater, &c.

μειράκιον, ου, τό (dim. of μεῖραξ, a youth). A boy, a young man, a mere youth.

μείρομαι, fut. μεροῦμαι, perf. ἔμπορα, perf. pass. εἴμαρμαι, aor. act. ἔμπορον. To obtain a share, to get by lot, to receive.—Impers., perf. pass., εἴμαρται, it is fated, it is appointed by destiny; pluperfect εἴμαρτο.—τὸ εἴμαρμένον, the allotment of fate, fate.

μελαγχολᾶω, ὦ, fut. -ήσω, &c. (from μέλας, and χολή, bile). Literally, to be affected with black bile.—Hence, to be melancholy, to be insane.

μέλας, αῖνα, αν (adj.). Black, dark, obscure.

μέλει, fut. μελήσει, perf. μεμέληκε (imper. verb from μέλω, to be a care), usually with the dative of the person. It concerns, it is a care, it interests.

μελεῖζω and μελίζω, fut. -ίξω and -ῖσω, &c. (from μέλος, a limb). To cut into pieces, to dismember, to mutilate.

μελετᾶω, ὦ, fut. -ήσω, perf. μεμελέτηκα (from μέλω, to be a care). To bestow diligent care upon, to take care of, to apply to, to study, to practise.

μελέτη, ης, ἡ (from μελετᾶω). Care, close application, practice, preparation, exercise, training.

μελετητήριον, ου, τό (from μελέτη, with ending τήριον, denoting place where). A place for exercise or practice, a study, a school.

μέλημα, ἄτος, τό (from μέλω, to be a care). An object of care, care.

Μέλις, ου and ητος, ὁ. Mēles, a river of Ionia in Asia Minor, near Smyrna. Some of the ancients supposed that Homer was born on

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the banks of this river, from which circumstance they call him *Melēsīgēnes*.

μέλι, ἴσος, τό. *Honey*.

μελίζω, fut. -ῖσω, perf. μεμέλῖκα (from μέλος, a song). 1. *To modulate, to sing, to play on an instrument.*
—2. See μελεῖζω.

Μελικέρτης, ον, ὁ. *Melicertes*, or *Melicerta*, a son of Athāmas and Ino, saved by his mother from the fury of his father. Ino sprang into the sea with him in her arms, and Neptune turned him into a sea deity, under the name of *Palæmon*.

μελίσσω, Doric for μελίζω.

μέλισμα, ἄτος, τό (from μελίζω, to sing). *A song, a melody, a strain.*

μέλισσα, ης, and Attic μέλιττα, ης, ἡ (from μέλι, honey). *A bee.*

μελλησμός, οὔ, ὁ (from μέλλω). *Defferring, delaying, hesitating, procrastination.*

μέλλω, fut. μελλήσω, perf. μεμέλῃκα. *To be about, to intend, to purpose, to delay, to linger.*—With the infinitive, *to be about to*; as, μέλλω ἵεναι, *I am about to go.*—τὸ μέλλον, the future.—τὰ μέλλοντα, *things about to happen, the future.*

μέλος, εὖς, τό. *A member, a limb, a part.*—*A verse, a lyric poem, a song, a tune, a strain.*—μελῶν ποιητής, a lyric poet.

Μελπομένη, ης, ἡ. *Melpomēnē*, one of the Muses; she presided over tragedy. Her name is derived from μέλομαι, *to sing.*

μέλπω, fut. μέλψω, and in the middle, μέλομαι (from μέλος, song). *To recreate one's self (by song or dances), to sing, to play, to dance.*

μέλω, fut. μελήσω, perf. μεμέλῃκα (akin to μέλλω). *To be a concern or care to, to be a source of care.*

μελωδέω, ὦ, fut. -ήσω, perf. μεμελώδηκα (from μέλος, and ᾄδω, to sing). *To sing melodiously, to sing, to modulate, to play.*

μελωδία, ας, ἡ (from μελωδέω). *A melodious song, melody.*

Μεμνόνιον, ον, τό. *The Memnōnium*, a splendid structure at Thebes in Egypt, on the western side of the river, wherein was the vocal

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statue of Memnon, which was believed by the ancients to utter a sound like the snapping of a harp-string, when it was struck by the first beams of the sun; but see note, page 112, line 29–33.

μέμονα, Ionic and epic perf. mid., from a theme μένω, not extant in the pres. but akin to μέμῃα, as γέγονα to γέγῃα; with the signif. of a pres. *To intend, to purpose, to desire.*

μεμπτός, ἡ, ὅν (adj. from μέφομαι). *Blamed, censured, faulty, blameable.*

Μέμφις, ἴδος, ἡ. *Memphis*, a famous city of Egypt, on the western bank of the Nile, about fifteen miles south of the Delta.

μέφομαι, fut. μέψομαι, perf. μέμεμαι. *To rebuke, to censure, to blame, to reproach with, to be indignant at.*

μέν (a particle of connexion and affirmation). *Indeed.* Opposed to δέ in the latter part of the clause or sentence. It sometimes is omitted, though δέ follows. In translating it is often expressed by a mere emphatic tone of the voice, and is only rendered *indeed* when strong opposition is marked.

Μενεκράτης, εὖς contr. οὖς, ὁ. *Mene-crātes*, a physician of Syracuse, famous for his vanity and arrogance; he assumed the title of Jupiter.

Μενέλαος, ον, ὁ. *Menelāus*, a king of Sparta, brother of Agamemnon, and son of Atreus, according to Homer, but more probably of Plis-thēnes a son of Atreus. He was chosen by Helen as a husband in preference to the other Grecian princes.

μένος, εὖς, τό (from the root μάω, akin to μένω). *Bodily strength, might, vigour, impetuosity, inclination.*

μέντοι (a particle from μὴν, epic μέν, and τοί). *Indeed, truly.*—*But indeed, nevertheless.*

μένω, fut. μενῶ, perf. μεμένηκα, 1st aor. ἔμεινα (from the theme μάω, akin to μένος). *To remain, to*

abide, to persist, to remain firm.—To await. See μέμονα.

μερίζω, fut. -ῖσω, perf. μεμέρικα (from μέρος). *To divide, to parcel out, to give a part.—In the middle, to share, to partake, to reserve for one's self, to appropriate to one's self.*

μέρος, εος, τό. *A part, a share, a portion, a side.—παρὰ μέρος, by turns.—πλεῖστον μέρος. See note, page 23, line 1–3.*

μεσημβρία, ας, ἡ (from μέσος, and ἡμέρα, a day). *Midday, noon.—The south.*

μεσημβρικός, ἡ, ὄν, and μεσημβρινός, ἡ, ὄν (adj. from μεσημβρία). *Pertaining to noon or the south, meridian, southern.*

μεσόγαῖα, ας, ἡ (prop. fem. of μεσόγαιος, with χώρα understood). *The interior (of a country).*

μεσόγειος, ον (adj. from μέσος, and γαῖα for γῆ, land). *Situated towards the centre of a country, midland, interior.*

μεσολάβειν, ὦ, fut. -ήσω, perf. μεμεσολάβηκα (from μέσος, and λαβεῖν, 2d aor. inf. of λαμβάνω, to take). *To seize by the middle, to catch up, to hold by the middle, to intercept.*

Μεσοποταμία, ας, ἡ. *Mesopotamia, an extensive province of Asia, between the rivers Euphrates and Tigris; whence its name from μέσος, and ποταμός, a river, i. e., the country between the rivers (γῆ being understood).*

μέσος, η, ον (adj.). *In the middle, middle, in the midst, intermediate, lying between.—ἐν μέσῳ, in the middle, publicly.—φθέγγομαι εἰς μέσον, to interrupt.*

μεσῶν, ὦ, fut. μεσῶσω, perf. μεμέσῳκα (from μέσος). *To break in half, to break in the middle, to halve.—To be in the middle, to be half.*

Μεσσηίς, ἴδος, ἡ. *Messēis, a fountain in Thessaly.*

Μεσσήνη, ης, ἡ. *Messēnē, the capital of Messenia, situate at the foot of Mount Ithōme, and founded by Epaminondas.*

Μεσσηνία, ας, ἡ. *Messenia, a prov-*

ince of the Peloponnesus, west of Laconia, and south of Arcadia and Elis.

Μεσσηνιακός, ἡ, ὄν (adj.). *Messenian, of Messenia.—As a noun, ἡ Μεσσηνιακὴ (γῆ understood), Messenia.*

Μεσσήνιος, α, ον (adj.). *Messenian.—As a noun, οἱ Μεσσήνιοι, the Messenians, the inhabitants of Messenia.*

μεστός, ἡ, ὄν (adj.). *Full, satiated, sated, satisfied, followed by the genitive.*

μετά (prep., governs the genitive, dative, and accusative). *With the genitive it denotes with, together with, in company with, by means of.—With the dative, only in poetry, among, between, in.—With the accusative, after, next after, towards.—Without a case, as an adverb, besides, moreover, together, afterward.—μετὰ δέ, and after this.—μεθ' ἡσυχίας, in repose, indolently.—μεθ' ἡμέρας, by day.—In composition it denotes change or transposition, like the Latin trans, participation, &c.*

μεταβάλλω, fut. -βῶ, &c. (from μετά, and βάλλω, to throw). *To throw across, to remove to another place, to transfer, to change, to transform.*

μετάβῃς, εως, ἡ (from μεταβαίνω, to go away). *A transition, a passing from one place to another, departure, change of abode.*

μεταβολή, ἡς, ἡ (from μεταβάλλω). *Change, transposition, exchange, a revolution, a variation (in music).*

μεταδαινῦμαι, fut. -δαίσομαι, &c. (from μετά, with, and δαίνυμαι (mid. of δαίνυμι), to feast). *To feast with, to partake of along with.*

μεταδίδωμι, fut. -δώσω, &c. (from μετά, denoting participation, and δίδωμι, to give). *To give a share of unto, to impart unto, to participate with, with a dative of the person and genitive of the thing shared.*

μεταλαμβάνω, fut. -λήψομαι, &c. (from μετά, denoting participation,

and λαμβάνω, to take). To take a part of, to participate with, to share in, to partake of.—To take or receive after another.

μεταλλάσσω and Att. -αλλάττω, fut. -αλλάξω, &c. (from μετά, denoting change, and ἀλλάσσω, to barter). To change one thing for another, to exchange, to barter.—In the middle, to pass by.

μεταλλάω, ὦ, fut. -ήσω, &c. (from μετ' ἄλλα, after other things than those known). To inquire after other things, to search after, to be inquisitive.

μεταλλεία, ας, ἡ (from μεταλλεύω). The search after metals, the operation of mining, mining.

μεταλλεύω, fut. -εύσω, perf. μεμετάλλευκα (from μέταλλον). To work mines, to dig for metals, to dig.

μεταλλικός, ἡ, ὄν (adj. from μέταλλον). Pertaining to mines or metals, metallic.

μέταλλον, ον, τό (from μετ' ἄλλα, after other things than those around and known). A metal, ore.—In the plural, τὰ μέταλλα, mines.—It denotes, first, a searching in the earth, and is thus applied to both mines and quarries; next, the minerals dug out of the mines; and lastly, confined to ores and metals.

μετάλμενος, by syncope for μεθ' αὐλόμενος, aor. part. to μεθ' αὐλλομαι.

μεταμέλομαι, fut. -μελήσομαι, perf. μεταμεμέλημαι (from μετά, denoting change, and μέλομαι, to be concerned). To repent and alter one's purpose, to feel regret for, to repent.

μεταμορφόω, ὦ, fut. -μορφώσω, perf. μεταμεμόρφωκα (from μετά, denoting change, and μορφόω, to form). To transform, to metamorphose, to change.

μεταναστεύω, fut. -εύσω, perf. μεμετανάστευκα (from μετανάστης, an emigrant). To change one's country, to emigrate, to change one's place of abode.

μετανίστημι, fut. -αναστήσω, &c. (from μετά, denoting change, and ἀνίστημι, to cause to rise). To

transport from one place to another.—In the middle, to remove to another habitation, to emigrate, to adopt another mode of life.

μετανοέω, ὦ, fut. -νοήσω, &c. (from μετά, denoting change, and νοέω, to think). To change one's opinion, to think differently, to repent, to regret.

μεταξύ (adv.). Between, among, during, in.—In the mean time.

μεταπέμπω, fut. -πέμψω, &c. (from μετά, after, and πέμπω, to send). To send after, to send in quest of, to depute.—In the middle, to send for, to go in search of.

Μεταπόντιον, ον, τό. Metapontum, a city of Lucania in lower Italy, on the coast of the Sinus Tarentinus. Its ruins are near Torre di Mare.

μετασκευάζω, fut. -ἄσω, &c. (from μετά, denoting change, and σκευάζω, to arrange). To prepare or arrange differently, to change.

μεταστρέφω, fut. -στρέψω, &c. (from μετά, denoting change, and στρέφω, to turn). To turn to one side or back, to avert, to pervert, to turn from the right course.—In the middle, to turn.

μετασχηματίζω, fut. -ίσω, perf. μετεσχημάτισκα (from μετά, denoting change, and σχηματίζω, to form). To change the form, to transform, to alter.

μετατίθημι, fut. -θήσω, &c. (from μετά, denoting change, and τίθημι, to place). To change the place of, to transpose, to misplace, to transfer, to change.

μετανδᾶω, ὦ, fut. -ανδήσω, perf. μετηνύδηκα (from μετά, with, and ἀνδᾶω, to speak). To address, to hold a conversation with.

μεταφέρω, fut. μετοίσω, &c. (from μετά, denoting change, and φέρω, to bear). To transport, to transfer, to convey away.—To use in a figurative sense.

μεταφορικῶς (adv. from μεταφορικός, used in a figurative sense, from μεταφέρω). Figuratively, by metaphor.

μέτειμι, fut. -έσομαι, &c. (from μετά,

with, and εἶμι, to be). To be with or among, to be present.—With a genitive of the thing, to participate in.

μέτειμι, fut. -είσομαι, &c. (from μετά, after, and εἶμι, to go). To go after, to go in search of, to go for, to pursue, to follow up, to revenge or punish.

μετεῖπον, Ion. μετέειπον, &c. (from μετά, with, and εἶπον, 2d aor. to φημί, to speak). To speak with, to speak to, to address.

μετέρχομαι, fut. -ελεύσομαι, &c. (from μετά, after, and ἔρχομαι, to go). To go after, to go in search of, to pursue.—To take revenge, to punish.

μετέχω, fut. μεθέξω and μετασχήσω, &c. (from μετά, denoting participation, and ἔχω, to have). To participate in, to partake of, to possess in common with, to have a share in.

μετεωρίζω, fut. -ῖσω and Att. -ῖω, perf. μεμετεώρικα (from μετέωρος). To lift on high, to raise aloft, to elevate, to hang on high, to keep in suspense, to excite.

μετέωρος, ov (adj. from μετά, denoting change, and ἔωρα a form of αἰώρα, the act of suspending, which from αἰαρέω, to raise on high). Raised on high, raised aloft, on high, suspended in the air.—In suspense, anxious.

μετεώρως (adv. from μετέωρος). In a state of suspense, anxiously.

μετήρορος, ov (adj.), poetic for μετέωρος.

μετόπισθεν (adv. from μετά, next after, and ὀπισθε, behind). Directly behind, next in order, afterward, behind, after.

μετόπωρον, ov, τό (from μετά, after, and ὀπώρα, autumn). The end of autumn, the end of the harvest season.

μετοχλίζω, fut. -ῖσω, perf. μετώχλιχα (from μετά, denoting change, and ὀχλίζω, to move by a lever). To remove by means of a lever, to lift away, to push back.—μετοχλίσσεια, epic 1st aor. opt.

μέτριος, α, ov (adj. from μέτρον).

In due measure, sufficient, moderate.—τὸ μέτριον, proportion.

μετρίως (adv. from μέτριος). Moderately, suitably, slightly.

μέτρον, ov, τό. Measure, stature, size.

μέτωπον, ov, τό (from μετά, after, and ὦψ, the eye). The forehead, the front, the brow.

μέχρι and μέχρις (adv.). Until, as far as, as long as.—μέχρι τινός, for some time, a while.—μέχρις ὅτου, until, so long as.—μέχρι πολλοῦ, a long time.

μή (a negative particle and conjunction). Not, lest.—μή is the conditional or dependant negative, οὐ the absolute one.

μηδέ (conj. from μή and δέ). Nor.—(In the middle of a sentence) not even, not at all.—μηδέ μηδέ, neither nor.

Μήδεια, ας, ἡ. Medēa, a celebrated sorceress, daughter of Æetes, king of Colchis. She married Jason, and fled with him to Greece, after she had aided him in obtaining the golden fleece.

μηδείς, μηδεμίᾱ, μηδέν (pronom. adj. from μηδέ, and εἷς, one). Not even one, no one, none.—μηδέν, nothing, in no respect.

μηδέποτε (adv. from μηδέ, not even, and ποτέ, ever). Never at any time, never.

μηδέπω (adv. from μηδέ, not even, and πω, at some time). Not yet, not at all.

Μηδία, ας, ἡ. Mediā, an extensive country of Asia, bounded on the west by Assyria, on the south by Persia, on the east by Parthia and Hyrcania, and on the north by the Caspian.

Μηδιστί (adv.). According to the custom of the Medes, like the Medes.

μήδομαι, fut. μήσομαι, 1st aor. ἐμῆσάμην (dep. mid. from μῆδος). To concern one's self about, to plan, to devise.

Μῆδος, ov, ὁ. A Mede, an inhabitant of Media.

μηκέτι (adv. from μή, not, and ἔτι, farther). No farther, no more, no longer.

μήκιστος, η, ον (adj. superlative from μήκος). *Longest, very long, highest.*

μήκος, εος, τό. *Length, height.*

Μηλιεύς, έως, ό. *A Melian.*—οι Μηλιείς, Doric οι Μάλιεις, the Melians or Malians, the most southern tribe of Thessaly, dwelling around the Maliac Gulf.

μήλινος, η, ον, and ος, ον (adj. from μήλον). *Made of apples or quinces, yellow, like quinces.*

μηλόβοτος, ον (adj. from μήλον, a sheep, and βόσκω, to pasture). *Serving as pasture for sheep.*—Applied to land, *uncultivated*, only used for pasturing sheep, *desolate, waste.*

μήλον, ον, τό. 1. *An apple.*—2. *A sheep.*

μήν (conj.). *Truly, in truth, indeed, certainly, but yet.*—οὐ μήν, *nor yet, certainly not.*—τί μήν. See note, page 82, line 18–22.

μήν, μηνός, ό. *A month.*

μήνιγξ, ιγγος, ή. *The membrane of the brain.*

μηνῶ, fut. -ῶσω, perf. μεμήνῶκα.

To point out, to indicate, to show, to discover, to make known.

μήποτε (adv. from μή, not, and ποτέ, ever). *Not at any time, never.*

μήπως (adv. and conj. from μή, lest, and πως, in some way or other). *Lest in some way, that not perhaps, lest perhaps.*

μηρίον, ον, τό, same as μηρός, but used only in the plural, τὰ μέρια. *The thighs.*

μηρός, οὔ, ό. *The thigh.*

μήστωρ, ωρος, ό (from μηδομαι, to plan). *An adviser, a counsellor.*

μήτε (conj. from μή, not, and τέ, and). *And not.*—μήτε μήτε, neither nor.

μήτηρ, μητέρος contr. μητρός, ή. *A mother.*

μήτις, neut. μήτι (from μή, lest, and τις, any one). *Lest any one.*—μήτι, neuter as an adverb, *not at all.*
μητροπάτωρ, ορος, ό (from μήτηρ, a mother, and πάτηρ, a father). *A mother's father, a maternal grandfather.*

μητρόπολις, εως, ή (from μήτηρ, a

mother, and πόλις, a city). *A mother-city, a capital.*

μητρυιά, ᾱς, ή (from μήτηρ, a mother). *A stepmother.*

μήχος, εος, τό (see note, page 172, line 17). *Remedy, expedient, device.*

μῑᾱρός, ᾱ, όν (adj. from μαιίνω, to stain). *Stained, contaminated, defiled.*—*Detestable.*

μίννῑμι, fut. μίξω, perf. μέμῑχα, 2d aor. pass. ἐμίγην. *To mix, to mingle.*

Μιθριδάτης, ον, ό. Mithridātes, a celebrated king of Pontus, ascended the throne when eleven years old. He waged a long and destructive war with the Romans, but was finally subdued by Pompey, and stabbed himself to prevent his falling into the hands of his conquerors.

μικκύλος, α, ον (dim. from μικρός, which is Doric for μικρός). *Very small.*

μικροπρεπής, ές (adj. (from μικρός, and πρέπω, to be becoming). *Mean, sordid, parsimonious, stingy.*

μικρός, ᾱ, όν (adj.). *Small, short, little, minor.*—Neut. as adv., μικρόν, a little.—μικροῦ δεῖν, *nearly, almost.*—κατὰ μικρόν, *by degrees, gradually.*—παρὰ μικρόν, *nearly.*

μικρόχωρος, ον (adj. from μικρός, and χώρα, a country). *Having a small territory, of small extent, having little soil.*

Μιλήσιος, α, ον (adj.). *Milesian.*—As a noun, ό Μιλήσιος, a Milesian.

Μίλησία, ας, ή (χώρα understood). *The Milesian territory, the territory of Milētus.*

Μιλήτος, ον, ή. Milētus, the capital of Ionia in Asia Minor, the birth-place of the philosopher Thales.

Μιλτιάδης, ον, ό. Miltiādes, an Athenian commander, who defeated the Persians in the battle of Marāthōn.

Μίλων, ωνος, ό. Milo, a celebrated athlete of Crotona in Italy. He was so strong as to be able to kill an ox with a blow of his fist.

μιμέομαι, οῦμαι, fut. -ήσομαι, perf. μεμίμημαι (from μῑμος, an imitator). *To imitate, to mimic.*

μίμημα, ἄτος, τό (from μιμέομαι).

An imitation, a copy.

μιμνήσκω, fut. μνήσω, perf. μέμνηκα (from μνάω, obs.). To remind, to remember, to call to mind, to make mention of.—In the middle, μιμνήσκομαι, same as μνάομαι.

μῖμνω, poetic for μένω.

μῖν (Doric νίν), Ion. acc. sing. of pron. of 3d pers. for all three genders; also for αὐτόν, αὐτήν, αὐτό, always enclitic; often in Homer for the reflexive ἑαυτόν, &c.

Μίνως, ὡς Attic ω, ὁ. Μῖνος, a king of Crete, son of Jupiter and Eurōpa; for his justice and moderation made supreme and absolute judge in the infernal regions.

Μινώταυρος, ον, ὁ (from Μίνως, and ταῦρος, a bull). Minotaur, a celebrated monster, half man and half bull; the offspring of Pasiphāē, wife of Minos.

μισάνθρωπος, ον (adj. from μῖσέω, and ἄνθρωπος, a man). Misanthropic.—As a noun, a misanthrope, one who hates mankind.

μῖσέω, ὦ, fut. -ήσω, perf. μεμίσηκα (from μῖσος, hatred). To hate, to dislike, to detest.

μισθός, οὔ, ὁ. The reward of labour or service, hire, pay, wages, a reward.

μισθοφόρος, ον, ὁ (from μισθός, hire, and φέρω, to bear off). A hired person, a mercenary, a hireling.

μισθόω, ὦ, fut. -ώσω, perf. μεμίσθωκα (from μισθός). To let.—In the middle, to cause to be let to one's self, to hire.

μισθωτός, οὔ, ὁ (from μισθόω). A hireling, a hired person, a labourer, a hired servant.

μισόδημος, ον (adj. from μῖσέω, to hate, and δῆμος, the people). Hating the people, hostile to the people, aristocratic.—As a noun, οἱ μισόδημοι, the people haters, the aristocrats.

μιστύλλω (used only in the present and imperfect), poetic imperfect without augment, μίστυλλον. To cut into small pieces.

μίτρα, ας, Ionic μίτρον, ης, ἡ. A belt or girdle (in Homer).—Generally,

a head-band. See note, page 80, line 20–24.

Μιτυλᾶνᾱ, ας, Doric for

Μιτυληνη, ης, ἡ. Mitylēne, or, more correctly, Mytilēne, the capital of Lesbos, situate in the southeastern quarter of the island. It is now Mitylen.

μνᾶ, ἄς, ἡ (contr. from μνάα, ἄας). A mina, a sum not a coin, equal to one hundred drachmæ, and in our currency seventeen dollars, fifty nine cents, three mills.

μνάομαι, ὦμαι, fut. μνήσομαι, perf. μέμνημαι, perf. inf. μεμνήσθαι, 1st aor. ἐμνήσθην (as middle to μιμνήσκω, from μνάω not in use). To remember, to recollect, to be mindful.—The perf. μέμνημαι often signifies I remember, i. e., I have called to mind and continue to remember.

μνῆμα, ἄτος, τό (from μνάομαι). A memorial, a monument, a tombstone.

μνήμη, ης, ἡ (from μνάομαι). Memory, remembrance.

μνημονεύω, fut. -εύσω, perf. μεμνημόνευκα (from μνήμων). To remember, to have in mind.—To remind, to make mention of.

Μνημοσύνη, ης, ἡ. Mnemōsynē, a daughter of Cœlus and Terra, and mother of the nine Muses by Jupiter.

μνήμων, ον (adj. from μνάομαι). That remembers, mindful.

Μνήμων, ονος, ὁ (the above as proper name). Mnēmōn, a surname given to Artaxerxes, on account of his retentive memory.

μνησικᾶκέω, ὦ, fut. -ήσω (from μνάομαι, to remember, and κακόν, an evil or injury). To remember injuries, to be revengeful, to resent.

μνηστεύω, fut. -εύσω, and μνηστεύομαι in the middle. To solicit in marriage, to woo.

μνηστήρ, ἦρος, ὁ (from μνάομαι, to seek in marriage). A wooer, a suitor, a lover.

μογέω, ὦ, fut. -ήσω, perf. μεμόγηκα (from μόγος, labour). To bestow labour on.—μογεῦμες, Doric 1st pl. pres. indic. for μογοῦμεν.

μόγῃς (adv. from μόγος, labour).

With difficulty, hardly, scarcely.

μοῖρα, ας, ἡ (from μείρομαι, to obtain a share). A part, a portion, a lot, fate.—πρὸ μοίρας, before the appointed time, prematurely.

Μοῖρα, ας, ἡ (the above as proper name). Fate.—αἱ Μοῖραι, the Fates, three goddesses, daughters of Jupiter and Themis, or, as some say, of Night.

Μοῖσαι, Doric for Μοῦσαι. The Muses.

μόλιδος, ον, ὁ. Lead.

μόλις (adv. from μόλος, toil). With difficulty, hardly, scarcely.

μόλω, obs. in pres., from which 2d aor. ἐμολον, inf. μολεῖν, and fut. μολοῦμαι, assigned to βλώσκω, perf. μέμβλωκα. To go, to come, to arrive.

μόνιμος, ον (adj. from μένω, to remain). That remains, lasting, permanent, abiding, firm, immovable.

μονόλιθος, ον (adj. from μόνος, and λίθος, a stone). Made of a single stone, monolithic.

μονομαχία, ας, ἡ (from μόνος, and μάχη, a combat). A single combat.

μόνος, η, ον (adj.). Alone, sole, solitary.—Neut. sing. as adv., only, alone, &c.

μονοσάνδαλος, ον (adj. from μόνος, and σάνδαλον, a sandal). Having but one sandal.

μονόφθαλμος, ον (adj. from μόνος, and ὀφθαλμός, an eye). Having but one eye, one-eyed.

μονόω, ᾧ, fut. -ώσω, perf. μεμόνωκα (from μόνος). To make solitary, to leave alone, to abandon.

μόνωσις, εως, ἡ (from μονόω). Abandonment, desertion.—Loneliness.

μορφή, ἧς, ἡ. The form, figure, shape.

μόσχος, ον, ὁ and ἡ. In poetry, any young animal.—In prose, a calf.

μοῦνος, η, ον, Ionic and poetic for μόνος, η, ον.

Μουνυχία, ας, ἡ. Munychia, one of the three ports of Athens.

Μουνυχίων, ὄνος, ὁ. Munychion, the tenth month of the Attic year, containing 29 days, wherein the

Munychia or festivals of Diana were celebrated. It commenced, according to our calendar, March 28th.

μοῦσα, ης, ἡ. The muse, the goddess who presides over music, &c.

Μοῦσα, ης, ἡ (as a proper name). A Muse.—αἱ Μοῦσαι, Doric Μοῖσαι, the Muses, nine goddesses, daughters of Jupiter and Mnemōsynē.

μουσική, ἧς, ἡ (properly fem. of μουσικός, musical, with τέχνη understood). Music.

μοχθέω, ᾧ, fut. -ήσω, perf. μεμόχθηκα (from μόχθος). To labour, to toil.—To be in distress.

μοχθηρία, ας, ἡ (from μοχθηρός). Distress.—Unworthiness, wickedness, evil conduct.

μοχθηρός, ᾧ, ὄν (adj. from μοχθέω). Miserable, wretched, bad, wicked.

—ὦ μοχθηρέ, miserable creature.

μοχθηρῶς (adv. from μοχθηρός). With difficulty, wretchedly, wickedly.

μόχθος, ον, ὁ. Toil, labour, fatigue, pains.

μοχλός, οὔ, ὁ (from ὄχος, ὀχέω, to lift, whence ὀχλεύω, and, with μ prefixed, μοχλεύω, &c.). A lever, or engine for lifting, a bolt, a bar.—A stake. See note, p. 84, l. 1-7.

μυγμός, οὔ, ὁ (from μύζω). A groaning, a muttering.

μῦδρος, ον, ὁ. A mass of ignited iron or stone.

μυελός, οὔ, ὁ. Marrow.

μύζω, fut. μύζω, perf. μέμῡχα. To sigh, to groan, to snort.

μῦθεῦν, fut. -εύσω, perf. μεμῡθενκα, and μῡθέω, ᾧ, fut. -ήσω, perf. μεμῡθηκα (from μῡθος). To say, to relate.—To invent or feign, to fable.—In the middle, μῡθεομαι, same meaning.

μῡθολογέω, ᾧ, fut. -ήσω, perf. μεμῡθολόγηκα (from μῡθος, and λέγω, to say). To relate, to recount.

μῡθος, ον, ὁ. A word, a speech, a story, a fable, a tale, a narrative.

μνῖα, ας, ἡ. A fly.

μνῡῖσθαι, ᾧμαι, fut. -ήσομαι, perf. μεμῡκα, 2d aor. ἐμῡκον. To roar, to bellow, to low.

Μυκῆναι, ὦν, αἰ. *Mycenæ*, an ancient city of Argolis, in the Peloponnesus, said to have been founded by Perseus.

μυκτῆρ, ἦρος, ὁ. *The nose.—The trunk* (of an elephant).

μύλος, ου, ὁ (from μύω, μύλλω, to grind). *A millstone.*

μυριάς, ἄδος, ἡ (from μυρίος). *The number of ten thousand.—A myriad.*

μύρικη, ης, ἡ. *The tamarisk.*

μύρτιη, ης, ἡ. *The myrtle.*

μυρίος, α, ου (adj.). *Manifold, numberless, infinite.—In the plural, μυριοι, αι, α, ten thousand.*

μύρμηξ, ηκος, ἡ. *An ant.*

Μυρμιδόνες, ὦν, οἱ. *The Myrmidons*, a people on the southern borders of Thessaly, who accompanied Achilles to the Trojan war. They were said to have been originally ants.

μύρομαι (deponent mid. in Homer, and only used in present and imperfect). *To mourn, to lament, to deplore.*

μύρον, ου, τό. *Perfume, perfumed ointment, odour.*

μυρρίνη, ης, ἡ. *The myrtle.*

Μύρσαν, ὠνος, ὁ. *Myrson.*

μῦς, μύος, ὁ. *A mouse.—Nom. plur. μῦες, μῦς.*

Μυσία, ας, ἡ. *Mysia*, a province of Asia Minor, lying along the Propontis and the Ægean Sea.

Μύσκελλος, ου, ὁ. *Myscellus*, a native of Achaia, who founded Crotona in Italy.

μυσταγωγέω, ὦ, fut. -ήσω (from μύσ-της, one initiated in sacred mysteries, and ἄγω, to lead). *To initiate into the sacred mysteries, to make acquainted with.*

μυστικός, ἡ, ὄν (adj. from μύστης, one initiated in sacred mysteries). *Mystical, sacred to the initiated, secret.*

μυχός, οὔ, ὁ (from μύω). *A recess, a retired place, a corner.*

μύω, fut. μῦσω, 1st aor. ἔμῡσα, perf. μέμῡκα. *To close, to shut (especially the eyes).*

μῶν (interrog. adv. from μὴ οἶν). *Is it not then? is it? whether?*

Often expressed in translating merely by the tone of the voice.

μωρός, ἅ, ὅν (adj.). *Foolish, silly.—As a noun, a fool.*

N.

Ναβαταῖοι, ὦν, οἱ. *The Nabathæans*, a people of Arabia Petræa, deriving their name from Nebai-oth, son of Ishmael.

ναί (adv.). *Yes, truly, ay, indeed.* ναιετῶω, ὦ, poetic for ναίω, used only in pres. and imperf.

ναίω, fut. mid. νᾶσομαι, 1st aor. act. ἐνᾶσα, poetic ἐνασσα, perf. pass. νένᾶμαι, 1st aor. pass. ἐνάσθην.—As active, *to dwell, to inhabit.*—In passive sense, *to be inhabited, to be situated.*

νᾶμα, ἄρος, τό (from νάω, to flow). *A stream, a fountain, a rivulet, water.*

νᾶματιῶς, α, ου (adj. from νᾶμα). *Flowing, running.*

Νάζιοι, ὦν, οἱ. *The inhabitants of Nazos, the Nazians.*

Νάξος, ου, ἡ. *Naxos*, the largest of the Cyclādes, lying to the east of Paros, in the Ægean Sea.

νᾶός, οὔ, ὁ (from νάω, root of ναίω, to dwell). *A dwelling.—Commonly, a temple.*

νάρθηξ, ηκος, ὁ. *The ferula or giant fennel.* See note, page 73, line 10–16.

ναρκᾶω, ὦ, fut. -ήσω, perf. νενάρκηκα (from νάρκη). *To grow heavy, to grow torpid.*

νάρκη, ης, ἡ. *Numbness or torpidity.*—Also, *a torpedo.* See note, page 55, line 21–23.

ναρκώδης, ες (adj. from νάρκη, and εἶδος, appearance). *Stiffened, benumbed.—Numbing.*

Νασαμώνες, ὦν, οἱ. *The Nasamōnes*, a barbarous people of Africa, dwelling around the Syrtis Major, and subsisting by the plunder of vessels wrecked on their coast.

νανᾶγέω, ὦ, fut. -ήσω, perf. νένανᾶγηκα (from ναῦς, a ship, and ἄγνυμι, to break). *To suffer shipwreck, to be shipwrecked.*

ναναρχέω, ὦ, fut. -ήσω, perf. νενανάρχηκα (from ναῦς, a ship, and ἀρχω,

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to rule). To command a ship, to have the command.
νανῦτης, ον, ὁ (from νᾱς, a ship, and βαίνω, to go). A seaman, a mariner.
Ναυκλείδης, ον, ὁ. Nauc̄lides, a Spartan remarkable for his corpulence.
ναύκληρος, ον, ὁ (from νᾱς, a ship, and κλήρος, a lot). A shipmaster, a master of a vessel.
ναυμάχew, ὦ, fut. -ήσω (from ναυμάχος). To fight a naval battle, to engage at sea.
ναυμάχία, ας, ἡ (from ναυμάχew). A sea-fight, a naval battle.
ναυμάχος, ον (adj. from νᾱς, and μάχομαι, to fight). Fighting at sea.—Used in naval conflicts.
ναυπηγήσιμος, ον (adj. from ναυπηγew, to build ships). Useful in ship-building, suitable for ship-building.—**ναυπηγήσιμος ὕλη**, ship timber.
ναῦς, gen. νέως, epic and Ionic νηός and νεός, Doric nom. νᾱς, gen. νᾱός, ἡ. A ship, a vessel.
ναῦσταθμον, ον, τό (from ναῦς, and σταθμός, a station). A harbour or road for ships, a naval station.
ναύτης, ον, ὁ (from ναῦς). A seaman, a mariner.
ναντιᾶω, ὦ, fut. -ᾶσω, perf. νεναντίᾱκα, same as νανσιᾶω (from νανσία, sea-sickness). To be sea-sick, to be affected with nausea.
ναντικός, ἡ, ὅν (adj. from ναύτης). Nautical, naval, marine.—**ναντικαὶ δυνάμεις**, naval forces.
Νέα Καρχηδών, ἡ. New Carthage. See Καρχηδών, 2.
νεάζω, fut. νεᾶσω, perf. νενέᾱκα (from νέος, new). To make new.—Neuter, to become a youth, to be young.
νεᾱνίας, ον, ὁ (from νέος, young). A young man, a youth.
νεᾱνίσκος, ον, ὁ, same as νεᾱνίας.
νεᾱρός, ᾱ, ὅν (adj. from νέος, new). New, fresh.—Youthful.
νεβρός, οὔ, ὁ. A young stag.
Νεῖλος, ον, ὁ. The Nile, the principal river of Africa, flowing through Egypt and emptying into the Mediterranean.

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νεκρικός, ἡ, ὅν (adj. from νεκρός). Pertaining to the dead, referring to the dead.
νεκροπομπός, οὔ, ὁ (from νεκρός, and πέμπω, to send). A conductor of the dead to the lower world.
νεκρός, οὔ, ὁ. A dead body, a corpse.—οἱ νεκροί, the dead.—As an adjective, dead.
νέκταρ, ἄρος, τό. Nectar, the drink of the gods.
νεκς, ὅς, ὁ. A dead body.—As an adjective, dead, deceased.
Νεμέα, ας, ἡ. Nemēa, a city of Argolis in the Peloponnesus, in the neighbourhood of which Hercules destroyed the famous Nemean lion.
Νέμεος, α, ον (adj.). Nemean, of Nemea.
νέμω, fut. νεμῶ, 1st aor. ἐνεῖμα, perf. νενέμηκα. To distribute, to allot, to bestow, to assign, to pasture.—In the middle, to allot to one's self, to appropriate to one's self.—To feed or graze upon, to consume, to inhabit.
νεόγᾱμος, ον, ὁ and ἡ (adj. from νέος, new, and γᾱμέω, to marry). Newly-married.—As a noun, ὁ, a bridegroom; ἡ, a bride.
νεογενής, ἐς (adj. from νέος, new, and γένος, birth). Newly-born.—Tender.
Νεοκλῆς, έους, ὁ. Neōcles, the father of Themistocles.
νεόμαι contr. νεῶμαι, 3d sing. pres. ind. νεῖται, inf. νεῖσθαι (poet. dep. mid. used only in the pres. and imperf.). To go or come, to depart, to return.
νεόπλουτος, ον (adjective from νέος, and πλοῦτος, wealth). Recently enriched, having newly become wealthy.
Νεοπτόλεμος, ον, ὁ. Neoptōlēmus, son of Achilles, called also Pyrrhus.
νέος, α, ον (adj.). New, young, recent, fresh.—As a noun, ὁ νέος, the youth.—As an adverb, νέον, newly, recently, just now.
νεοττεία, ας, ἡ (from νεοττεύω, to nestle). The act of nestling, incubation, brooding.
νεοττός, οὔ, Att. for νεαστός, οὔ, ὁ

(from νέος). *A newly-born animal, the young of any animal, especially of birds.*

νέρθε (adv. for ἐνερθε), before a vowel νέρθεν. *Below, beneath.*

Νέρων, ὠνος, ὁ. *Nero, a Roman emperor, infamous for his vices and cruelty.*

Νέστωρ, ορος, ὁ. *Nestor, son of Neleus and Chloris, king of Pylos. Although he had outlived two generations of men, and was now reigning among the third, he went with the Grecian chiefs to the Trojan war, where he distinguished himself by his eloquence, wisdom, and prudence.*

νεῦμα, ἄτος, τό (from νεύω). *A nod.*

νευρά, ἄς, Ionic νευρή, ἥς, ἡ, same as

νεῦρον, ου, τό. *A sinew, a nerve. —Usually, a bow-string, a string or cord (of a musical instrument).*

νεύω, fut. νεύσω, perf. νένευκα. *To nod, to assent by a nod. —To tend to. —νεύω πρὸς, to face towards, to be situated towards.*

νεφέλη, ης, ἡ (from νέφος). *A cloud. —A fine net (used by bird-catchers).*

Νεφέλη, ης, ἡ. *Nephelē, the first wife of Athamas king of Thebes, and mother of Phryxus and Helle.*

νέφος, εος, τό. *A cloud, a swarm.*

νέω, fut. νεύσομαι and νευσοῦμαι, aor. ἔνευσα (akin to νάω, νήχω, and the Latin *no*). *To swim.*

νεώνητος, ου (adj. from νέος, and ὠνόμααι, to buy). *Newly bought, recently purchased.*

νεώριον, ου, τό (from νεωρός, an inspector of ships or dockyards). *A dock for ships, a naval arsenal (with docks and storehouses, where ships are repaired, &c.).*

νεώς, ὦ, Attic for νᾱός, οῦ, ὁ. *A temple.*

νεώσοικοι, ων, οἱ (from ναῦς, a ship, and οἶκος, a house). *Naval arsenals, dockyards.* See note, page 118, line 1–11.

νεωστί (adv. from νέος, new). *Newly, lately, recently.*

νή, an affirmative particle used in

adjuration and swearing, followed by the accusative of the object by which one swears; as, νῇ Δία, by Jove, or by Jupiter; νῇ μὲν τὸν Δία, yes, by Jupiter. —Also, assuredly, in truth.

νήγρετος, ου (adj. from νη, a privative particle, and ἐγείρω, to awaken). *From which it is impossible to be awakened, eternal.*

νημερτής, ἑς (adj. from νη, privative, and ἁμαρτάνω, to miss). *Without fail, unerring, faithful, true.*

νηπιᾶχέω, fut. -εύσω (from νηπιᾶχος). *To act like a child, to behave in a childish manner.*

νηπιᾶχος, ου, poetic for νήπιος.

νήπιος, ου (adj. from νη, privative, and ἔπος, a word). *In a state of infancy or childhood, young, tender, small, simple.*

Νηρέυς, ἑως, ὁ. *Nereus, a sea god, son of Oceānus and Terra. He married Doris, by whom he had fifty daughters, called Nereides.*

Νηρηΐς, ἰδος, ἡ (female patronymic from Νηρέυς). *A daughter of Nereus, a Nereid.*

νησίζω, fut. -ίσω (from νῆσος). *To resemble an island, to be insulated.*

νησίον, ου, τό (dim. of νῆσος). *A small island, an islet.*

νησιώτης, ου, ὁ, and fem. νησιώτις, ἰδος, ἡ (from νῆσος). *An inhabitant of an island, an islander. —As an adjective, insular.*

νῆσος, ου, ἡ (probably from νέω, to swim). *An island.*

νῆσσα, ης, ἡ (from νέω, to swim). *A duck.*

νήτη, ης, ἡ (properly fem. of νήτος, lowest, with χορδή understood). *The lowest string, the lower string.*

See note, page 48, line 14–19.

νηϋς, gen. νηός, Ion. for ναϋς, ἡ. *A ship.*

νήφω, fut. νήψω, perf. νένηφα. *To abstain from wine, to be sober.*

νήχω, fut. νήξω, more commonly in the middle, νήχομαι, fut. νήξομαι (from νέω, to swim). *To swim.*

νικᾶτωρ, ορος, Doric for νικῆτωρ, ορος, ὁ (from νικάω). *A conqueror. —As a proper name, Nicātor, a surname of Seleucus.*

νικῶ, ὦ, fut. -ήσω, perf. νενίκηκα (from νίκη). *To conquer, to be victorious, to excel, to gain, to surpass.*
 νίκη, ης, ἡ. *Victory.*—As a proper name, ἡ Νίκη, the goddess *Victory*.
 Νικήρατος, ον, ὁ. *Nicerātus*, the father of Nicias.
 Νικίας, ον, ὁ. *Ničias*, an Athenian general, famous for his valour and his misfortunes.
 Νικοκλῆς, έους, ὁ. *Nicöcles*, a friend of Phocion, condemned to die along with him.
 Νικοκρέων, οντος, ὁ. *Nicocrëon*, a tyrant of Salāmis, in the isle of Cyprus, who finally obtained the sway of the whole island, B.C. 372.
 νίν, Doric for μίν.
 Νίνος, ον, ὁ. *Ninus*, a son of Belus, founder of the Assyrian monarchy, B.C. 2059.
 Νιόβη, ης, ἡ. *Niöbe*, a daughter of Tantālus, and wife of Amphion, by whom she had seven sons and seven daughters, who were slain by Apollo and Diana.
 Νίσος, ον, ὁ. *Nīsus*, a king of Megāra, who lost his life through the perfidy of his daughter Scylla.
 νιτρώδης, ες (adj. from νίτρον, nitre, i. e., nitrate of potass, and είδος, appearance). *Nitrous, saturated with nitre.*
 νίφετός, οὔ, ὁ (from νίφω). *A snow-storm, driving snow.*
 νίφετώδης, ες (adj. from νίφετός, and είδος, appearance). *Snowy, subject to snow-storms.*
 νίψω, fut. νίψω, perf. νένιφα (from the obsolete νίψ, snow). *To snow, to moisten.*—In the passive, *to be snowed upon.*
 νοέω, ὦ, fut. νοήσω, perf. νενόηκα (from νόος, thought). *To think, to turn over in mind, to reflect, to see, to perceive, to observe, to consider, to purpose doing, to know, to come to one's senses.*
 νομαδικός, ἡ, ὄν (adj. from νομάς). *Leading a wandering life, nomadic.*
 νομαδικῶς (adv. from νομαδικός).

After the manner of wandering tribes.
 νομάς, ἄδος, ὁ (from νομή, pasture). *One who pastures cattle, pasturing, wandering.*—In the plural, οἱ Νομάδες, *Nomādes, wandering tribes, pastoral communities.*
 νομέυς, έως, ὁ (from νομός, pasture). *A pasturer, a grazier, a shepherd.*
 νομέύω, fut. -εύσω, perf. νενόμενκα (from νομέυς). *To pasture.*
 νομή, ης, ἡ (from νέμω, to feed). *Pasture.*—νομή τοῦ πυρός, *the action of the fire*; literally, the feeding of the fire.
 νομίζω, fut. -ίσω, perf. νενόμικα (from νόμος, established law). *To establish by law or usage, to adopt, —To deem, to think, to believe.*
 νόμιμος, η, ον (adj. from νόμος, established law). *Conformable to usage or law, legal, sanctioned by law, customary, lawful.*—τὰ νομίμα, *established usages, privileges, laws.*
 νομίμως (adv. from νόμιμος). *Lawfully, legally, in accordance with stated custom.*
 νόμισμα, ἄτος, τό (from νομίζω). *That which is established by law, a received custom.*—Coin, a piece of money.
 νομοθέτης, ον, ὁ (from νόμος, and τίθημι, to enact). *A lawgiver, a legislator.*
 νόμος, ον, ὁ (from νέμω, to allot). *Partition, allotment.*—An established law, usage, or custom.
 νομός, οὔ, ὁ (with accent on the final syllable, from νέμω, to pasture). *Pasture ground, pasture, a district, a nome.*—οἱ νομοί, *nomes, the districts into which Egypt was divided.*
 νόος contr. νοῦς, νόου contr. νοῦ, ὁ. *Thought, purpose, opinion, the mind, reason, understanding, the intellect.*
 νοσέρός, ἄ, ὄν, same as νοσηρός, ἄ, ὄν (adj. from νοσέω). *Sickly, diseased, unhealthy.*
 νοσέω, ὦ, fut. νοσήσω, perf. νενόσηκα (from νόσος). *To be sick, to be afflicted.*—νοσεῖν παράδοξον μα-

νίαν. See note, page 47, line 32.

νόσος, ου, ή. A disease, sickness, suffering.

νοστέω, ὦ, fut. -ήσω, perf. νενόσθηκα (from *νόστος*, a return). To return, to arrive.

νόσφι, before a vowel *νόσφιν* (adv.). Apart, removed from, away from.

νότιος, α, ου (adjective from *νότος*). Southern.

νότος, ου, ό. The south, the south-wind.—As a proper name, *ό Νότος*, *Nōtus*, the south wind personified.

Νουμῆς, ᾱ, ό. Numa (Pompilius), the second king of Rome.

νύ or *νύν* (an enclitic particle). Now, then, indeed, thereupon.

νύκτωρ (adv. from *νύξ*). By night.

νύμφη, ης, ή. A bride.—A *Nymph*.

νύμφος, ου, ό (from *νύμφη*). A bridegroom.

νύν and *νύνι* (adv.). Now, at the present moment.—*τὰ νύν*, at present.—*οἱ νύν ἄνθρωποι*, the present race of men.—The men of the present day.

νύξ, νυκτός, ή. Night.—Gen. sing. as adv., *νυκτός*, by night.

νῶτος, ου, ό. The back.—In the plural, *τὰ νῶτα*.

νωτοφορέω, ὦ, fut. -ήσω (from *νῶτος*, and *φορέω* for *φέρω*, to bear). To carry on the back.

νωτοφορία, ας, ή (from *νωτοφορέω*). A carrying on the back, a back-load.

Ξ.

ξαίνω, fut. ξανῶ, perf. ξαγκα (from obs. *ξάω*, to scrape). To card or comb wool.

Ξανθίππη, ης, ή. *Xanthippē*, the wife of Socrates, remarkable for her ill humour and peevish disposition.

Ξάνθιππος, ου, ό. *Xanthippus*, a distinguished Athenian commander, the father of Pericles.

ξανθός, ή, όν (adj.). Yellow, fair.—*τό ξανθόν*, the ruddy colour.

Ξάνθος, ου, ό. *Xanthus*, a river of Troas in Asia Minor; according to Homer, called *Xanthus* by the gods, and *Scamander* by men.

ξανθότης, ητος, ή (from *ξανθός*). Yellowness, fairness, ruddiness.

ξένη, ης, ή (properly fem. of *ξένος*, strange, with *γυνή* understood). A female stranger, a foreign woman.—With *γῆ* understood, a strange land, a foreign country.

ξενία, ας, ή (from *ξένος*, a guest). The relation of guest, the tie of hospitality.

Ξενιάδης, ου, ό. *Xeniādes*, a Corinthian who bought Diogenēs the Cynic, when sold as a slave.

ξενιτεύω, fut. -εύσω, perf. ἐξενίτευκα (from *ξένος*). To be a stranger, to reside or travel in foreign lands.

Ξενοκράτης, εος contr. ους, ό. *Xenocrātes*, a philosopher, born at Chalcēdon, and educated in the school of Plato. He succeeded Speusippus in the Academy; over which he presided for twenty-five years.

ξενεκτονέω, ὦ, fut. -ήσω (from *ξένος*, and *κτείνω*, to slay). To slay strangers, to offer strangers in sacrifice.

ξενεκτόνος, ου, ό and *ή* (from *ξένος*, and *κτείνω* to slay). He or she that slays strangers.

ξένος, Ionic *ξεῖνος, ου, ό*. A guest (with whom bonds of hospitality have been formed).—A foreigner, a stranger.—As an adj., foreign, strange, new, uncommon.

Ξενοφών, ὦντος, ό. *Xenōphon*, an Athenian, son of Gryllus, and pupil of Socrātes, distinguished as an historian, philosopher, and commander.

ξενύλλιον, ου, τό (dim. of *ξένος*). Naughty stranger.

Ξέρξης, ου, ό. *Xerxes*, second son of Darius, succeeded his father on the throne of Persia in preference to his elder brother. He invaded Greece with an immense army, but after a series of defeats and losses, he was obliged to return to Persia with a small remnant of his vast forces.

ξηραίνω, fut. -ράνῶ, perf. ἐξήραγκα (from *ξηρός*). To dry up, to parch, to dry.

ξηρός, ἄ, ὄν (adj.). *Dry, parched, withered.*

ξίφηρης, ες (adj. from ξίφος, and ἄρω, to fit to). *Armed with a sword, sword-bearing.*

ξίφος, εος, τό. *A sword.*

ξοᾶνον, ον, τό (from ξέω, to scrape). *A work performed by carving or polishing, a piece of sculpture, a statue, an image.*

ξηγκῦκᾶω, ᾧ, fut. -κυκήσω, perf. ξηγκεκύκηκα, Attic for συγκυκάω, &c. (from σύν, with, and κυκάω, to mix up). *To mix up together, to throw into confusion, to agitate to its centre.*

ξύλινος, η, ον (adj. from ξύλον). *Made of wood, wooden.*

ξύλον, ον, τό. *Wood, a piece of wood, a log, a board.*

ξημβαίνω, Attic for συμβαίνω (from σύν, together, and βαίνω, to walk). *To walk with, to come together.*
—Impers., ξημβαίνει for συμβαίνει, *it happens.*

ξύν, Attic for σύν. *With, &c.*

ξύνειμι, Attic for σύνειμι. *To be with.—To come together, &c.*

ξύρᾶω, ᾧ, fut. -ήσω, perf. ἐξύρηκα, and Ionic ξυρέω, ᾧ, &c. (from ξυρόν, a razor). *To shave.*

ξύρόν, οὔ, τό (from ξύρω, to shave). *A razor.*

ξύω, fut. ξῦσω, perf. ἐξυκα. *To scrape, to scratch, to rasp, to polish, to plane, to carve and work in ivory, stone, &c.*

O.

ὁ, ἡ, τό (the article). *The.*—In the earlier writers, as Homer, the article as such is not known, it being there a demonstrative pronoun; *this, that, &c.* See note, page 155, line 22–25.—The article acquires new significations in combination with various particles; as, ὁ μὲν ὁ δέ, *the one the other, the former the latter, &c.*

ὀαριστής, οὔ, ὁ (masculine to ὄαρ, a female companion). *A companion, an intimate friend, a comrade.*

ὀβελός, οὔ, ὁ (from βέλος, an arrow or dart). *A spit.*

ὀβολός, οὔ, ὁ. *An obolus, a small Athenian coin of bronze, worth between two and three cents.*

ὀβριμοεργός, ὄν (adj. from ὀβριμος, mighty, and ἔργον, a deed). *Performing mighty deeds, terrible in arms, overbearing, audacious.*

ὀγδοήκοντα (num. adj. indecl. from ὀγδοος). *Eighty.*

ὀγδοος, η, ον (num. adj. from ὀκτώ, eight). *The eighth.*—Neuter as an adverb, ὀγδοον, *eighthly.*

ὄγε, ἦγε, τόγε (pron. from ὁ, ἡ, τό, and γε). *This, this same.*

ὀγκᾶσθαι, ᾧμαι, fut. -ήσομαι, perf. ὤκημαι. *Properly, to bray (like an ass).—To bellow, to roar.*

ὀγκος, ον, ὁ (from obs. ἔγκω, root of ἐνεγκεῖν, 2d aor. inf. of φέρω, to bear). *Prominence, bulk, magnitude.*—Hence, *pride, pomp, self-conceit, arrogance.*

ὄδε, ἦδε, τόδε (pron. from ὁ, ἡ, τό, and δέ). *This.*

ὀδεύω, fut. -εύσω, perf. ὤδευκα (from ὁδός). *To go forth, to travel, to journey.*—ὀδεύειν τετραποδιστί, *to go on all fours.*

ὀδηγέω, ᾧ, fut. -ήσω, perf. ὠδήγηκα (from ὁδός, and ἡγέομαι, to lead). *To point out the way, to direct or guide.*

ὀδίτης, ον, ὁ (from ὁδός). *A traveller.*

ὀδοιπορέω, ᾧ, fut. -ήσω (from ὁδός, and πόρος, a passage). *To go on a journey, to travel, to wander.*

ὀδοιπορία, ας, ἡ (from ὀδοιπορέω). *A journey, a route.*

ὁδός, οὔ, ἡ. *A road, a way, a journey.*—*A means.*—ἐν ὁδῷ, *on a journey.*

ὀδοῦς, ὄντος, ὁ. *A tooth.*

ὀδῶνη, ης, ἡ. *Pain, grief.*

ὀδῶνηρός, ἄ, ὄν (adj. from ὀδῶνη). *Painful, sad.*

ὀδύρομαι, besides pres. and imperf., used only in the aor. part. ὀδῦράμενος. *To be distressed, to lament, to grieve.*—As active, *to bewail, to deplore.*

Ὀδυσσεύς, ἑως, ὁ. *Ulysses, son of Laërtes or (according to some) of Sisyphus, king of Ithæa and Dulichium, and the most crafty and*

eloquent of the Grecian princes in the Trojan war.

Ὀζόλαι, ὦν, οἱ (Λοκροί). *The Locri Ozolæ or Ozolian Locrians*, a people of Greece, occupying a small tract of country on the northern shore of the Corinthian Gulf, between Ætolia and Phocis.

ὄζος, ον, ὁ. *A shoot, a branch.—A descendant, offspring.*

ὅθεν (adv. from ὅς). *Whence.—Why, wherefore.*

ὅτι (adv., poetic for οὐ). *Where.*

Οἶαγρος, ον, ὁ. *Eagrus*, a king of Thrace, father of Orpheus by Calliope.

οἶαξ, ἄκος, ὁ. *Properly, the handle of a rudder.—Also, a rudder, the helm.*

οἶδα, 2d sing. οἶδας, Attic οἶσθα, 3d sing. οἶδε, &c., perf. mid. of εἶδω, used as present. *I know.* See under εἶδω, *to know.*

Οἰδίπους, ποδος, ὁ. *Œdipus*, 1. A son of Laius king of Thebes, and Jocasta. The servant, who had been ordered to expose him on the mountains, bored his feet, and inserted a thong or strap (whence his name, from οἰδέω, *to swell*, and πούς, *a foot*). His misfortunes and death form the subject of two of the most finished plays of Sophocles.

οἰκία, ας, ἡ (properly fem. of οἰκεῖος, with γῆ understood). *One's native land, home.*

οἰκεῖος, α, ον (adj. from οἶκος, *a house*). *Domestic, private, proper, suitable, in unison with, own, peculiar.*—In the plural, as a noun, οἱ οἰκεῖοι, *those of one's own family, relations, countrymen.—Domestics.*

οἰκέτης, ον, ὁ (from οἰκέω). *A member of a family.—More commonly, a domestic, a slave.*

οἰκέω, ὦ, fut. -ήσω, perf. ὤκηκα (from οἶκος). *To inhabit, to live, to dwell in.*—In the middle, *to be of a certain quality, to be situated.*—οἱ οἰκοῦντες, *the inhabitants.*

οἰκήσιμος, ον (adj. from οἰκέω). *Habitable.*

οἰκησις, εως, ἡ (from οἰκέω). *An inhabiting.—Also, a habitation, a dwelling.*

οἰκήτωρ, ορος, ὁ (from οἰκέω). *An inhabitant.*

οἰκία, ας, ἡ ((from οἶκος). *An abode, a house.*

οἰκίδιον, ον, τό (dim. of οἶκος). *A little house, a mean abode, a hut, a cabin.*

οἰκίζω, fut. -ίσω, perf. ὤκικα (from οἶκος). *To build a house, to render habitable, to people, to found.*—In the middle, *to dwell.*

οἰκοδομέω, ὦ, fut. -ήσω, perf. ὤκοδόμηκα (from οἶκος, and δέμω, *to construct*). *To build a house, to build or construct.*

οἰκοθεν (adv. from οἶκος with ending -θεν, denoting motion from). *From home.*

οἴκοι (adv., properly an old dative of οἶκος for οἴκῳ). *At home.*

οἰκονδε (adv., equivalent to εἰς οἶκον). *Towards home, homeward.*

οἰκονομία, ας, ἡ (from οἰκονομέω, *to direct the affairs of a household*). *The management of household affairs, housewifery, economy, management.*

οἰκονόμος, ον, ὁ (from οἶκος, and νέμω, *to manage*). *One who regulates household affairs, a steward.*

οἶκος, ον, ὁ. *A house, a family, a household.*—κατ' οἶκον, *at home.*

οἰκουμένη, ης, ἡ (properly fem. of pres. part. pass. of οἰκέω, with γῆ understood). *The habitable world.*

οἰκουρέω, ὦ, fut. -ήσω, perf. ὤκούρηκα (from οἶκος, and οἶρος, *a watcher*). *To watch a house, to watch over affairs at home.*

οἰκτείρω, fut. -τερῶ and -τειρήσω, perf. ὤκτηρηκα and ὤκτειρηκα (from οἶκος). *To pity, to commiserate.*

οἰκτιρμός, οὔ, ὁ (from οἰκτείρω). *Pity, compassion.*

οἶκτος, ον, ὁ (from οἶ, *alas*). *Lamentation.—Commonly, pity, mercy, compassion.*

οἰκτρός, ἅ, ὅν (adj. from οἶκτος). *Piteous, lamentable, worthy of commiseration, pitiable.*

οἶμαι, contracted from οἶομαι. *To think, &c.*

οἶμη, ης, ἡ (from οἶω, obsolete, from which οἶσω, fut. to φέρω, to bear). *A way, a path, a journey.—Melody, a song, a voice.*

οἰωγή, ἡς, ἡ (from οἰμῶζω). *Wailing, lamentation.*

οἰμῶζω, fut. -ώξω, perf. ὤμωχα (from οἶμοι, alas, wo is me). *To wail, to lament, to deplore.*

οἶνοποιτα, ας, ἡ (from οἶνος, and ποιέω, to make). *The making of wine.*

οἶνος, ου, ὁ. *Wine.*

οἰνόφλυξ, gen. ὕγος (adj. from οἶνος, and φλύω, to overflow). *Intoxicated with wine, addicted to wine, drunken.*

οἶνοχόος, ου, ὁ (from οἶνος, and χέω, to pour out). *A cup-bearer.*

οἶμαι and οἶμαι, fut. οἰήσομαι, perf. ὤημαι. *To think, to suppose, to conjecture, to believe.*

οἶον (neuter of οἶος, as an adverb). *Just as, as, as if.*

οἰόπολος, ου, ὁ and ἡ (from οἶος, and obs. πέλω, to be). *One who leads a solitary life, solitary, lonely.*

οἶος, οἶη, οἶον (adj.). *Alone.*

οἶος, οἶα, οἶον (adj.). *Such, such as, as, like, just as, of such kind, manner, or nature.—With an infinitive, capable of doing, &c.—οἶός εἰμι, and οἶός τ' εἰμι, I am able.—οἶόν τέ ἐστι, it is possible, &c.*

οἶς, οἶος, ἡ. *A sheep.*

οἶσθα. See οἶδα.

οἶστευμα, ἄτος, τό (from οἶστέω, to shoot arrows). *An arrow discharged from the bow, a discharge of arrows.*

οἶστός, οὔ, ὁ. *An arrow, a dart.*

Οἶτη, ης, ἡ. *Ἤτα, a lofty chain of mountains in Thessaly, now called Katavothra. Upon its summit Hercules burned himself.*

οἶχομαι, fut. οἰχήσομαι, perf. ὤχημαι. *To go away, to depart.—ὤχετο ἀπῶν, he departed quickly or abruptly.*

ὀκνος, ου, ὁ. *Sluggishness, sloth, inactivity, timidity, dulness.*

ὀκτᾶμηνιαίος, α, ου (adj. from ὀκτώ, and μήν, a month). *Of eight months, eight months old.*

ὀκτώ (num. adj. indecl.). *Eight.*

ὀκτωκαίδεκα (num. adj. from ὀκτώ, καί, and δέκα, ten). *Eighteen.*

ὀλβίος, α, ου (adj. from ὀλβος). *Happy, prosperous, fortunate.—Wealthy.*

ὀλβος, ου, ὁ. *Good fortune, wealth.—Prosperity.*

ὀλέθριος, ου (adj. from ὀλεθρος). *Destructive, fatal, deadly.*

ὀλεθρος, ου, ὁ (from ὀλλῦμι, to destroy). *Ruin, destruction, perdition.*

ὀλιγαρχία, ας, ἡ (from ὀλιγάρχης, an oligarch, which is from ὀλίγος, and ἀρχω, to rule). *A government in the hands of a few persons, an oligarchy.*

ὀλιγαρχικός, ἡ, ὅν (adj. from ὀλιγαρχία). *Pertaining or friendly to an oligarchy, oligarchical.*

ὀλίγος, ης, ου (adj.). *Few, little, small, slender.—μετ' ὀλίγον, shortly.—κατ' ὀλίγον, gradually, by degrees.*

ὀλιγωρία, ας, ἡ (from ὀλίγος, and ᾤρα, care). *Carelessness, indifference, neglect, contempt.*

ὀλισθαίνω and ὀλισθάνω, fut. ὀλισθήσω, perf. ὤλισθηκα, 2d aor. ὤλισθον. *To slip, to slide, to fall, to decay, to decline.*

ὀλισθηρός, ἄ, ὅν (adj. from ὀλισθαίνω). *Slippery, smooth.*

ὀλκάς, ἄδος, ἡ (from ὀλκή). *A ship of burden, a merchant vessel.*

ὀλκή, ἡς, ἡ (from ἔλκω, to draw). *The act of drawing.—Weight.*

See note, page 146, line 20–24.

ὀλλῦμι, fut. ὀλέσω and Attic ὀλῶ, perf. ὤλεκα, with Attic redupl.

ὀλώλεκα, 2d perf. or perf. mid.

ὤλα, with Attic redupl. ὤλωλα, 2d aor. mid. ὤλόμην. *To destroy, to ruin.—In the passive, to perish, to be destroyed.*

ὀλμος, ου, ὁ. *A mortar.—A trough.*

ὀλολύζω, fut. -ύξω, perf. ὤλόλῡχα. *To utter loud cries, to lament with loud wailings, to scream aloud.*

ὀλοός, ἡ, ὅν (adj. from ὀλλῦμι). *Destructive, ruinous, wretched, sad, wicked.*

ὅλος, ης, ου (adj.). *The whole, all,*

- entire.—τὸ δ' ὅλον, *in a word then*.
- ὀλοσιδηρος, ον (adj. from ὅλος, and σίδηρος, *iron*). *Wholly of iron, entirely iron*.
- ὀλοσχερῶς (adv. from ὀλοσχερής, *entire*). *Entirely, wholly*.
- ὀλοφύρομαι, epic 1st aor. ὀλοφῦρῃ-μην (dep. mid.). *To lament, to deplore, to weep over*.
- ὀλόχρῦσος, ον (adj. from ὅλος, and χρῦσός, *gold*). *Wholly of gold, all-golden*.
- Ὀλυμπία, ας, ἡ. *Olympia*, a name given to the sacred grove, and the collection of temples, altars, and other structures on the banks of the Alphæus in Elis, near the spot where the Olympic games were celebrated.
- Ὀλύμπια, ων, τὰ (neut. of Ὀλύμπιος, with ἀγωνίσματα understood). *The Olympic games*.
- Ὀλυμπιακός, ἡ, ὅν (adj.). *Olympic*.
- Ὀλυμπιάς, ἁδος, ἡ. *A contest in the Olympic games, a victory at the Olympic games*.—Also, *an Olympiad*, a space of four years.
- Ὀλυμπιάς, ἁδος, ἡ. *Olympias*, the wife of Philip king of Macedonia, and the mother of Alexander the Great.
- ὀλυμπιονίκης, ον, ὁ (from Ὀλύμπια, and νικάω, *to conquer*). *A victor in the Olympic games*.
- Ὀλύμπιος, α, ον (adj.). *Olympian*.
- Ὀλυμπος, ον, ὁ. *Olympus*, a celebrated mountain on the coast of Thessaly, the fabled seat of the Grecian gods.
- Ὀλυνθος, ον, ἡ. *Olynthus*, a powerful city of Macedonia, in the district of Chalcidice.
- ὅλως (adv. from ὅλος). *Wholly, entirely, altogether, in general*.
- ὀμαλός, ἡ, ὅν (adj. from ὁμος, *united*). *Even, level, smooth, like*.
- ὀμαλῶς (adv. from ὀμαλός). *Uniformly, evenly, equally, alike*.
- Ὀμβρική, ἡς, ἡ. *Umbria*, a district of Italy, to the east of Etruria and north of the Sabine territory.
- ὄμβρος, ον, ὁ. *Rain, a shower*.
- Ὀμηρος, ον, ὁ. *Homer*. Consult remarks at page xii.

- ὀμιλέω, ὦ, fut. -ήσω, perf. ὀμίληκα (from ὀμιλος). *To associate with, to be conversant with, to hold intercourse with, to be among*.
- ὀμίλητής, οὔ, ὁ (from ὀμιλέω). *A companion, an associate, a friend*.
- ὀμιλία, ας, ἡ (from ὀμιλος). *Inter-course, social converse*.—*An assembly*.
- ὀμιλος, ον, ὁ (from ὁμοῦ, *together*, and ἰλη, *a throng*). *A gathering, a crowd, a throng*.
- ὀμίχλη, ἡς, Ion. for ὀμίχλη, ἡς, ἡ. *Mist, vapour*.
- ὄμμα, ἄτος, τό (from ὀπτομαι, *to see*). *The eye*.
- ὀμνῦμι and ὀμνύω, fut. ὀμόσω, perf. ὤμοκα, with Attic reduplication ὀμώμοκα, fut. mid. ὀμοῦμαι. *To swear*.
- ὀμοειδής, ἐς (adj. from ὁμός, and ἔθνος, *nation*). *Of the same nation*.—*A fellow-countryman*.
- ὁμοιος, α, ον, and poetic ὁμοίος, α, ον (adj. from ὁμός). *Like, resembling, the same, equal*.—Neuter as an adverb, ὁμοια and ὁμοιον, *similarly, in like manner*.
- ὁμοιότης, ητος, ἡ (from ὁμοιος). *Resemblance, similarity*.
- ὁμοιόω, ὦ, fut. -ώσω, perf. ὀμοίωκα (from ὁμοιος). *To assimilate, to render similar*.
- ὁμοίως (adv. from ὁμοιος). *In like manner*.
- ὁμολογέω, ὦ, fut. -ήσω, perf. ὀμολόγηκα (from ὁμοῦ, *together*, and λέγω, *to say*). *To agree in opinion, to consent, to acknowledge, to confess, to grant*.—ὁμολογουμενος, η, ον, *confessed, avowed*.
- ὁμολογία, ας, ἡ (from ὁμολογέω). *Consent, agreement*.—*An engagement*.
- ὁμονόεω, ὦ, fut. -ήσω, perf. ὀμονόηκα (from ὁμός, and νόος, *mind*). *To be of the same mind, to agree in opinion with, to be concordant*.
- ὁμορέω, ὦ, fut. -ήσω, perf. ὀμόρηκα (from ὁμορος). *To border upon, to be adjacent to*.
- ὁμορος, ον (adj. from ὁμός, and ὅρος, *a boundary*). *Bordering upon, neighbouring*.—As a noun, *a neighbour*.

ὁμός, ἡ, ὅν (adj.). *United.—Like, equal, resembling.*

ὁμόσε (adv. from ὁμός). *Together with, at the same place, together.*

ὁμοτέχνος, ον (adj. from ὁμός, and τέχνη, trade). *Of the same trade, of the same calling.*

ὁμοῦ (adv. from ὁμός). *Together, in the same place, at the same time, at once.—ὁμοῦ τι, almost, nearly.*

Ὁμφᾶλη, ἡς, ἡ. *Omphālē, a queen of Lydia, who bought Hercules when that hero was sold as a slave. He was so passionately fond of her that he frequently spun among her female slaves, while she wore the lion's skin and carried his club.*

ὁμφᾶλος, οὔ, ὁ. *The navel.*

ὁμῆς, gen. ἄκος (adj.). *Unripe.*

ὁμῶς (adv. from ὁμός). *Together, equally, in like manner.*

ὄναρ, τό (indeclinable). *A dream.*

ὄνειαρ, ἄτος, τό (from ὄνημι, to profit). *Something profitable, advantage, utility, aid.—In the plural, agreeable things, viands.*

ὄνειδος, ον, and ος, α, ον (adj. from ὀνειδος). *Reproachful, shameful, opprobrious.*

ὄνειδίζω, fut. -ίσω, perf. ὠνειδῖκα (from ὀνειδος). *To find fault with, to reproach, to upbraid.*

ὄνειδος, εος, τό (from ὀνομαι, to abuse). *Blame, reproach, ignominy, disgrace.*

ὄνειροπολέω, ᾶ, fut. -ήσω, perf. ὠνειροπόληκα (from ὀνειρος, and πολέω, to turn over). *To be versed in the interpretation of dreams, to dream, to imagine.*

ὄνειρος, ον, ὁ. *A dream.*

ὄνθος, ον, ὁ. *Dung.*

ὀνῖνῃμι and ὀνημι, fut. ὀνήσω, perf. ὀνήκα. *To aid, to profit, to delight.*

ὄνομα, ἄτος, τό. *A name.*

ὀνομάζω, fut. -ᾶσω, perf. ὠνόμακα (from ὄνομα), and Æol. and Dor.

ὀνομαίνω, fut. -μᾶνῶ, perf. ὠνόμαγκα. *To name, to style, to call.*

—*To celebrate.—ὀνομαζόμενος, η, ον, so called, named.*

ὀνομαστός, ἡ, ὅν (from ὀνομάζω).

Famous, having a distinguished name, renowned.

ὄνος, ον, ὁ. *The ass.*

ὄντως (adv. from ὄντος, gen. of ὄν, pres. part. of εἰμί, to be). *Truly, really, in truth.*

ὄνυξ, ὄνυχος, ὁ (from νύσσω, to pierce). *A nail, a claw, a talon.*

ὀξέως (adv. from ὀξύς). *Sharply.—Quickly, rapidly, actively.*

ὀξος, εος, τό (from ὀξύς). *Vinegar, sour wine.*

ὀξυδερκής, ἐς (adj. from ὀξύς, and δερκομαι, to see). *Sharp-sighted.*

ὀξύθυμος, ον (adj. from ὀξύς, and θυμός, spirit). *Quick-tempered, irascible, passionate.*

ὀξύς, εἶα, ὅ (adj.). *Sharp, keen, pointed, piercing, poignant.—Rapid, fleet.—εἰς ὀξύ, to a point.*

ὀξύτης, ητος, ἡ (from ὀξύς). *Sharpness, pointedness, acuteness.*

ὀξύχολος, ον (adj. from ὀξύς, and χολή, anger). *Choleric, passionate.*

ὀπάζω, fut. ὀπᾶσω, perf. ὀπάκα (from ἔπομαι, to follow). *To follow, to adjoin, to add to, to confer upon, to communicate.*

ὅπη (adv.). *Where.—How, as, in such manner as, in whatsoever manner.*

ὀπή, ἡς, ἡ. *A hole, an opening.*

ὀπίθε or ὀπίθεν (adv.), poetic for ὀπισθε, and before a vowel ὀπισθεν (adv.). *From behind, behind, backward.*

ὀπίσθιος, α, ον (adj. from ὀπισθε). *That is behind, the hinder.—πόδες ὀπίσθιοι, the hind feet.*

ὀπίσω (adv.), poetic for

ὀπίσω (adv.). *Backward, behind, back, again, for the future.—εἰς τὰ ὀπίσω, backward.*

ὀπλίζω, fut. -ίσω, perf. ὀπλίκα (from ὀπλον). *To furnish with arms, to arm, to equip.*

ὀπλισμός, οὔ, ὁ (from ὀπλίζω). *Armour, equipment.*

ὀπλίτης, ον, ὁ (from ὀπλον). *A heavy-armed soldier.*

ὀπλομαχέω, ᾶ, fut. -ήσω (from ὀπλον, and μάχομαι, to fight). *To contend in arms, to practise the use of arms.*

ὄπλον, ου, τό. *A weapon.*—In the plural, τὰ ὅπλα, *arms.*

ὀπλοποιία, ας, ἡ (from ὄπλον, and ποιέω, *to make*). *The manufacture of arms.*

ὁποῖος, α, ου (adj. correlative to τοῖος). *Such, of what kind or nature.*

ὁπόσος, η, ου (adj. correlative to τόσος). *As much, as great.*—*How great, how much, what.*

ὁπότεν and ὁπότε (adv. from πότε). *When, since, as often as, because, whenever.*

ὁποτέρως (adv. from ὁπότερος, *which of the two*). *In which way of the two.*

ὅπου (adv. from ποῦ). *Wherever, where, since.*

ὁπότε (adv.), poetic for ὁπότε.

ὀπτάω, ᾧ, fut. -ήσω, perf. ὤπηκα. *To roast, to bake, to boil, to cook.*

ὀπτομαι, fut. ὀψομαι, perf. pass. ὤμμαι, 1st aor. pass. ὤφθην (middle voice, from ὀπτω, obsolete, theme to some of the tenses assigned to ὀράω). *To see, to behold.*

ὀπώρα, ας, ἡ. *Autumn, the beginning of autumn, harvest.*

ὀπως (conj.). *In order that, that, how, when, as that, as.*

ὀραῖσις, εως, ἡ (from ὀράω). *Vision, sight, the eye.*

ὀράω, ᾧ, fut. (from the obsolete ὀπτω) ὀψομαι, perf. ἑώρακα, 2d aor. (from εἶδω) εἶδον. *To see, to behold, to perceive.*

ὀργάνον, ου, τό. *An instrument, an engine, a machine.*—*An organ.*

ὀργή, ἧς, ἡ. *Anger, rage, passion, deep-seated hatred.*

ὀργίζω, fut. -ίσω, perf. ὤργικα (from ὀργή). *To render angry, to exasperate.*—In the middle, *to become angry, to be angry.*

ὀρέγω and ὀρέγνυμι, fut. ὀρέξω, perf. ὤρεχα. *To stretch forth, to extend.*—In the middle (with the genitive), *to stretch forth the hands in order to receive, to strain after, to desire, i. e., with outstretched hands.*—ποτὶ στόμα χεῖρ' ὀρέγεσθαι. See note, page 165, line 34.

ὀρεινός, ἡ, ὄν (adj. from ὄρος, a moun-

tain). *Mountainous, on mountains.*

ὄρειος, ου (adj. from ὄρος, a mountain). *Dwelling on mountains, mountainous.*

ὄρεστιάς, ἄδος, ἡ (from the same). *Dwelling on mountains, a mountain-nymph.*

Ὀρθία, ας, ἡ. *Orthia*, a surname of Diana at Sparta, at whose altar boys were scourged to test, according to the common opinion, their endurance of pain.

ὄρθιος, α, ου (adj. from ὀρθός). *Erect, steep, straight, upright.*

ὄρθός, ἡ, ὄν (adjective). *Erect, upright, straight, steep.*—*Encouraged, steadfast.*

ὀρθῶς (adv. from ὀρθός). *Rightly, fitly, suitably, correctly.*

ὀρίζω, fut. ὀρίσω, perf. ὠρίκα (from ὄρος). *To limit, to bound, to define, to appoint.*—In the middle, *to establish, to enact, to define.*

ὀρίνω, fut. ὀρίνω, perf. ὠρίγκα (from ὄρω, *to excite*). *To excite, to rouse.*

ὄρκος, ου, ὁ. *An oath.*

ὀρμαθός, οῦ, ὁ (from ὄρμος, a neck-lace). *A row, a series, a collection of things hanging together.*

ὀρμαῶ, ᾧ, fut. -ήσω, perf. ὤρηκα (from ὀρμή, *the first movement or impulse*). *To excite, to urge, to move forward, to rush onward, to hasten, to hurry forth, to advance, to flow from.*—In the middle, *to arise* (said of rivers).

ὀρμέω, ᾧ, fut. -ήσω, perf. ὤρηκα (from ὄρμος, a harbour). *To be in harbour, to lie at anchor, to lie still or in security.*

ὀρνεον, ου, τό, same as ὄρνις.

ὄρνις, ἴδος, ὁ and ἡ (from ὀρνυμι, *to excite*). *A bird, a hen.*—*A winged creature, applied to the cicada.*

ὀρνυμι. See ὄρω.

ὀροβίτης, ου, ὁ, and ὀροβίτις, ἴδος, ἡ (from ὀροβος). *Like peas, pea-like, reduced to the size of a pea.*

ὀροβος, ου, ὁ. *A pea.*

ὀρόδαμνος, ου, ὁ. *A branch.*

ὄρος, εως, τό. *A mountain.*

ὄρος, ου, ὁ. *A limit, a boundary, a landmark.*

ὄροφος, ου, ὁ (from ἐρέφω, *to cover*).

A reed, used for thatching houses.

—*A roof.*

ὀρρώδεω, ὦ, fut. -θήσω, perf. ὀρρώδηκα (from ὀρρός, *the rump*, and δέος, *fear*, a metaphor from animals which show their fears by the movement of the tail). *To be terrified, to dread, to shudder at.*

ὀρνυξ, ὄρνυξ, ὄ. *A quail.*

ὀρυζα, ης, ἡ. *Rice.*

ὀρύσσω, Attic ὀρύττω, fut. -ύξω, perf. ὠρύχα, Attic ὀρύρῃχα, 2d aor. ὠρύγον. *To dig, to dig up, to excavate.*

ὀρφανικός, ἡ, ὄν. *Without parents.*

—*Deprived of, bereft of.*

Ὀρφεύς, ἑως, ὄ. Orpheus, son of the Muse Calliōpē, and Œāgrus, or, according to some, Apollo; famous for his skill in playing on the lyre.

ὀρχέομαι, οὔμαι, fut. -ήσομαι, perf. ὠρχημαι (from ὀρω). *To bound, to spring, to dance.*

ὀρχησις, ἑως, ἡ (from ὀρχέομαι). *A dance.*

ὀρχηστικός, ἡ, ὄν (adj. from the same). *Pertaining or belonging to the dance, dancing.*

ὀρω, obs., for which ὀρνύμι, fut. ὄρω, perf. ὠρκα, perf. mid. ὠρα, with Attic redupl. ὄρωρα. *To excite, to raise, to awaken, to move.*—ὄφρ' ἂν γούνατ' ὀρώρη. See note, page 160, line 13.

ὄς, ἡ, ὄν, Homeric for ἑός, ἑή, ἑόν (pronom. adj.). *His, her, its.*

ὄς, ἡ, ὄ (rel. pron.). *Who, which, that.*

Ὀσκοί, ὡν, οἱ. *The Osci*, one of the most ancient tribes of Italy. They inhabited at first the central regions of the peninsula, but afterward spread east and west.

ὀσμή, ἡς, ἡ (from ὀζω, *to emit a smell*). *A smell, a perfume, odour.*

ὅσος, ὅση, ὅσον (pron.). *As much, how great, as great as, as much as, as many as.* Often opposed to τόσος and τοσοῦτος.—In the plural, ὅσοι, ὅσαι, ὅσα, *as many as, how many, those who.*—ἐφ' ὅσον, *as great as.*—ὅσῳ, with the comparative, *by as much, or simply, the; as, ὅσῳ πλείονα, the more.*—ὅσον

..... τοσοῦτον, *as great as so great.*—With a numeral, *about.*

—In neut., as adv., ὅσον, *like.*

ὅσπερ, ἥπερ, ὅπερ (pron. from ὄς, and περ). *Whoever, whichever, whatsoever.*

ὅσπριον, ον, τὸ (prob. from σπείρω, *to sow*). *Pulse.*

Ὀσσα, ης, ἡ. Ossa, a celebrated mountain range of Thessaly, near Olympus, with which it is supposed it was once united.

ὄσος, η, ον, poetic for ὄσος, η, ον.

ὄσος, ον, ὄ, and ὄσος, εος, τό. *The eye.*

ὅστε, ἥτε, ὅτε (pron. from ὄς, and τε). *Who, which, that, what.*

ὀστέον contr. ὀστούν, ὀστέον contr. ὀστοῦ, τό. *A bone.*

ὅστις, ἥτις, ὅτι (pron. from ὄς, and τις). *Whoever, whosoever, whatever.*

ὀστράκίζω, fut. -ίσω, perf. ὀστράκικα (from ὀστράκον). *To vote with shells, to banish by ostracism.* See note, page 121, line 36.

ὀστράκον, ον, τό. *Baked clay, a tile, commonly, a shell used in voting at Athens, ostracism.*

ὀστράκοφορία, ας, ἡ (from ὀστράκον, and φέρω, *to bring*). *Sentence of ostracism, an ostracising, banishment by ostracism.*

ὅταν (conj. from ὅτε and αν). *When, whenever.*

ὅτε (conj.). *When, at times, since; as, ἔσθ' ὅτε, sometimes.*

ὅτι, poetic ὅπτι (conj. prop. neut. of ὅστις). *That, as, because.*

ὅτον, Attic for οὔτινος gen. of ὅστις. —ὅτω for ὥτινι.

ὀτρηρός, ἄ, ὄν (adj. from ὀτρύνω, *to urge*). *Active, quick, busy.*

οὔ, οὐκ, οὐχ (neg. adv.). *Not.*—Οὔ is used before a consonant, οὐκ before a smooth vowel, οὐχ before an aspirated vowel.—οὐ μὴν ἀλλά. See note, page 146, line 33–37.

οὔ (adv., prop. gen. of ὄς). *Where.*

οὔ (reflexive pron.), nom. wanting, dat. οἷ, acc. ἑ. *Of himself, of herself, of itself.*

οὔας, ἄτος, τό, Ionic for οὔς. *The ear.*

οὐδᾶμοῦ (adv. from οὐδέ, and ἄμός,

any one). *Nowhere*.—οὐδαμοῦ γῆς, nowhere on earth.
 οὐδας, τό (nom. and acc., the other cases from a form οὐδος not used in nom.). *A floor, the ground, a hall*.—Gen. οὐδεος, dat. οὐδεῖ contr. οὐδει.
 οὐδέ (conj. from οὐ, and δέ). *And not, not even, neither, nor, not*.
 οὐδεῖς, οὐδεμῶ, οὐδέν (adj. from οὐδέ, and εἷς, one). *No one, none, nobody*.—οὐδέν, nothing.—οὐδέν ἥττον, nothing the less, nevertheless.
 οὐδέποτε (adv. from οὐδέ, and ποτέ, ever). *Never*.
 οὐδέπω (adv. from οὐδέ, and πω, at some time). *Not even yet, not at all*.
 οὐδέτερος, α, ον (adj. from οὐδέ, and ἕτερος, the other). *Neither of the two*.
 οὐδός, οὔ, ὁ. *A threshold*.
 οὐδος, εος. See οὐδας.
 Οὐέναφρον, ον, τό. *Venafrum, a city of Campania, in Italy, celebrated for the excellence of the oil which its territory produced*.
 Οὐεσσοῦιον, ον, τό (ὄρος). *Mount Vesuvius, a volcanic mountain of Campania, about six miles south-east of Naples*.
 οὐκέτι (adv. from οὐκ, and ἔτι, still farther). *No farther, no longer*.
 οὐκουν (adv. from οὐκ, and οὖν, then). *Therefore not, not then, surely not*.—As an interrogative, *is it not so? is it not then? not therefore?*—οὐκοῦν, therefore, then.
 οὐλος, η, ον (adj., akin to εἶλω, εἰλέω, to roll up). 1. *Crowded together*.—Woolly, curling, crisped-leaf, with long nap, soft.—2. (From ὀλέω, root of ὀλλῶμι, to destroy). *Destructive, dire*.
 Οὐλυμπόνδε, poetic for Ὀλυμπόνδε (adv. equivalent to πρὸς Ὀλυμπον). *To Olympus*.
 οὖν (conj.). *Therefore, then, now*.—Namely.
 οὐνεκα (for οὐ ἔνεκα). *On which account, since, because*.
 οὐπερ (adv., prop. gen. of ὅπερ). *Where*.
 οὐποτε (adv. from οὐ, not, and ποτέ, ever). *Never*.

οὐπω (adv. from οὐ, not, and πω, at some time). *Not as yet, never, not at all*.
 οὐπώποτε (adv. from οὐπω, and ποτέ, ever). *Never as yet, never*.
 οὐρά, ἄς, ἡ (akin to ὄρρος, the rump). *The tail*.
 Οὐράνια, ας, poetic Οὐρανίη, ης, ἡ. *Urania, one of the nine Muses*. She presided over astronomy, whence her name (from οὐρανός, heaven).
 οὐράνιος, α, ον (adj. from οὐρανός). *Heavenly, celestial*.—τὰ οὐράνια, the heavenly bodies.
 οὐρανίων, ωνος, ὁ and ἡ (from οὐρανός). *A god, a goddess*.—οἱ Οὐρανῖνες, the inhabitants of heaven.
 οὐρανόθεν (adv. from οὐρανός, with ending θεν, denoting motion from). *From heaven*.
 οὐρανός, οὔ, ὁ. *Heaven*.
 οὔρος, εος, Ion. for ὄρος, εος, τό. *A mountain*.
 οὖς, gen. ὠτός, τό. *An ear*.
 οὐσία, ας, ἡ (from οὐσα, nom. fem. pres. part. of εἰμί, to be). *A being, substance, property*.
 οὔτε (conj. from οὐ, not, and τε). *And not, nor*.—οὔτε οὔτε, neither nor.
 οὔτις, οὔτι, gen. οὔτινος (adj. from οὐ, not, and τις, any one). *No one, none, nobody*.—οὔτι, not at all.
 Οὔτις, ὁ (the above as a proper name), acc. Οὔτιν. *Outis, i. e., nobody, a name assumed by Ulysses to deceive the Cyclops Polyphemus*.
 οὔτος, αὐτη, τοῦτο and τοῦτον (pron.). *This, that*.—καὶ ταῦτα, and that too, although.—ὦ οὔτος. See note, page 32, line 3.
 οὕτω and οὕτως (adv. from οὔτος). *Thus, in this manner, so, so far, in the following order*.
 οὐχ. See οὐ.
 οὐχί, a form of οὐ. *Not*.
 ὀφείλω, fut. -λήσω, perf. ὤφειλκα, 2d aor. ὤφελον (from ὀφέλλω, to owe). *To owe, to be indebted, to be under obligation*.—With the infinitive it is rendered by *must, would, ought, &c.*—With ὥς and

the infinitive it expresses a wish ;
ὥς ὄφελον, *would that I had*, literally, *how I ought*.—ὥς ὄφελεν θανεῖν, *would that he had died*.
ὄφελος, εος, τό (from ὀφέλλω, to succour). *Advantage, profit, succour*.
ὀφθαλμός, ου, ό (from ὀπτομαι, to see). *An eye*.
ὄφης, εως, ό. *A serpent*.
ὄφρα (conj.). *In order that, that, until, while, as long as*.
ὄφρυνεις, δεσσα, οεν (adj. from ὄφρυς). *Hilly, elevated, steep*.
ὄφρυνς, υος, ή. *The eyebrow*.—Hence, *pride, superciliousness*.—*An eminence, a hill, an elevation, a ridge, or brow of a hill*.
ὀχεύς, ηος, ό (from ὀχέω, to carry). *A fastening, a bolt, a clasp*.
ὄχθη, ης, ή. *A bank, a shore, an eminence*.
ὄχλος, ου, ό. *A crowd, the populace, the people*.
ὀχυρότης, ητος, ή (from ὀχυρός, tenable). *A fastness, strength, firmness*.
ὀχυρόκα, ω, fut. -ώσω, perf. ὀχυρώκα (from ὀχυρός, tenable). *To render tenable, to fortify, to strengthen*.
ὄψ, ὀπός, ή (from εἶπω, root of εἰπεῖν, ἔπος, &c.). *The voice*.
ὄψέ (adv.). *Late, after*.
ὄψις, α, ου (adj. from ὄψέ). *Late*.—Comparative ὀψιαίτερος, superlative ὀψιαιτάτος.
ὄψις, εως, ή (from ὀπτομαι, to see). *Sight, a seeing, external appearance, the countenance*.—αἱ ὄψεις, *the eyes*.
ὄψον, ου, τό (from ἔψω, to boil). *Anything eaten with bread, and previously cooked, a relish*.

Π.

Παγγαῖον, ου, τό (ὄρος). *Pangæum, a range of mountains in Thrace*.
Παγῶσις, ἰδος, Doric for Πηγῶσις, ἰδος, ή (fem. adj.). *Of or belonging to Pegæsus, Pegasæan*.
Παγῶσις κρήνη, ά, Doric for Πηγῶσις κρήνη, ή. *The Pegasæan fountain, i. e., Hippocrēnē*. See note, page 178, line 24.
παῦλη, ης, ή (from πήγνυμι, to fix together). *A snare, a noose, a trap*.

παῖς, ἰδος, ή (from the same). *A snare, a trap, a net*.—*Cunning*.
πάγκαλος, ου (adj. from πᾶς, all, and κάλος, beautiful). *All-beautiful, very beautiful*.
παῖγος, ου, ό (from πήγνυμι, to fix together). *A concrete mass, ice, a freezing*.—*A hill*.
Πᾶδος, ου, ό. *The Po, the largest river of Italy, falling into the Adriatic about thirty miles south of Venice*.
πάθος, εος, τό (from πάσχω, to suffer, 2d aor. ἐπάθον). *Suffering, misfortune*.—*A passion, affection, feeling, emotion, sensation*.
Παῖάν, ἄνος, ό. *Pæan, the god of medicine*.—Also, a surname of Apollo and of Æsculapius, as being gods of medicine.
παιάν, ἄνος, ό. *A pæan, a triumphal hymn, a hymn in honour of Apollo, a song of victory*.
Παιᾶνιεύς, ἑως, ό. *A Pæanian, of the borough of Pæania in Attica*.
παιᾶνίζω, fut. -ἴσω, perf. πεπαῖᾶνίκα (from παιάν). *To sing a pæan or a song of victory*.
παιδᾶγωγός, ου, ό (from παῖς, a boy, and ἄγω, to conduct). *One who conducts boys to school, an attendant*.—*A preceptor, a tutor*.
παιδᾶριον, ου, τό (dim. of παῖς). *A little boy*.
παιδεία, ας, ή (from παιδεύω). *Instruction, education, learning, discipline, mental culture*.
παιδεύω, fut. -εύσω, perf. πεπαίδευκα (from παῖς). *To educate, to bring up*.
παιδιᾶ, ας, ή (from παίζω). *Amusement, play, sport, pastime, sportive trifling*.
παιδικός, ή, όν (adj. from παῖς). *Boyish, puerile, juvenile*.
παιδιον, ου, τό (dim. of παῖς). *A child, a young child*.
παιδοφόνος, ου (adj. from παῖς, and the obsolete φένω, to slay). *Child-destroying, the slayer of a son*.
παίζω, fut. παίσω Doric παίζω, perf. πέπαιχα (from παῖς). *To sport, to play, to frolic, to be merry, to jest, to dance*.

παίων, ονος, ὁ, Ionic for παῖαν. *A song of victory, &c.*
 παῖς, παιδός, ὁ. *A child, a boy, a son, a slave.—ἡ παῖς, a girl, a daughter.*
 παῖσδω, Doric for παῖζω.
 παῖω, fut. παῖσω, Att. παιήσω, perf. πέπαικα. *To strike, to wound, to sting.*
 πάλα, ης, ἡ. See note, page 90, line 7-13.
 πάλαι (adv.). *Formerly, in ancient times, long ago.—οἱ πάλαι, the ancients.*
 Παλαίμων, ονος, ὁ. *Palæmon. See Μελίκηρτης.*
 παλαίος, ἄ, ὄν (adj. from πάλαι). *Old, ancient, of old.—τὸ παλαιόν, anciently, formerly.*
 παλαιότης, ητος, ἡ (from παλαίος). *Age, antiquity.*
 παλαιστή, ης, ἡ (from πάλλω). *The palm of the hand, a measure of four fingers' length.*
 παλαίστρα, ας, ἡ (from παλαίω). *A place for wrestling, a palæstra, a gymnasium.*
 παλαίω, fut. -αῖσω, perf. πεπάλαικα (from πάλη, wrestling). *To contend, to wrestle, to struggle.*
 παλίμπαις, αιδος, ὁ and ἡ (adj. from πάλιν, and παῖς, a child). *A second time a child, in a state of second childhood.*
 πάλιν (adv.). *Again, anew, back, back again, on the contrary.*
 πάλλω, fut. πᾶλῶ, perf. πέπαλκα. *To hurl, to brandish, to shake, to agitate, to fondle, to dandle.*
 πάμβορος, ον (adj. from πᾶς, all, and βορά, food). *That devours everything, all-devouring, voracious.*
 παμμεγέθης, ες (adj. from πᾶς, all, and μέγεθος, size). *Of enormous size, immense.*
 παμπόνηρος, ον (adj. from πᾶς, all, and πονηρός, wicked). *Utterly wicked, abandoned, atrocious.*
 παμφάγος, ον (adj. from πᾶς, all, and φάγειν, to eat). *That devours everything, voracious, gluttonous.*
 παμφανόων, fem. -όωσα, gen. -ωντος, &c., epic pres. part. to παμφαίνω, as if from a form παμφανᾶω not

used. *Beaming brightly, all brilliant to the view, all resplendent.*
 παμφόρος, ον (adj. from πᾶς, all, and φέρω, to bear). *Yielding all kinds of productions, very fertile, prolific, luxuriant, abundant.*
 Παμφυλία, ας, ἡ. *Pamphylia, a province of Asia Minor, on the coast of the Mediterranean, between Lycia and Cilicia.*
 Πάν, Πανός, ὁ. *Pan, the son of Mercury, god of shepherds, herdsmen, and rustics.*
 πανάποτμος, ον (adj. from πᾶς, all, and ἄποτμος, wretched). *Overwhelmed with misfortune, most wretched.*
 πανάφηλις, gen. ἱκος (adj. from πᾶς, all, ὑπό, from, and ἡλιξ, a companion in years). *Deserted by one's companions in years.*
 παναώριος, ον (adj. from πᾶς, all, and ἄωριος, untimely). *Wholly unseasonable, destined prematurely to perish.*
 πανδημεῖ (adv. from πᾶς, all, and δῆμος, the people). *In a mass, by all the people.*
 Πανδίων, ονος, ὁ. *Pandion, a king of Athens, son of Erichthonius, who succeeded his father B.C. 1437.*
 Πανδρόσιον, ον, τό. *The Pandrosium. See note, page 65, line 29-31.*
 Πανδώρα, ας, ἡ. *Pandōra, the first woman, according to the heathen mythology; made by Vulcan, and presented with gifts by all the gods, whence her name (from πᾶν, every, and δῶρον, a gift).*
 πανήγυρις, εως, ἡ (from πᾶς, all, and ἄγυρις for ἀγορά, an assembly). *A public assembly, a festive meeting, a festival.*
 Πανόπη, ης, ἡ. *Panōpē, one of the Nereids.*
 πανοπλία, ας, ἡ (from πᾶς, complete, and ὅπλον, armour). *A complete suit of armour, a panoply.*
 πανόπτῃς, ον, ὁ (from πᾶς, all, and ὁπτομαι, to see). *He that seeth all, all-seeing.*
 πανουργία, ας, ἡ (from πανοὔργος) *Craft, cunning, villany, mischief.*

πανοῦργος, ου, ὁ (from πᾶς, *all*, and ἔργον, *a deed*). *Capable of doing everything, artful, dexterous, wicked, crafty.*

παντάπασι (adv. from πᾶς, *all*, and ἅπας). *Totally, wholly, utterly, altogether.*

πανταῖθεν (adv. from πανταῖχου, with endingθεν, denoting *motion from*). *From every quarter, from all sides.*

πανταῖχου (adv. from πᾶς, *every*). *Everywhere.*

παντελῶς (adv. from παντελής, *complete*). *Entirely, wholly, completely, very.*

παντοῦπός, ἡ, ὅν (adj. from πᾶς, *all*). *Of every kind, manifold, various.*

παντοῖος, α, ου (adj. from πᾶς, *all*). *Of all kinds, manifold, various.*

πάντως (adv. from πᾶς, *all*). *Altogether.*

πάνν (adv.). *Very much, very, altogether, by all means.*

πάνυστάτος, ἡ, ου (adj. from πᾶς, *all*, and ὑστάτος, *the last*). *The last of all.*

παῖμαι, used only in the aorist ἐπαῖσ-
αμην, inf. παῖσασθαι, &c., *to acquire*, and the perf. πέπαμαι with pres. signif. (like κέκτημαι), *I possess.*

παπταίνω, 1st aor. ἐπάπτηνα (no other part used in Homer). *To look forth with anxious eye, to look earnestly towards.*

παρά (prep., governs the genitive, dative, and accusative). With the genitive it denotes *from, of, on the part of*.—With the dative, *at, near, among, with, by, by the side of*.—With the acc., *to, towards, by, besides, above, beyond, against, more than, contrary to, near, during*.—παρά μέρος, *by turns*.—παρά τὴν ὁδόν, *along the road*.—παρ' ὀλίγον, *nearly*.—παρ' ἡμέραν, *every other day*.—In composition it denotes, *besides, in addition, beyond, contrary*, and frequently marks a *faulty or defective action*.

παραβάλλω, fut. -βάλω, &c. (from παρά, and βάλλω, *to throw*). *To throw to, to hold out to, to object*

to, to hold against or upon, to apply, to compare.

παραβάτης, ου, ὁ (from παραβαίνω, *to stand near*). *One who stands by the driver in a chariot, a warrior.*

παράβολος, ου (adj. from παραβάλω). *Daring, rash, hazardous, dangerous.*

παραγγέλλω, fut. -αγγελῶ, &c. (from παρά, and ἀγγέλλω, *to announce*). *To announce, to proclaim.*

παραγίγνομαι, fut. -γενήσομαι, &c. (from παρά, *near*, and γίγνομαι, *to be*). *To be near by, to be present at, to arrive at, to repair to, to approach.*

παράγω, fut. -άξω, &c. (from παρά, *near*, and ἄγω, *to bring*). *To bring near, to lead forth, to introduce, to guide, to lead.*

παραδίδωμι, fut. -δώσω, &c. (from παρά, *to*, and δίδωμι, *to give*). *To give to, to consign, to deliver up, to relate, to transmit, to commit.*

παράδοξος, ου (adj. from παρά, *contrary to*, and δόξα, *opinion*). *Contrary to opinion or belief, unexpected, strange, remarkable.*

παραδόξως (adv. from παράδοξος). *Unexpectedly, strangely, remarkably.*

παραθάρρυνω (later form of παρα-
θαρσύνω), fut. -θαρρύνω, perf. παρ᾽εθάρρυνκα (from παρά, *besides*, and θαρρύνω, *to encourage*). *To inspire with renewed courage, to embolden.*

παιρῖω, ὦ, fut. -αιρήσω, &c. (from παρά, *from*, and αἰρέω, *to take*). *To take away from, to diminish, to procure from.*

παιρῖομαι, οὔμαι, fut. -αιτήσομαι, &c. (from παρά, *from*, and αἰτέομαι, *to obtain by request*). *To obtain from by entreaty, to prevail upon, to pacify*.—*To refuse, to reject.*

παρακᾶλέω, ὦ, fut. -κᾶλέσω, &c. (from παρά, *to*, and καλέω, *to call*). *To call to or upon, to call for aid, to invoke the aid of, to invite, to summon, to challenge, to request.*

παρακατατίθημι, fut. -καταθήσω, &c. (from παρά, *with*, and κατατίθημι,

to deposit). *To deposit with some one for another.*—In the middle, *to deposit for one's self, to intrust, to confide.*
 παρακείμαι, fut. -κείσομαι (from παρά, near, and κείμαι, to lie). *To lie near, to be contiguous, to stand before.*
 παρακίνησις, εως, ἡ (from παρακινέω, to move out of place). *Displacement, derangement.*
 παρακινήτικώς (adv. from παρακίνητικός, deranged). *Insanely.*
 παρακοίτης, ον, ὁ (from παρά, with, and κοίτη, a couch). *A husband.*
 παρακολουθέω, ὦ, fut. -ακολουθήσω, &c. (from παρά, with, and ἀκολουθέω, to follow). *To follow closely, to accompany.*
 παραλαμβάνω, fut. -λήψομαι, &c. (from παρά, from, and λαμβάνω, to receive). *To receive from another, to take to one's self, to adjoin, to take, to receive by inheritance or tradition, to assume, to hear of.*
 παρ᾿ ἑλίας, ας, ἡ (prop. fem. of παρ᾿ ἑλίου, with χώρα understood). *The seacoast.*
 παρ᾿ ἑλίου, ον and ος, α, ον (adj. from παρά, along, and ἕλς, the sea). *Bordering on the sea, maritime.*
 παραλλάσσω, fut. -αλλάξω, &c. (from παρά, by, and ἀλλάσσω, to move). *To move along near, to pass by, to alternate.*
 παραμένω, fut. -μενῶ, &c. (from παρά, by, and μένω, to remain). *To remain by, to persist, to remain behind.*
 παραμυθέομαι, οὔμαι, fut. -ήσομαι, &c. (from παρά, with, and μνθέομαι, to speak). *To encourage, to console, to advise, to remedy, to allay.*
 παραμυθία, ας, ἡ (from παραμυθέομαι). *Encouragement, consolation, a soothing.*
 παρὰ νηχομαι, fut. -νήξομαι, &c. (from παρά, by, and νήχομαι, to swim). *To swim by the side of.*
 παρὰ νοῦ, ας, ἡ (from παρὰ νοέω, to misconceive). *Folly, want of reason, insanity.*
 παρὰ νοίγω, fut. -οίξω, &c. (from παρά, in a diminished degree, and

ἀνοίγω, to open). *To open gradually, to open partly.*
 παρ᾿ ὅπαν (adv. for παρὰ πᾶν). *Universally, altogether, generally.*
 παραπέμπω, fut. -πέμψω, &c. (from παρά, with, and πέμπω, to send). *To send along with, to convey to.*
 —In the middle, *to send one's self with, to accompany, to convoy.*
 παραπετῶμαι, ὦμαι, in Ionic prose for
 παραπέτομαι, fut. -πετήσομαι and πτήσομαι, &c. (from παρά, near, and πέτομαι, to fly). *To fly about near or by.*
 παραπλέω, fut. -πλεύσομαι (from παρά, by, and πλέω, to sail). *To sail by or along, to sail beyond.*
 παραπλήσιος, ον (adjective from παρὰ, nearly, and πλήσιος, alike). *Nearly alike, very similar, closely resembling, equal, like.*
 παρὰ πλῆσιως (adv. from παραπλήσιος). *Like, equally with.*
 παραπόλλυμι, fut. -ολέσω, &c. (from παρά, intensive, and ἀπόλλυμι, to destroy). *To destroy, to ruin.*
 —In the middle, *to perish, to be lost.*
 παραπολύ (adv. for παρὰ πολύ). *By far, by much.*
 παράσημον, ον, τό (neut. of παράσημος). *An ensign, a standard.*
 παράσημος, ον (adj. from παρά, by, and σῆμα, a mark). *Marked, distinguished, famous.*
 παρὰ σῆτος, ον, ὁ (from παρά, with, and σῆτος, food). *One who flatters another in order to live at his expense, a parasite.*
 παρασκευάζω, fut. -σκενῶσω, &c. (from παρά, with, and σκενάζω, to provide). *To provide with, to furnish with, to fit out, to arrange, to prepare, to produce.*—Middle with the same signification.
 παρασκευή, ἥς, ἡ (from παρά, intensive, and σκενή, preparation). *Preparation, a premeditated measure, intention.*
 παρασπονδέω, ὦ, fut. -ήσω (from παρά, contrary to, and σπονδή, a treaty). *To violate a treaty, to act in violation of a treaty.*
 παραστᾶτης, ον, ὁ (from παρίσταναι, to stand by the side of). *One who*

stands by another to aid, a defender, a fellow-combatant.

παράταξις, εως, ἡ (from παρατάσσω).

Order of battle, an army in battle array; a battle.

παρατάσσω, fut. -τάξω, &c. (from παρά, by the side of, and τάσσω, to arrange). To range beside or near, to draw up in battle array.

παρατείνω, fut. -τενῶ, &c. (from παρά, by the side of, and τείνω, to stretch). To extend by the side of or along, to stretch out, to reach to.

παρατίθημι, fut. -θήσω, &c. (from παρά, by the side of, and τίθημι, to place). To place by the side of or near, to set down before, to serve up to.—In the middle, to cause to be served up before one's self.

παρατρέχω, future -δραῖναι, &c. (from παρά, by the side of, and τρέχω, to run). To run by the side of.—To outstrip.

παρατυγχάνω, future -τεύξομαι, &c. (from παρά, with, and τυγχάνω, to meet). To meet with, to light upon by chance, to occur.

παρανῦντα (adv. from παρά, at, and αὐνῦντα, now). At the present moment, immediately, for the moment.

παραφέρω, fut. παροίσω, &c. (from παρά, from, and φέρω, to bring). To bring away from.—In the passive, to be carried out of, to be driven away from.

παράφορος, ον (adj. from παραφέρω). Borne or driven from the right road, wandering.—Out of one's senses, delirious, passionate, madly fond.

παραφυλάκη, ἡς, ἡ (from παραφυλάσσω). A watch, preservation.

παραφυλάσσω, Attic -φυλάττω, fut. -φυλάξω, &c. (from παρά, near, and φυλάσσω, to watch). To watch standing near, to guard, to garrison.

παραχρῆμα (adv., properly for παρὰ τὸ χρῆμα). At the very instant, immediately.

παραχωρέω, ὦ, fut. -χωρήσω, &c. (from παρά, towards, and χωρέω,

to go). To go towards, to approach, to give way to, to yield, to deliver up.

παρόῦλις, εως, ἡ. The panther.

παρεγγυάω, ὦ, fut. -εγγυήσω, &c. (from παρά, to, and ἐγγυάω, to hand over). To hand over to, to consign to, to pass along, to deliver up, to command, to enjoin, to exhort.

παρεδρεύω, fut. -εὔσω (from παρά, by the side of, and ἔδρα, a seat). To sit by the side of (as a πάρεδρος or assessor), to be an assessor.

παιδιά, ἄς, ἡ. The cheek.

παίρειμι, fut. -έσομαι (from παρά, by, and εἰμί, to be). To be present.—οἱ παρόντες, those present.—τὰ παρόντα, present circumstances, the present.

παίρειμι, fut. -έσομαι (from παρά, to, and εἰμί, to go). To approach, to draw near, to pass by, to pass beyond.—οἱ παριόντες, the passers by.

παρεισέρχομαι, fut. -ελεύσομαι, &c. (from παρά, by the side, and εἰσέρχομαι, to enter). To enter on one side, to pass to the other side and enter.

παρεμφερής, ἐς (adjective from παρά, nearly, and ἐμφερής, like). Nearly alike, similar, resembling.

παρέξιμι, fut. -έσομαι (from παρά, by the side, and ἔξιμι, to go out). To go out on one side, to pass out by.

παρέπομαι, fut. -έσομαι, &c. (from παρά, by the side of, and ἔπομαι, to follow). To follow closely, to be connected with.

παρέρχομαι, future -ελεύσομαι, &c. (from παρά, by, and ἐρχομαι, to go). To pass by, to go beyond, to come before the assembled people, to appear publicly, to approach.—τὰ παρεληλυθότα, the past.

παρέχω, fut. παρέξω and παρὰσχέσω, &c. (from παρά, near, and ἔχω, to hold), and middle παρέχομαι. To hold near, to offer, to bestow, to furnish, to display, to procure, to occasion.

παρηγορία, ας, ἡ (from παρηγορέω, to exhort). Exhortation, consolation, relief.

πάρημαι, &c. (from παρά, *by*, and ἡμαι, *to sit*). *To sit by or near.*

παρθένος, οὐ, ἡ. *A virgin, a maiden.*

Παρθενών, ὄνος, ὁ (from παρθένος).

The Parthēnon, a celebrated temple at Athens, on the summit of the Acropolis, and sacred to Minerva, the virgin goddess.

παρίημι, future παρήσω, &c. (from παρά, *by*, and ἵημι, *to send*). *To let pass by, to pass over, to omit, to permit, to yield, to grant, to allow, to enfeeble.*—Perf. pass. part., παρεμένος, η, ον, *benumbed.*

παριπνεύω, fut. -εύσω, perf. παρίπνευκα (from παρά, *by the side of*, and ἵπνεύω, *to ride*). *To ride by the side of or near, to ride beyond, to outstrip.*

Πάρις, ἴδος and ἶος, ὁ. *Paris or Alexander, son of Priam and Hecuba. With the assistance of Venus, he carried off Helen the wife of Menelaus, and thereby caused the Trojan war.*

παρίστημι, fut. παραστήσω, &c. (from παρά, *near*, and ἵστημι, *to place*). *To place near, to compare.*—As a neuter, in perf., pluperf., and 2d aor., παρέστηκα, *I stand near, I am present.*—παρέστην, *I stood by the side of, I assisted, I waited upon.*—In the middle, *to approach, to present one's self, to appear.*

Παρμενίων, ὄνος, ὁ. *Parmēnio, a celebrated general in the army of Alexander, the most able and trustworthy of his officers.*

Παρνασός, οὐ, and Πarnασός, οὐ, ὁ. *Parnassus, a mountain of Phocis, remarkable for its two summits, one of which was sacred to Apollo and the Muses, the other to Bacchus.*

παροδῖτης, οὐ, ὁ (from πάροδος). *A passer by, a traveller.*

πάροδος, οὐ, ἡ (from παρά, *by*, and ὁδός, *a way*). *A passage by, a passage, an entrance, a parade.*—In tragedy, *the entering-song of the chorus.*

παοικέω, ὦ, fut. -ήσω, &c. (from παρά, *near*, and οἰκέω, *to dwell*). *To dwell near, to be in the neighbourhood of.*

παροιμία, ας, ἡ (from παρά, *by*, and οἶμος, *the way*). *A proverb.*

παροινέω, ὦ, fut. -ήσω (from πάροινος, *intoxicated*). *To insult when intoxicated, to behave disorderly, to to conduct one's self disgracefully (like a person intoxicated).*

παροινία, ας, ἡ (from παοινέω). *Riotous conduct, disgraceful behaviour.*

παροίχομαι, future -οιχήσομαι, &c. (from παρά, *by*, and οἰχομαι, *to go*). *To go beyond, to pass by, to elapse.*

παροξύνω, fut. -οξύνω, perf. παρώξυνκα (from παρά, *intensive*, and ὀξύνω, *to sharpen*). *To urge on, to encourage, to stimulate, to exasperate.*

παρορᾶω, ὦ, fut. -όρῶμαι, &c. (from παρά, *aside*, and ὀράω, *to look*). *To look aside, to overlook, to affect not to see, to neglect.*

παρορμᾶω, ὦ, future -ορμήσω, &c. (from παρά, *intens*, and ὀρμᾶω, *to drive*). *To urge onward, to stimulate.*

παρορμέω, ὦ, future -ορμήσω, &c. (from παρά, *near*, and ὀρμέω, *to lie at anchor*). *To lie at anchor near, to lie by the side of in harbour.*

πάρως (adv.). *Before, previously.*—As a preposition, poetic for πρό. *Before, in the presence of.*

Πάρος, οὐ, ἡ. *Páros, now Paro, one of the Cyclādes, situate to the south of Delos, famous for its marble.*

πᾶρουσία, ας, ἡ (from pres. part. of πάρεμι, *to be present*). *Presence, arrival.*

παροχέω, ὦ, fut. -ήσω, perf. παρώχυνκα (from παρά, *by the side of*, and ὀχέω, *to convey*). *To convey by the side of.*—In the middle, *to ride by the side of, i. e., to have one's self conveyed with.*

παρρησία, ας, ἡ (from πᾶς, and ῥῆσις, *speech*). *Freedom of speech, boldness, frankness.*

παρωκεῖνιτις, οὐ, ὁ, and παρωκεῖνιτις, ἴδος, ἡ (from παρά, *by the side of*, and ὠκεῖνός, *the ocean*). *Lying along the ocean, dwelling near the ocean.*

πᾶς, πᾶσα, πᾶν (adj.). *Every, each,*

all, the whole.—τὸ πᾶν, *the whole, everything.*—πάντες, *everybody.*
 πάσχω, fut. πείσομαι, perf. mid. πέπονθα, 2d aor. act. ἐπᾶθον. *To suffer, to endure, to feel, to be affected* (with an adverb expressing the manner or degree). See note, page 26, line 15.
 πᾶτάγος, ον, ὁ (from πατάσσω). *A loud noise, a crash, roaring, din, tumult.*
 πᾶτάσσω, fut. -ἄξω, perf. πεπάτᾱχα. *To strike, to beat, to dash.*
 πᾶτέομαι, 1st aor. ἐπᾶσᾱμην, perf. pass. as mid. πέπασμαι, pluperf. without aug. πέπασμην (poetic and Ionic dep. mid.). *To eat, to taste of, to partake of* (with the genitive).
 πᾶτέω, ὦ, fut. -ήσω, perf. πεπάτηκα. *To trample, to tread out, to crush by trampling.*
 πᾶτήρ, πατέρος contr. πατρός, ὁ. *A father, a parent.*
 πάτρα, ας, Ionic πάτρη, ης, ἡ (from πᾶτήρ). *One's fatherland, a native country.*
 πατριός, ον (adj. from πατήρ). *Inherited from a father, paternal, hereditary, peculiar to one's native country.*
 πατρίς, ἴδος, ἡ (from πατήρ). *One's fatherland, one's native country.*—As an adjective, *native.*
 Πάτροκλος, ον, ὁ. *Patroclus, one of the Grecian chiefs in the Trojan war, son of Menœtius, and the intimate friend of Achilles. He was slain by Hector.*
 πατρῷος, ον, and ος, α, ον (adj. from πατήρ). *Of a father, fatherly, paternal.*—As a noun, *an hereditary protector.*
 παῦλα, ης, ἡ (from παύω). *Cessation, rest, the end.*
 Πausanίας, ον, ὁ. *Pausanias, a Spartan general, who offered to betray his country to the Persians, but was discovered, and fled for refuge to the temple of Minerva, in which he was starved to death.*
 παύω, fut. παύσω, perf. πέπαυκα. *To cause to cease, to restrain, to suppress, to finish.*—In the mid-

dle, to cause one's self to cease, to cease, to desist.
 Παφία, ας, and Ion. Παφίη, ης, ἡ. *Paphia, a surname of Venus, from being worshipped at Paphos, a city of Cyprus.*
 Παφλαγονία, ας, ἡ. *Paphlagonia, a country of Asia Minor, on the coast of the Euxine.*
 πᾶχυνω, fut. πᾶχύνω, perf. πεπάχυκα (from πᾶχός). *To swell, to make firm, to fasten.*
 πᾶχύς, εἶα, ὅ (adj. from πάγω, root of πήγνυμι). *Thick, stout, solid, robust.*
 πεδάω, ὦ, fut. -ήσω, perf. πεπέδηκα (from πέδη). *To fetter, to bind.*
 πέδη, ης, ἡ. *A fetter, a shackle.*
 πεδιάς, ἄδος, ἡ (from πεδίον). *A plain.*—πεδιάς χώρα, *a level country.*
 πεδίλον, ον, τό (from πέδη). *A shoe, a sandal, a buskin.*
 πεδινός, ἡ, ὄν (adj. from πεδίον). *Level, even, plain.*
 πεδίον, ον, τό (from πέδον, the ground). *A plain, level ground, a field.*
 πεζεύω, fut. -εύσω, perf. πεπέευνκα (from πεζός, on foot). *To go on foot, to travel by land.*
 πεζῇ (adv., properly dat. sing. fem. of πεζός, with ὁδῶ understood). *On foot, by land.*
 πεζικός, ἡ, ὄν (adj. from πεζός). *On foot, of or pertaining to land.*—πεζικαὶ δυνάμεις, *land forces.*
 πεζομάχια, ας, ἡ (from πεζός, and μάχομαι, to fight). *A battle of infantry, a battle on land.*
 πεζός, ἡ, ὄν (adj. from πέζα, Doric for πούς, a foot). *On foot, land, by land.*—τὸ πεζόν, τὰ πεζά, and οἱ πεζοί, *infantry, land forces.*
 πειθαρχέω, ὦ, fut. -ήσω, perf. πειπειθάρχηκα (from πείθω, and ἀρχή, authority). *To obey authority, to obey.*
 πείθω, fut. πείσω, perf. πέπεικα, 2d aor. ἐπίθον, perf. mid. πέποιθα. *To persuade, to induce.*—In the middle, *to obey, to yield to persuasion, to believe, to acquiesce in, to follow.*—Perf. mid., with the sig-

nification of the present, *πέποιθα*, *I confide in*.

πεινάω, ὦ, fut. -ήσω, perf. *πεπείνηκα* (from *πείνα*, *hunger*). *To be hungry, to starve.—To hunger or long for.*

πείρα, ας, ἡ. *An attempt, an undertaking, a trial, an experiment.*

Πειραιεύς, ἑως, ὁ. *The Piræus*, the largest and most celebrated of the three harbours of Athens, connected with the city by the long walls.

πειράω, ὦ, fut. -ᾶσω Ionic -ήσω, perf. *πεπειράκα*. *To try, to make trial of, to prove, to attempt, to practise.—Middle with the same signification.*

Πειρίθοος, δόν, contr. *Πειρίθους*, οὔ, ὁ. *Pirithoüs*, son of Ixion, king of the Lapithæ, and a friend of Theseus.

πέρω, fut. *περῶ*, perf. *πέπαρκα*, 2d aor. *ἔπαρον*, perf. mid. *πέπορα*. *To pierce, to transfix, to perforate.*

Πεισίστρατος, ου, ὁ. *Pisisträtus*, an Athenian, who made himself sole ruler of his native country, and held the sovereign power for thirty-three years.

πελάγίζω, fut. -ίσω (from *πέλαγος*). *To spread or overflow like a sea, to be like a sea.*

πέλαγος, εος, τό. *A sea.*

πελειάς, ἄδος, and *πέλεια*, ας, ἡ (from *πελός* for *πελλός*, *dark-coloured*). *A dove, a wood-pigeon.*

πελεκάν, ἄνος, ὁ (from *πελεκάω*, *to cut with an axe*). *The woodpecker, the pelican.*

πέλεκυς, εως, ὁ. *An axe.*

Πελίας, ου, ὁ. *Pelias*, a king of Thessaly, who had unjustly seized upon the kingdom. In order to maintain himself in his usurpation, he sent his nephew Jason, to whom the kingdom belonged of right, to Colchis in search of the golden fleece.

πέλμα, ἄτος, τό. *The sole* (of a foot or of a sandal).

Πελοπίδας, ου, ὁ. *Pelopidas*, a celebrated general of Thebes, the friend of Epaminondas.

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Πελοποννησιᾱκός, ἡ, ὅν (adj.). *Peloponnesian.*

Πελοποννήσιοι, ων, οἱ. *The Peloponnesians.*

Πελοπόννησος, ου, ἡ (from *Πέλοπος*, of *Pelops*, and *νῆσος*, the *island*). *Peloponnesus*, a peninsula comprising that part of Greece which lies south of the Isthmus of Corinth. It is now the *Moræa*.

Πέλοψ, οπος, ὁ. *Pelops*, son of Tantälus king of Phrygia. He was murdered by his father and served up at a banquet, to try the divinity of the gods.

πέλτη, ης, ἡ (from *πάλλω*, *to brandish*). *A light shield.*

πέλω, more commonly *πέλομαι* (used only in the present and imperfect). *To be, to become.—Syncopated 3d sing. imperfect ἔπλε, and middle ἔπλετο.*

πέμπτος, η, ου (num. adj. from *πέντε*). *The fifth.—Neuter as an adverb, πέμπτον, fifthly.*

πέμπω, fut. *πέμψω*, perf. *πέπομφα*. *To send, to send away, to throw.*

πένης, ητος, ὁ and ἡ (adj. from *πένωμαι*). *Poor.—ὁ πένης, a poor man.*

Πενθεύς, ἑως, ὁ. *Pentheus*, a king of Thebes in Bæotia, torn in pieces by the Bacchantes.

πενθέω, ὦ, fut. -ήσω, perf. *πεπένθηκα* (from *πένθος*). *To mourn, to lament, to grieve.*

πένθος, εος, τό. *Grief, sorrow, misfortune, a strain of wo.*

πενία, ας, ἡ (from *πένωμαι*). *Poverty.*

πενιχρός, ἁ, ὅν (adj. same as *πένης*). *Poor, necessitous.*

πένωμαι (dep. mid. from the obsolete *πένω*). *To work, to be occupied.—As active, to do, to perform.—Hence, to be poor, i. e., to work for one's subsistence.*

πεντάκισχίλιοι, αι, α (num. adj. from *πεντάκις*, *five times*, and *χίλιοι*, a *thousand*). *Five thousand.*

πεντᾱκόσιοι, αι, α (num. adj. from *πέντε*, *five*, with numeral suffix denoting *hundreds*). *Five hundred.*

πέντε (num. adj. indecl.). *Five.*

πεντήκοντα (num. adj. indecl. from πέντε, with numeral suffix denoting tens). *Fifty*.

πεντηκόντορος, ον, ἡ (from πεντήκοντα, and ἐρέσσω, to row). *A fifty-oared galley*.

πέπειρος, ον (adj. from πέπτω, to cook). *Mature, ripe*.

πέπλος, ον, ὁ. *A robe, a garment*.

περ (an enclitic particle, probably from περί, in the sense of *very*).

Wholly, entirely, although, truly.

—When added to pronouns and some other parts of speech, it signifies *ever, soever, &c.*; as, ὅσπερ, *whoever*; ἔνθαπερ, *wheresoever*; ὅθενπερ, *whencesoever, &c.*

περᾶ, before a vowel πέρᾶν, epic πέρην (originally nom. and acc. of an obsolete noun πέρα, the end), as a preposition with the genitive. *On the farther side of, beyond, on the other side*.

περαία, ας, ἡ (fem. of περαιός, with γῇ understood). *Land on the farther side, country lying opposite, country across or beyond*.

περαιός, α, ον (adj. from περᾶ). *Situated on the farther side or beyond*.

περαιῶ, ὦ, fut. -ώσω, perf. πεπεραιώκα (from περαιός). *To convey beyond or over*.—In the middle, *to convey one's self beyond, to pass over*.

περας, ἄτος, τό (from πέρα). *The end, a term, a limit, a boundary, an extremity, the termination*.

περᾶω, ὦ, fut. ᾶσω Ion. and Hom. -ήσω, perf. πετέρακα (from περᾶ). *To transport, to convey across*.—Neuter, *to pass over, to cross*.

Πέργᾱμος, ον, ἡ, and Πέργᾱμον, ον, τό. *Pergāmus, the citadel of Troy*.

περδίξ, ἴκος, ὁ and ἡ. *The partridge*.

περθεω, fut. πέρω, perf. πέπερκα, 2d aor. ἐπᾶρθον, perf. mid. πέπορθα. *To lay waste, to sack, to destroy*.

περί (prep., governs the genitive, dative, and accusative). The primary meaning is *above*.—With the genitive it signifies *about, concerning, of, for, with respect to*.—With the dative, *about, around, on*.—With the accusative, *round about,*

near, around, against, towards, at, with regard to, about, in.—On the construction of οἱ περί τινα, as referring simply to the person spoken of, see note, page 148, line 20–25.

—In composition it signifies *about, around, over, and often strengthens the simple verb, in which case it has its primitive force of above, superior to, greater than*.

περιαίρέω, ὦ, fut. -αιρήσω, &c. (from περί, and αἰρέω, to take). *To remove, to deprive of*.

Περιάνδρος, ον, ὁ. *Periander, tyrant of Corinth, by the meanness of his flatterers ranked as one of the seven wise men of Greece*.

περιίπτω, fut. -άψω, &c. (from περί, about, and ἄπτω, to fasten). *To fasten around, to attach to, to suspend from*.

περιβάλλω, fut. -βᾶλῶ, &c. (from περί, around, and βάλλω, to cast). *To throw around, to surround, to encompass, to entangle, to embrace*.—In the middle, *to surround one's self with, to put on*.

περιβλεπτος, ον (adjective from περιβλέπω, to look around). *Conspicuous, renowned*.

περιβόητος, ον (adj. from περιβοῶω, to proclaim round about). *Published abroad, celebrated, famous*.

περιβολή, ἡς, ἡ (from περιβάλλω). *The act of placing around, an envelope (of a cloak), an embrace*.

περίβολος, ον, ὁ (from περιβάλλω). *An enclosure, a circuit, a wall*.

περιγίγνομαι, fut. -γενήσομαι, &c. (from περί, above, and γίγνομαι, to be). *To be over and above, to remain over, to survive*.—To be superior to, to conquer, to excel.

περιγράφω, fut. -γράψω, &c. (from περί, around, and γράφω, to mark). *To draw lines around, to limit, to define, to mark, to describe*.

περιδέω, fut. -δήσω, &c. (from περί, around, and δέω, to bind). *To bind around, to connect*.

περιδρομος, ον (adj. from περιδρᾶμειν, 2d aor. inf. of περιτρέχω, to run around). *Running around, surrounding, encircling*.—As passive, *encompassed*.

περιεῖδον (from περί, around, and εἶδον, *I looked*), used as 2d aor. to περιοῶ, which see. *I overlooked, I neglected, &c.*

περίεμι, fut. -έσομαι, &c. (from περί, above, and εἰμι, to be). *To be over and above, to survive, to be superior to, to exceed.*

περίεμι, fut. -έσομαι, &c. (from περί, around, and εἰμι, to go). *To go round about, to encompass.*

περιέλίσσω, fut. -ελίξω, perf. περιέλιχα (from περί, around, and ἐλίσσω, to roll). *To roll round about, to wind or wrap around.*

περιέρχομαι, fut. -ελεύσομαι, &c. (from περί, around, and ἔρχομαι, to go). *To go round about, to wander, to surround, to fall upon.*

περιέχω, fut. -έξω and -σχῶ, &c. (from περί, around, and ἔχω, to hold). *To hold around, to surround, to encompass, to contain, to require.—In the middle, to attach one's self to, to resemble.*

περιζώννυμι and -ζωννύω, fut. -ζώσω, &c. (from περί, around, and ζώννυμι, to gird). *To place a girdle around, to gird, to bind around.*

Περιθοῖδης, ου, ὁ. *Of the borough of Perithædæ.*

περιῖσθημι, fut. περιστήσω, &c. (from περί, around, and ἵσθημι, to place). *To place around, to surround.—As neut. in perf., pluperf., and 2d aor., to stand around.—οἱ περιεσθηκότες, and οἱ περιεστῶτες, the by-standers.*

περικᾶθμαι, &c. (from περί, around, and κάθμαι, to sit). *To sit round about, to encamp around, to besiege.*

περικαλλής, ἐς (adj. from περί, superior to, and κάλλος, beauty). *Exceedingly beautiful, very beautiful.*

περικαλύπτω, fut. -καλύψω, &c. (from περί, around, and καλύπτω, to cover). *To cover by wrapping around, to wrap up in.*

περίκειται, fut. -κείσομαι, &c. (from περί, around, and κείμαι, to lie). *To lie around.*

Περικλῆς, εἰς, ὁ. *Pericles, an Athenian orator and statesman, so*

popular and talented that for fifteen years he enjoyed almost absolute sway in his native city.

περικόπτω, fut. -κόψω, &c. (from περί, around, and κόπτω, to cut). *To cut round about, to cut down, to cut off, to reduce, to refuse.*

περικυλίω, fut. -κυλίσω, &c. (from περί, around, and κύλιω, to turn). *To turn round.—In the middle, to roll one's self into a ball.*

περιλαμβάνω, fut. -λήψομαι, &c. (from περί, around, and λαμβάνω, to take). *To embrace, to encompass, to enclose.—To comprehend.*

περιλάμπω, fut. -λάμψω, &c. (from περί, around, and λάμπω, to shine). *To shine so as to give light all around, to shine brilliantly, to gleam.*

περιλείπω fut. -λείψω, &c. (from περί, over, andλείπω, to leave). *To leave remaining.—In pass., to be left over, to survive.*

περιμάχητος, ου (adj. from περιμάχομαι, to fight around). *Contended for, closely contested, eagerly desired.*

περιμένω, fut. -μενῶ, &c. (from περί, around, and μένω, to remain). *To remain round about, to wait for.—To stop.*

περίμετρος, ου, ἡ (from περί, around, and μέτρον, measure). *A circumference, a circuit.*

περιναίετης, ου, ὁ (from περιναίετᾶω, to dwell round about). *A neighbour.*

Περὶνθίος, ου, ὁ. *A Perinthian.—οἱ Περὶνθιοι, the Perinthians, inhabitants of Perinthus, a Thracian city on the coast of the Propontis.*

πέριξ (preposition, especially in Ionic, a strengthened form of περί). *Round about, around, &c.*

περίοδος, ου, ἡ (from περί, around, and ὁδός, a way). *A passage round, a circuit, a compass, a period (in rhetoric), a turn (in music).*

περιοικέω, ᾧ, fut. -οικήσω, &c. (from περί, around, and οἰκέω, to dwell). *To dwell round about, to inhabit around, to settle around.*

περίοικος, ου (adj. from περί, around,

and *oikos*, a dwelling). *Dwelling around, neighbouring.*

περιόπτομαι, fut. -όψομαι, &c. (from περί, around, and ὀπτομαι, to look). *To look all around* (either pretending not, or failing, to see what is placed before one), *to overlook, to neglect.*

περιορᾶω, ὦ, fut. -όρῳμαι, &c. (from περί, around, and ὀράω, to look). *Primitive meaning same as περιόπτομαι.*—Hence, *to take no notice of, to suffer to escape with impunity, to overlook, to disregard.*

περιουσία, ας, ἡ (from περίεμι, to be over). *Superfluity, gain, affluence, abundance, property, excess.*
περιπαῖως (adv. from περιπαῖός, deeply affected by any emotion). *In fierce anger, passionately.*

περιπάτος, ου, ὁ (from περί, around, and πᾶτέω, to walk). *A place for walking about, a walk, a promenade.*

περιπέμπω, fut. -πέμψω, &c. (from περί, around, and πέμπω, to send). *To send round about.*

περιπέτομαι, fut. -πτήσομαι, &c. (from περί, around, and πέτομαι, to fly). *To fly around.*

περιπίπτω, fut. -πεσοῦμαι, &c. (from περί, around, and πίπτω, to fall). *To fall around, to fall upon, to meet with, to incur.*

περιπλέκω, fut. -πλέξω, &c. (from περί, around, and πλέκω, to fold). *To wind or fold around, to involve, to implicate, to entangle.*

περιπλέω, fut. -πλεύσομαι, &c. (from περί, around, and πλέω, to sail). *To sail around, to sail up and down.*

περιποιέω, ὦ, fut. -ποιήσω, &c. (from περί, about, and ποιέω, to make). *To bring about, to produce, to procure, to provide.*—In the middle, *to procure for one's self, to acquire.*

περιπτύσσω, fut. -πτύξω, perf. περιπέπτυχα (from περί, around, and πτύσσω, to fold). *To fold around, to wind around, to wrap up, to fold in one's embrace.*

περιρρέω, fut. -ρέυσομαι, &c. (from περί, around, and ρέω, to flow). *To flow out all around, to melt*

away, to fall out in every direction.
2d aor. pass. περιέρρην.

περιρρήγνυμι, fut. -ρήξω, &c. (from περί, around, and ρήγνυμι, to tear). *To tear all around, to burst open, to break in pieces.*

περίσῳμος, ου, Doric for περίσημος, ου (adj. from περί, intens., and σῆμα, a mark). *Very remarkable, easily distinguished.*

περισκοπέω, ὦ, fut. -ήσω, &c. (from περί, around, and σκοπέω, to look). *To look around, to survey.*

περιστάσις, εως, ἡ (from περισταμαι, to stand around). *Circumstance, condition, danger.*

περιστέλλω, fut. -στελῶ, &c. (from περί, around, and στέλλω, to fit out). *To adorn all around, to decorate.*—*To cover, to conceal.*

περιστέρα, ἄς, ἡ. *A dove.*

περισύλλω, ὦ, fut. -ήσω, perf. περισεσύληκα (from περί, around, and σύλλω, to strip off). *To strip off all around, to despoil completely, to carry off from every quarter, to plunder.*

περισώζω, fut. -σώσω, &c. (from περί, above, and σώζω, to save). *To rescue, to preserve* (so that one may survive).

περιτείνω, fut. -τενῶ, &c. (from περί, around, and τείνω, to stretch). *To stretch around, to draw out, to strain.*

περιτέμνω, fut. -τεμῶ, &c. (from περί, around, and τέμνω, to cut). *To cut around, to lop off, to retrench.*

περιτίθημι, fut. -θήσω, &c. (from περί, around, and τίθημι, to place). *To place around, to put on, to invest, to surround.*—In the middle, *to put on one's self, to place round for one's self.*

περιττός, ἡ, ὅν, Attic περισσός, ἡ, ὅν (adj. from περί, above). *Superfluous, excessive, immoderate, abundant, very large.*

περιφερής, ἑς (adj. from περιφέρω). *Turned round, circular.*—*Surrounded.*

περιφέρω, fut. περιοίσω, &c. (from περί, around, and φέρω, to carry). *To carry around, to turn around.*

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—In the middle, *to turn one's self about, to return.*
 περιφράδῶς (adv. from περιφράδῆς, *circumspect*). *Prudently, skilfully, with great skill.*
 περιχαίρης, ἑς (adj. from περιχαίρω, *to rejoice greatly at*). *Highly delighted, overjoyed.*
 περιχέω, fut. -χεύσω, &c. (from περί, *around*, and χέω, *to pour*). *To pour around or upon, to pour out into.*
 περιχορεύω, fut. -εύσω, &c. (from περί, *around*, and χορεύω, *to dance*). *To dance around.*
 περιχρίω, fut. -χρίσω, &c. (from περί, *around*, and χρίω, *to anoint*). *To anoint all around, to lute.*
 περιχρῦσόω, ᾧ, fut. -ώσω, perf. περι-κεχρῦσῶκα (from περί, *around*, and χρῦσόω, *to cover with gold*). *To set round with gold, to gild.*
 Περσέπολις, εως, ἡ. *Persēpolis*, a famous city of Asia, capital of the Persian empire.
 Περσεύς, εως, ὁ. *Perseus*, son of Jupiter and Danāë, a famous hero of antiquity, who cut off the head of the Gorgon Medūsa, and by means of it changed into stone the monster sent to devour Andromēda the daughter of Cepheus.
 Περσεφόνη, ης, ἡ, and Doric Περσεφόνᾱ, ας, ἡ. *Proserpina*, daughter of Ceres and Jupiter, carried off by Pluto as she was gathering flowers in the plain of Enna in Sicily.
 Πέρσης, ου, ὁ. *A Persian*.—οἱ Πέρσαι, 1. *The Persians, inhabitants of Persia*.—2. The name of one of the seven remaining plays of Æschylus.
 Περσικός, ἡ, ὄν (adj.). *Persian*.—Περσικὸς πόντος, *the Persian Gulf*.
 Περσίς, ἰδος, ἡ. *Persis*, a province of Persia, bounded by Media, Carmania, Susiana, and the Persian Gulf.
 πέρῃσι (adverb from πέρας). *Last year.*
 πέσσω, Attic πέττω (older forms of πέπτω), fut. πέψω, perf. pass. πέπεμαι. *To boil or cook, to ripen, to digest.—To keep down.*
 πετεινόν, οὔ, τό (properly neuter of

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πετεινός). *A winged creature, a bird.*
 πετεινός, ἡ, ὄν (adj. from πέτομαι). *Winged.*
 πέτομαι, fut. πετήσομαι, commonly πτήσομαι, sync. 2d aor. ἐπτόμην, perf. act. πέπηκα, and 2d aor. act. ἔπτην, from an obs. pres. act. *To fly.*
 πέτρα, ας, ἡ. *A rock, a stone.*
 πετραῖος, α, ον (adj. from πέτρα). *Rocky, stony, growing among rocks.*
 πετρώδης, ες (adj. from πέτρα, and εἶδος, *appearance*). *Rocky, stony.*
 πέττω, Attic for πέσσω.
 πεύκη, ης, ἡ. *A pine tree.*
 πέφνον, without augment for ἔπεφνον, sync. 2d aor. with redupl. from the obsolete φένα, *to slay*. *I slew, I killed.*
 πῇ (interrogative particle from obs. πός). *Whither?*—πῇ, as enclitic, *anywhere, somewhere.*
 Πηγᾶσος, ου, ὁ. *Pēgāsus*, a winged horse, sprung from the blood of Medūsa. He fixed his residence on Mount Helicon, where he became the favourite of the Muses.
 πηγῇ, ης, ἡ. *A fountain, a spring, a source.*
 πήγνυμι, fut. πήξω, 2d aor. ἔπαγον, perf. mid. πέπηγα, with neuter signification. *To fix together, to make fast, to fasten, to construct, to stiffen, to freeze.*—In the middle, *to become stiffened, to freeze, to become torpid.*
 πηδᾶω, ᾧ, fut. -ήσω, perf. πεπήδηκα. *To jump, to bound, to spring.*
 πηκτίς, ἰδος, ἡ (from πήγνυμι). *A lyre.*
 Πηλείδης, ου, ὁ (patronymic from Πηλεΐς). *Son of Pelus*, an epithet of Achilles.
 Πηλεύς, εως, ὁ. *Peleus*, the son of Æacus, was king of Thessaly. He married Thetis, one of the Nereids, by whom he had Achilles.
 πηλός, οὔ, ὁ. *Clay, loam, mud, dung.*
 Πηλουσιᾶκός, ἡ, ὄν (adj.). *Of Pelusium*, a city of Egypt on the eastern mouth of the Nile.
 πῆμα, ἄτος, τό (from πάσχω, *to suf-*

fer). *An injury, damage, a misfortune, suffering.*

πῆνικα (adv.). *At what time, when.* πῆξις, εως, ἡ (from πῆγνυμι). *Congelation, ice, a freezing.*

πῆρα, ας, ἡ. *A wallet, a bag, a sack.*

πῆρώ, ὦ, fut. -ώσω, perf. πεπήρωκα (from πῆρός, maimed). *To maim, to mutilate, to injure, to deprive of.* πῆρωσις, εως, ἡ (from πῆρώ). *A maiming, mutilation, a plundering, deprivation, blindness.*

πῆρυς, εως, ὁ. *Properly, the elbow.*—In poetry, the arm.—As a measure, a cubit.

πιέζω, ὦ, and πιέξω, fut. πιέσω, perf. πεπίεκα, perf. pass. πεπίεσμαι. *To press, to squeeze, to press hard, to force.*—πιεζόμενος, hard pressed.

Πιερία, ας, ἡ. *Pieria, a region of Macedonia, north of Thessaly, and extending along the Thermaic Gulf; celebrated as the first seat of the Muses.*

πίθάνος, ἡ, ὅν (adj. from πείθω, to persuade). *Persuasive, insinuating, courteous.*

πίθηκος, ου, ὁ. *An ape.*

πίθος, ου, ὁ. *A large vessel, a cask, a jar, a tub.*

πικρός, ὁ, ὅν (adj.). *Bitter, sharp, piercing, painful.*

πίλιον, ου, τό (dim. of πῖλος, a hat). *A cap.*

πίμελή, ἡς, ἡ (from πῖαρ, fat). *Fat.*

πίμελής, ἐς (adj. from πίμελή). *Fat.*

πῖνάκις, ἰδος, ἡ (dim. from πῖναξ, a board). *A small board, a tablet (for writing), a painting.*

Πίνδαρος, ου, ὁ. *Pindar, the most illustrious of lyric poets, born at Thebes B.C. 518.*

πίννα, ης, ἡ. *The pinna or pearl-muscle.* See note, page 55, line 28-31.

πιννοτήρας, ου, ὁ (from πίννα, and τηρέω, to preserve or keep). *A pinnotēras.* See note under πίννα.

πίνω, fut. πίομαι later πιεῖμαι, 2d aor. ἔπιον, perf. (from obs. πόω) πέπωκα. *To drink, to quaff, to sip.*

πιπράσκω, Ionic πιπρήσκω, fut. and

aor. wanting, perf. πέπρωκα, 3d fut., as fut. pass., πεπρωσμαι. *To sell.*

πίπτω, fut. πεσοῦμαι, perf. πέπτωκα, 2d aor. ἔπεσον. *To fall, to fall in battle, to perish.*

πιστεύω, fut. -εύσω, perf. πεπίστευκα (from πίστις, belief). *To believe, to confide in, to trust, to rely on.* πίστις, εως, ἡ (from πιστός). *Belief, trust, good faith, reliance, persuasion.*

Πίστις, εως, ἡ (as proper name). *Faith, a goddess worshipped by the Romans under the name of Fides.*

πιστός, ἡ, ὅν (adj.). *Faithful, trustworthy, confiding.*—Credible, true.

πίτνημι, poetic for πετάννυμι, fut.

πετάσω, 1st aor. ἐπέτασα, perf. pass. πέπτύμαι. *To spread out.*

—In the middle, πίτνᾶμαι, imperf. poetic πιτνᾶμην, to stream.

Πιττακός, ου, ὁ. *Pittacus, a native of Mytilenē in Lesbos, one of the seven wise men of Greece.*

πίτυρον, ου, τό (from πίτσω, to hull barley). *Bran, the hull of barley.*

πίων, neut. πῖον, gen. πῖονος (adj.). *Fat, rich.*

πλάγιος, α, ου (adj.). *Oblique.*—Equivocal.

πλάκεις, ὅντος, contr. πλακοῦς, οὔντος, ὁ (from πλάξ, a flat body). *A cake.*

Πλάκος, ου, ἡ. *Placus, a mountain in Mysia.*

πλάνᾳ, ὦ, fut. -ήσω, perf. πεπλᾶνκα (from πλᾶνῃ, a wandering about). *To cause to wander, to lead astray.*—In the middle, to wander about, to go astray.

πλάνος, η, ου (adj.). *Wandering, deceitful.*

πλάξ, ἄκος, ἡ. *A flat body, a board, a table, a mass of ore.*

πλάσσω, Attic πλάττω, fut. πλάσω, perf. πέπλακα. *To form, to fashion, to figure, to mould (especially in clay, as an image or model).*

πλάστης, ου, ὁ (from πλάσσω). *An artist, a sculptor.*

πλαστικός, ἡ, ὅν (adj. from πλάσσω). *Plastic.*—Fem. as a noun, πλαστική, ἡς, ἡ (with τέχνη understood).

The art of making images in clay or plaster, the plastic art.

Πλάτεια, ας, ἡ, in prose more commonly Πλαταιαί, ὤν, αἱ. *Plataea*, and *Plataea*, a city of Boeotia, in the neighbourhood of which the Persians were routed by the Athenians.

πλᾶτῦνος, ον, ἡ. The plane-tree.

πλᾶτεια, ας, ἡ (prop. fem. of πλατύς, with ὁδός understood). A spacious way, a broad street.

πλάτος, εος, τό (from πλᾶτύς).

Breadth, width.

πλάττω, Attic for πλάσσω.

πλᾶτύνω, fut. -ῦνῶ, perf. πεπλάτυγκα (from πλᾶτύς). To make broad, to widen, to spread out.

πλᾶτύς, εἶα, ὅ (adj.). Broad, wide, spacious, flat.

Πλάτων, ωνος, ὁ. Plato, a distinguished philosopher of Athens, disciple of Socrates, and founder of the Academy. See page xiii.

πλέγμα, ἄτος, τό (from πλέκω). That which has been twined or woven, cloth, a covering.

πλέθρον, ον, τό. A measure of a hundred feet, the sixth part of a stadium.

πλείστος, η, ον, superl. of πολύς. Most, &c.

Πλειστῶναξ, ακτος, ὁ. Plistōnax, son of Pausanias, and general of the Lacedæmonian armies in the Peloponnesian war.

πλείων, neut. πλείον and πλέον, gen. ονος (adj. irreg. comp. to πολύς). More, greater.—ἐπὶ πλείον, to a greater degree (than others).—πλείους and πλείω, by sync. and contr. for πλείονες or πλείονας and πλείονα.

πλεκᾶνη, ης, ἡ (from πλέκω). A tress, a braid.—In the plural, the arms of the sea-polypus.

πλεκτός, ἡ, ὄν (adj. from πλέκω). Twined, twisted, braided, plaited.

πλέκω, fut. πλέξω, perf. πέπλεχα. To knit, to weave, to intertwine, to fold, to construct, to arrange.

πλεονᾶκis (adv. from πλέον). Often. πλεονασμός, οὔ, ὁ (from πλεονάζω, to be more). Superfluity, abundance, excess, greatness.

πλεονεκτέω, ὦ, fut. -ήσω, perf. πεπλεονέκτηκα (from πλέον, and ἔχω, to have). To have more, to seek to gain more, to be avaricious.

πλεονεξία, ας, ἡ (from πλέον, and ἔχω, to have). The desire of having more, avarice, cupidity.

πλευρά, ἄς, ἡ. The side.—Also, πλευρόν, οὔ, τό.

πλέω, fut. πλεύσομαι, perf. πέπλευκα. To navigate, to sail, to be at sea.

πληγή, ἡς, ἡ (from πλήσσω, to strike). A blow, a wound.

πληθος, εος, τό (from πίμπλημι, fut. πλήσω, to fill). A great number, a crowd, a multitude, abundance, extent.

πληθύς, ὅς, ἡ, Ionic for πληθος, εος, τό.

πληθύω and πληθύνω, fut. -ῦνῶ, perf. πεπλήθυγκα (from πληθος). To fill.—Neuter, to be full, to abound.

πλήθω, fut. πλήσω, perf. mid. with pres. signif. πέπληθα. To be full, to abound.—Active, to fill.

πληκτρον, ον, τό (from πλήσσω, to strike). Any instrument to strike with, a plectrum for striking the lyre, a quill for the same purpose, both made either of metal or ivory.

πλημμύρίς, ἴδος, ἡ. A flood, an inundation.

πλήν (from πλέον), as prep. with gen. Above, besides, except.—As an adverb or conjunction, over and above, besides, unless, however, but, yet.

πληρής, ἐς (adj. from πλέος, full). Full, complete, abounding in.

πληρόω, ὦ, fut. -ώσω, perf. πεπλήρωκα (from πληρής). To make full, to fill, to supply, to fulfil, to fit out.

πλήσιος, α, ον (adj. from πέλας, πελάζω, to approach). That is near, contiguous, neighbouring.—ὁ πλήσιος, a neighbour.—Neuter as an adverb, πλησιον, near.

πλήσσω, Attic πλήττω, fut. -ήξω, perf. πέπληχα, 2d aor. ἐπλάγην and ἐπληγον. To strike, to wound, to hit.—Perf. mid. πέπληγα.

πλίνθος, ον, ἡ. A brick, a tile.

πλοῖον, ον, τό (from πλέω, to sail).

A ship.

πλόκῃμος, ον, ὁ (from πλέκω). *A tress, braided hair.—The arms of the sea-polypus.*

πλόος, ὅου, contr. πλοῦς, οὔ, ὁ (from πλέω, to sail). *Navigation, a sailing, a voyage.*

πλούσιος, α, ον (adjective). *Rich, wealthy.*

Πλουτεύς, ἕως Ionic ἦρος, ὁ, poetic for Πλούτων. *Pluto.*

πλουτέω, ὦ, fut. -ήσω, perf. πεπλούτηκα (from πλούτος). *To be rich, to have in abundance, to become rich.*

πλουτίζω, fut. -ίσω, perf. πεπλούτῃκα (from πλούτος). *To enrich, to make wealthy.*

πλουτίνον (adverb, equivalent to κατὰ πλούτον). *With reference to wealth.*

πλούτος, ον, ὁ (from πλεόν or πολύ, and ἔτος, a year). *Originally, an abundant year.—Abundance, wealth, riches.*

Πλούτος, ον, ὁ. *Plutus, the god of riches, son of Jasion and Ceres, represented as blind and with wings.*

Πλούτων, υνομος, ὁ. *Pluto, a son of Saturn, received from his brother Jupiter the dominion of the under world. His queen was Proserpina the daughter of Ceres.*

πλύνω, fut. πλυνῶ, perf. πέπλυνκα. *To wash, to rinse, to wash away, to moisten.*

πλωτός, ἡ, ὅν (adj. from πλώω, epic and Ionic for πλέω, to sail). *Navigable.*

πνεῖω, poetic for πνέω.

πνεῦμα, ἄτος, τό (from πνέω). *Respiration, breath, wind, the air, a breeze.—The spirit.*

πνέω, fut. πνεύσω, perf. πέπνευκα. *To blow, to breathe, to exhale.*

πνίγω, fut. πνίξω, perf. πέπνιχα, 2d aor. pass. ἐπνίγην. *To strangle, to suffocate, to drown.*

πόα, ας, ἡ. *Grass, herbage.*

ποδάρκης, ες (adj. from πούς, a foot, and ἀρκέω, to suffice). *Sufficing with the feet.—Strong of foot, swift-footed.*

ποδώκεια, ας, ἡ (from ποδώκης). *Swiftness of foot, speed in running.*

ποδώκης, ες (adj. from πούς, a foot, and ὠκύς, swift). *Swift of foot, fleet, rapid.*

πόθεν (adv. from ποῦ, with ending θεν, denoting motion from). *From what place, whence.*

ποθέω, ὦ, fut. -έσω commonly -ήσω, perf. πεπόθηκα (from πόθος). *To desire ardently, to long for, to regret, to feel the absence of, to mourn for.*

πόθος, ον, ὁ. *Desire, a passionate longing, love, regret, demonstration of regret.*

ποῖ (interrogative adverb). *Where? whither?*

ποιέω, ὦ, fut. -ήσω, perf. πεποίηκα. *To make, to do, to perform, to effect, to cause, to prepare.—κᾶκῶς ποιεῖν, to treat ill, to injure.—In the middle, to make for one's self, to regard as.*

ποίημα, ἄτος, τό (from ποιέω). *Anything made, a work, commonly a poem.*

ποιητής, οὔ, ὁ (from ποιέω). *A maker, a creator, commonly a poet.*

ποιητικός, ἡ, ὅν (adj. from ποιέω). *Capable of making, efficient, poetical, adapted to poetry.—As a noun, ἡ ποιητική (τέχνη understood), the poetic art.*

ποικιλία, ας, ἡ (from ποικίλλω). *Embroidery, variety, diversity.*

ποικίλλω, fut. -ίλω, perf. πεποίηκα (from ποικίλος). *To variegate, to diversify, to vary, to ornament.*

ποίκιμα, ἄτος, τό (from ποικίλλω). *An embroidered tissue, ornament.*

ποικίλος, η, ον (adj.). *Variegated, diversified, varied, adorned.*

ποικίλως (adv. from ποικίλος). *In a diversified manner, variously, confusedly.*

ποιμαίνω, fut. -μῶν, perf. πεποίηκα (from ποιμήν). *To pasture cattle, to tend the herds.*

ποιμενικός, ἡ, ὅν (adj. from ποιμήν). *Pertaining to shepherds or herdsmen, pastoral.*

ποιμήν, ἑνος, ὁ. *A shepherd.*

ποίμνη, ης, ἡ. *A flock, a herd.*

ποιμνίον, ον, τό (syncopated from ποιμένιον, which from ποιμήν). *A flock.*

ποινή, ἥς, ἡ (from the obsolete φένω, to kill). Properly, compensation for a homicide.—Hence, satisfaction, retaliation, punishment, a penalty.

ποῖος, α, ον (adj. from the obsolete πός). Of what kind? what? of what size? how large?

ποιπνύω, imperf. without augment ποίπνυνον (from πνέω, πέπνυμαι, with reduplication in οι), fut. ποιπνύσω. To be busily occupied, to hurry about, to minister, to attend upon.

πολεμέω, ὦ, fut. -ήσω, perf. πεπολέμηκα (from πόλεμος). To wage war with, to carry on a war, to attack, to invade.

πολεμίζω, fut. -ῖσω, perf. πεπολέμικα (from πόλεμος). To make war upon, to wage war, to attack in battle, to contend.

πολεμικός, ἡ, ὄν (adj. from πόλεμος). Warlike, adapted to warlike purposes.

πολέμιος, α, ον (adj. from πόλεμος). Warlike.—More commonly, hostile, inimical.—As a noun, πολέμιος, ου, ὁ, an enemy.—οἱ πολέμιοι, the enemy. See ἐχθρός for the distinction between ἐχθρός and πολέμιος.

πόλεμος, ου, ὁ. War, battle.

πολιοθρίξ, gen. πολιοτρίχος (adj. from πολίος, gray, and θρίξ, hair). Gray-haired.

πολιορκέω, ὦ, fut. -ήσομαι (from πόλις, and εἰργνύμι, to shut in). To invest a city, to besiege a city.

πολιορκητής, οὔ, ὁ (from πολιορκέω). A besieger of cities, a taker of cities.—As a proper name, Poliorcetes, a surname of Demetrius.

πολιορκία, ας, ἡ (from πολιορκέω). The investment of a city, a siege.

πολίος, á, ὄν (adj.). Gray, hoary. πόλις, εως, Ion. ἴος, epic ηος, ἡ. A city, a state, a community.

πολίτεια, ας, ἡ (from πολιτεύω). The management of public affairs, the constitution of a state, a form of government, a political career, public life.

πολίτευμα, ἄτος, τό (from πολιτεύω).

Administration of public affairs, a constitution.

πολιτεύω, fut. -εύσω, perf. πεπολίτευκα (from πολιτής). To be a citizen, to manage public affairs.—More commonly in the middle, πολιτεύομαι, to take part in public affairs, to manage state affairs, to be a politician.

πολίτης, ου, ὁ (from πόλις). A citizen.

πολιτικός, ἡ, ὄν (adj. from πολιτής). Becoming in a citizen, suitable or belonging to a statesman, of a city or state, municipal.—τὰ πολιτικά, state affairs, politics.

πολιτικῶς (adv. from πολιτικός). Under a regular form of government, in organized society.

πολλάκις and poetic πολλάκι (adv. from πολύς). Often, frequently. πολλαπλάσιος, α, ον, and ος, ον (adj.). Manifold, much greater, much more, many more.

πολλαπλάσιων, ον (adj.), same as the preceding.

πολλάχου (adv. from πολύς). In many places, in many ways.

πολυάνθριον, ου, τό (from πολύς, and ἀνήρ, a man). A place where many people assemble.—Hence, the public cemetery.

πολυανθρωπία, ας, ἡ (from πολυάνθρωπος). A vast concourse of people, population.

πολυάνθρωπος, ον (adj. from πολύς, and ἄνθρωπος, a man). Thronged with men, populous.

πολυαύχενος, ον (adj. from πολύς, and αὐχήν, a neck). Many-necked.

Πολυβιάδης, ου, ὁ. Polybiades, father of Naucleides.

πολύγονος, ον (adj. from πολύς, and γόνος, offspring). Very fruitful, productive, prolific.

πολυδαίδαλος, ον (adj. from πολύς, and δαίδαλος, curiously wrought). Curiously wrought, highly ornamented.

πολυδάκρυς, υ, and πολυδάκρυτος, ον (adj. from πολύς, and δάκρυ, a tear). Shedding many a tear, weeping profusely.—Passive, wept with many a tear, deeply lamented.

πολυδειράς, gen. ἄδος (adj. from πο-

λύς, and δειρή, *the neck*, also *a summit*). *Many-peaked*.

πολύδωρος, *ον* (adj. from πολὺς, and δῶρον, *a gift*). *That has received rich gifts.—Rich-dowered*.

Πολύευκτος, *ου, ὁ*. Polyeuctus, *a public speaker at Athens, in the time of Demosthenes*.

πολύκλανστος, *ον* (adj. from πολὺς, and κλαίω, *to weep*). *Loudly lamenting.—Passive, much lamented, deeply deplored*.

πολυκοιρανία, *ας, ἰον*. πολυκοιρανίη, *ης, ἡ* (from πολὺς, and κοίρανος, *a ruler*). *A plurality of rulers, the government of the many*.

Πολυκράτης, *εος, ὁ*. Polycrātes, *a tyrant of Samos, at whose court Anacreon resided for some time*.

πολυμαθής, *ές* (adj. from πολὺς, and μαθεῖν, *2d aor. inf. of μανθάνω, to learn*). *Very learned*.

πολυμαθία, *ας, ἡ* (from πολυμαθής). *Extensive learning*.

Πολυμνία, *ας, ἡ* (from πολὺς, and ὕμνος, *a song*). Polymnia or Polyhymnia, *one of the nine Muses. She presided over eloquence*.

Πολυξένη, *ης, ἡ*. Polyxēna, *a daughter of Priam and Hecuba, immolated at the tomb of Achilles by his son Neoptolēmus*.

πολυόμματος, *ον* (adj. from πολὺς, and ὄμμα, *an eye*). *Many-eyed*.

πολύπους, *γεν. -ποδος, ὁ* (from πολὺς, and πούς, *a foot*). *A poly-pus*.

πολύς, πολλή, πολύ (adj.). *Much, many, large, abundant.—In the plural, οἱ πολλοί, the many, the multitude.—Neuter as an adverb, πολύ, much, very, by far.—πολὺ μᾶλλον, much more, rather.—Also with the article, τὰ πολλά and τὸ πολύ, mostly, for the most part; frequently.—Comparative πλέων, *ον*, and πλείων, *ον*.—Superlative πλείστος, *η, *ον*, most, &c.**

πολυσαρκία, *ας, ἡ* (from πολὺς, and σὰρξ, *flesh*). *Abundance of flesh, corpulence*.

Πολυσπέρχων, *οντος, ὁ*. Polysperchon, *one of the officers of Alexander. Antipāter, at his death, appointed him governor of the*

kingdom of Macedonia in preference to his own son Cassander.

πολύστεγος, *ον* (adj. from πολὺς, and στέγη, *a roof, a chamber*). *Well-covered.—Having numerous apartments*.

πολύστυλος, *ον* (adj. from πολὺς, and στῦλος, *a pillar*). *Many-pillared, having numerous pillars*.

πολυτάλαντος, *ον* (adj. from πολὺς, and τάλαντον, *a talent*). *Worth many talents*.

πολύτεκνος, *ον* (adj. from πολὺς, and τέκνον, *a child*). *Having many children, prolific*.

πολυτέλεια, *ας, ἡ* (from πολυτελής). *Great expense, pomp, magnificence, sumptuousness*.

πολυτελής, *ές* (adj. from πολὺς, and τέλος, *expense*). *Costly, precious, sumptuous, of great value*.

Πολύφημος, *ον, ὁ*. Polyphēmus, *one of the Cyclopes, a son of Neptune and Thoösa. He dwelt on the coast of Sicily*.

πολύφωνος, *ον* (adj. from πολὺς, and φωνή, *a voice*). *Many-voiced, loquacious*.

πολύχωρος, *ον* (adj. from πολὺς, and χώρα, *a region*). *Very capacious, spacious*.

πόμα, ἄτος, τό (from πίνω, *to drink*, perf. pass. πέπομαι). *Drink*.

πομπεύω, *fut. -εύσω, perf. πεπόμπευκα* (from πομπή). *To make a solemn procession, to march in solemn procession*.

πομπή, *ης, ἡ* (from πέμπω, *to send*). *The act of sending.—A solemn procession, a procession*.

Πομπήιος, *ον, ὁ*. Pompey, *a famous Roman commander, the opponent of Cæsar in the civil wars, and defeated by him in the decisive battle of Pharsalia*.

πομπός, *ου, ὁ* (from πέμπω, *to send*). *A conductor, an attendant*.

πονέω, *ω, fut. -ήσω, perf. πεπόνηκα* (from πόνος). *To work out.—Neuter, to labour, to toil at, to be weary, to be exhausted, to be worn down, to give way, to be insecure*.

πονηρία, *ας, ἡ* (from πονηρός). *Badness, a bad condition, wickedness*.

πονηρός, *ά, ὄν* (adj. from πονέω).

Wretched, evil, wicked, miserable, useless.—Causing distress.

πονηρῶς (adv. from πονηρός). *In bad circumstances, wretchedly, badly.*

πόνος, ου, ὁ (from πένομαι, *to work*). *Work, labour, toil, fatigue, distress.*

Ποντικόν, οὔ, τό (πέλᾱγος). *The Euxine Sea, now called the Black Sea.*

ποντικός, ἡ, ὄν (adj. from πόντος). *Of or belonging to the sea, marine.*

—*Of the Euxine.*

πόντος, ου, ὁ. *The sea.*

πόντος, ου, ὁ (Εὐξείνιος). *The Euxine or Black Sea.*

πόπᾱνον, ου, τό (from πέπω, *to cook*). *A sacrificial cake.*

πορεία, ας, ἡ (from πορεύω). *A departure, a passage, a journey, a way, a route.*

πορεύω, fut. -εύσω, perf. πεπόρευκα (from πόρος). *To cause to go, to convey, to transport.—In the middle, to cause one's self to go, to go, to set out, to travel.*

πορθέω, ὦ, fut. -ήσω, perf. πεπόρθηκα (from πέρθω, *to lay waste*). *To lay waste, to devastate, to plunder.*

πορθμεύς, ἑως, ὁ (from πορθμεύω, *to ferry over*). *A ferryman.*

πορθμός, οὔ, ὁ. *A strait (over which there is a passage or ferry).*

πόρος, ου, ὁ (from πείρω, *to pass*, perf. mid. πέπορα). *A passage.*

πόρρω (adv. from πρό). *Towards, farther on, far, afar off, remotely.*

—Comp. πορρώτέρω, superlative πορρώτατω.

πορρώθεν (adv. from πόρρω, with ending *θεν*, denoting *motion from*). *From afar, from a distance, in the distance.*

πόρτις, ἱος, ἡ. *A calf, a heifer.*

πορφύρεος, ἑα, εον, contr. οὐς, ᾱ, οὔν (adj. from πορφύρα, *the shellfish yielding the purple colouring matter*). *Purple, crimson.*

πορφύρίς, ἱδος, ἡ (from the same). *A purple garment or robe.*

πόρω, obs. in the present, from which remains in use 2d aor. ἔπορον, inf. πορεῖν, part. πορών, &c. (from

πόρος). *To give, to furnish, to provide, to present with.*

Ποσειδῶν, ὄνος, ὁ. *Neptune, called by the Greeks Posīdon, a son of Saturn and Ops. He received, on the dethronement of his father, the dominion of the sea as his portion.*

πόσις, εως, ἡ (from πῖνω, *to drink*; perf. pass. πέπομαι). *A drinking, drink.*

πόσις, εως, ἱος Ionic ἱος, ὁ. *A husband, a spouse.*

πόσος, η, ου (adj.). *How much? how large? of what value?—πόσω, by how much?—In plural, πόσοι, how many?*

ποσσημαρ (adv. from πόσος, and ἡμαρ, *a day*). *How many days?*

ποταμῖος, α, ου (adj. from ποταμός). *Dwelling in rivers, an inhabitant of the water.*

ποταμός, οὔ, ὁ. *A river.*

ποτάομαι, ὦμαι, fut. -ήσομαι, perf. πεπότημαι (a poetic form of πέτομαι). *To fly, to wing its flight.*

πότε (interrog. adv. from obs. πός). *When? at what time?—Not interrogative, ποτέ, on a certain time,*

once, ever, some time or other, at times, perhaps, haply.—ποτέ . . .

ποτέ, now . . . now.

πότερος, α, ου (pron. from obs. πός, and ἕτερος, *the other of two*).

Which of the two?—Neut. as adv., πότερον, whether?

ποτί, Doric for πός.

Ποτίδαια, ας, ἡ. *Potidæa, a city of Macedonia, founded by the Corinthians.*

πότμος, ου, ὁ (from πίπτω, *to fall*). *What befalls one, fate, destiny, death, lot.*

πότνια, ας, ἡ (adj. used only in fem., and applied to women as a title of respect). *Revered, honoured.—*

As a noun, a sovereign, a mistress.

ποτόν, οὔ, τό (from πῖνω, *to drink*).

Drink.

πότος, ου, ὁ (from the same). *A drinking, drink, a drinking in company, a bacchanalian festival.*

ποτός, ἡ, ὄν (verbal adj. from πῖνω). *Potable, fit to drink.—φάρμακον ποτόν, medicinal drink, a potion, medicine.*

ποῦ (interrog. adv. from obs. πός).

Where? in what place?—που, as enclitic, somewhere, almost, anywhere.—ἡ που. See note, page 78, line 13.

πούς, ποδός, ὁ. The foot.—ἐκ ποδός, on his very footsteps, closely.—πρὸς πόδα, into feet (into metre).

πράγμα, ἅτος, τό (from πράσσω, to do). A deed, an act, an affair, a business, a thing.—τὰ πράγματα, public property.

πραγματεία, ας, ἡ (from πραγματεύομαι, to prosecute any undertaking). Prosecution or management of any business.—Business, occupation, trouble, an undertaking.

πρακτικός, ἡ, ὄν (adj. from πράσσω, to do). Capable of, or qualified for action, practical, efficient, active.

πρᾶν, Doric for πρῖν (adv.). Formerly, in former days.

πράξις, εως, ἡ (from πράσσω). A deed, an act, performance, a performing, an exploit.

πρᾶος, ον, and πρῶος, ον (adj.). Mild, gentle, soft, tame.

πρᾶότης, ητος, and πρᾶότης, ητος, ἡ (from the preceding). Gentleness, mildness.

πράσσω, Attic πράττω, fut. πράξω, perf. πέπραχα, 2d aor. ἐπράγον, perf. mid. πέπραγα. To do, to act, to perform, to manage, to pursue, to effect.—Neuter, to be in a certain state or condition; as, εὖ πράσσειν, to be fortunate, to fare well.—τί πράσσει, how fares.

πρᾶύς, εἶα, ὅ (adj.). Soft, mild, gentle, tame.

πρᾶως and πρῶως (adv. from πρᾶος). Softly, mildly, gently, politely, humanely.

πρέπω. To be distinguished, to be prominent.—To become, to suit.—Often impersonal, πρέπει, it is fitting, it becomes, it is becoming, it relates.—Neuter part., τὸ πρέπον, what is becoming.

πρεσβευτής, οὔ, ὁ (from πρεσβεύω). An ambassador, a deputy.

πρεσβεύω, fut. -εὔσω, perf. πεπρέσθην (from πρέσβυς). To be an ambassador, to go on an embassy.

πρέσβυς, υῖος and εως, ὁ.—As an ad-

jective, old, ancient; hence, venerable or revered, esteemed.—As a noun, an old man, an elder; hence, an ambassador, a deputy (old men being originally selected for such offices).

πρεσβύτερος, ον, ὁ. An old man, an elder.

πρῆξις, εως, Ionic for πράξις, εως, ἡ. An action, avail, &c.

πρήσσω, Ionic for πράσσω.

πρίᾶμαι, not used in the present; from it remains in use only ἐπρίᾶμην, as 1st aor. mid. to ὠνέομαι, subj. πρίωμαι, opt. πριαίμην, imp. πριάσω, πρίω, 3d sing. πριάσθω, &c., inf. πριάσθαι, part. πριάμενος. To buy, to purchase.

Πρίᾶμος, ον, ὁ. Priam, the last king of Troy, was son of Laomædon and father of Hector. During his reign Troy was attacked by the Greeks, and, after a ten years' war, was destroyed, Priam himself being slain by Pyrrhus, the son of Achilles.

πρῖν (adv.). Before, sooner, previously, before that.—πρῖν ἢ, before that, sooner than.

πρό (prep.), governs the genitive only. Primitive meaning, before.—In the relation of place, before, in front of.—Of time, before, prior to.—Of the occasion or cause, for, on account of, because of.—Also, more than, rather than, in preference to, in the place of.—In composition it denotes, before, for, instead of, in front of, forward, &c.

προαγορεύω, fut. -εὔσω, &c. (from πρό, and ἀγορεύω, to announce). To announce beforehand, to foretell.

προάγω, fut. -άξω, &c. (from πρό, before, and ἄγω, to lead). To lead onward, to convey to, to advance before, to precede, to urge on.

προαίρεσις, εως, ἡ (from προαίρῃω). A premeditated purpose, a resolve, a design, an intention.

προαιρέω, ᾶ, fut. -ήσω, &c. (from πρό, forth, and αἰρέω, to take). To take forth from, to take beforehand, to select, to undertake.—In the middle, to take for one's self in

preference, to prefer.—To resolve upon (after previous deliberation), to determine.

προαισθάνομαι, fut. -αισθήσομαι, &c. (from πρό, before, and αἰσθάνομαι, to perceive). *To perceive beforehand, to foresee.*

προανασείω, fut. -σεῖσω, perf. προανασέσεικα (from πρό, before, ἀνά, aloft, and σείω, to shake). *To brandish before one.*

προάστειον, ου, τό (from πρό, in front of, and ἄστυ, a city). *A house in the suburbs.—τὰ προάστεια, the suburbs.*

προβαίνω, fut. -δήσομαι, &c. (from πρό, before, and βαίνω, to go). *To go forward, to advance, to surpass.*

προβάλλω, fut. -βάλω, &c. (from πρό, before, and βάλλω, to cast). *To cast before, to place before, to bring forward, to propose.—τὸ προβληθέν, the thing proposed for consideration.*

προβάτον, ου, τό (from προβαίνω). *A sheep.—Properly, any four-footed animal, especially a domestic one.*

προβιβάζω, fut. -ἂσω, perf. προβεβίβῃκα (from πρό, before, and βιβάζω, to carry). *To carry forward, to advance, to push forward.*

προβλής, gen. ἤτος (adj. from προβάλλω). *Cast forward, projecting.*

προδοσκίς, ἴδος, ἡ. *The proboscis or trunk (of an elephant).*

προγίγνομαι, fut. -γενήσομαι, &c. (from πρό, before, and γίγνομαι, to be). *To exist before, to precede, to go before.—οἱ προγεγεννημένοι, the men of former times, ancestors.*

πρόγονος, ου, ὁ (from προγίγνομαι). *An ancestor, a forefather.*

προδείκνυμι, fut. -δείξω, &c. (from πρό, before, and δείκνυμι, to show). *To hold up in front of, to exhibit in public, to show beforehand.*

προδήλως (adv. from πρόδηλος, manifest). *Manifestly, evidently, publicly.*

προδιαβαίνω, fut. -δήσομαι, &c. (from πρό, before, and διαβαίνω, to cross). *To cross before, to pass over first.*

προδιδάσκω, fut. -άξω, &c. (from πρό, before, and διδάσκω, to teach). *To teach beforehand or previously.*

προδίδωμι, fut. προδώσω, &c. (from πρό, before, and δίδωμι, to give). *To give before or in front of, to give over unto, to betray.*

πρόδομος, ου, ὁ (from πρό, before, and δόμος, a house). *A vestibule, a porch (in the front of a house).*

προδοσία, ας, ἡ (from προδίδωμι). *Treachery, a betrayal.*

προδότης, ου, ὁ (from προδίδωμι). *A traitor, a betrayer.*

πρόειμι, fut. -είσομαι, &c. (from πρό, before, and εἶμι, to go). *To go before, to precede, to lead the way, to advance.*

προεξανίσταμαι, fut. -αναστήσομαι, &c. (from πρό, before, and the middle voice of ἐξανίστημι, to arise and go forth). *To rise up and start before the time.*

προερέω, Ion., and προερῶ, Att., fut. from a present not in use (from πρό, before, and ἐρέω, ἐρῶ, I will say). *I will foretell, I will relate beforehand. See ἐρῶ.—ὁ προειρημένος, the aforesaid.*

προέρχομαι, fut. -ελεύσομαι, &c. (from πρό, before, and ἔρχομαι, to go). *To go forward, to move onward, to advance, to proceed, to come forth, to appear in public.*

προέχω, fut. -έξω and -σχίσω, &c. (from πρό, before, and ἔχω, to have). *To have or hold before, to surpass, to excel, to have the advantage.*

προήκω, fut. -ήξω, &c. (from πρό, before, and ἵκω, to go). *To go before, to precede, to advance.*

προθέω, fut. -θεύσομαι, &c. (from πρό, before, and θέω, to run). *To run before, to run forward, to outrun.*

προθύμια, ας, ἡ (from πρόθυμος). *Willingness, activity, zeal.*

πρόθυμος, ου (adj. from πρό, before, and θῦμός, spirit). *Willing, prepared, eager, ready, disposed.*

προθύμως (adv. from πρόθυμος). *Willingly, eagerly, readily.*

προιάπτω, fut. -άψω, &c. (from πρό, before, and ἵαπτω, to hurl). *To*

hurl forward, to send away, to send before the time or prematurely.
 προΐημι, fut. προήσω, &c. (from πρό, before, and ἵημι, to send). *To send forward, to yield or give up, to abandon.*—In the middle, to send forth for one's self, to emit.
 προῖκα (adv. from προῖξ, a gift). *Gratis, without pay.*
 προϊστήμι, fut. προστήσω, &c. (from πρό, before, and ἵστημι, to place). *To place before, to propose.*—Neuter, in the perf. and 2d aor., to stand in front of (to shield from harm), to defend.—ὁ προσεστώς, an overseer.
 προκάθημαι, &c. (from πρό, before, and κάθημαι, to sit). *To sit down before.*
 προκἄλέω, ὦ, fut. -καλέσω, &c. (from πρό, forth, and καλέω, to call). *To call forth, to summon.*—In the middle, to challenge, i. e., to call forth for one's self.
 προκάλυμμα, ἄτος, τό (from προκἄ-λύπτω, to place before in order to conceal). *Anything placed before for concealment.*—Hence, a screen, a covering, a veil.
 προκατακλίνω, fut. -κλινῶ, &c. (from πρό, before, and κατακλίνω, to cause to recline at table). *To cause to recline at table in a higher place.*—In the middle, to recline at table in a higher place or before.
 προκαταλαμβάνω, fut. -λήφωμαι, &c. (from πρό, before, and καταλαμβάνω, to seize upon). *To seize upon beforehand, to anticipate, to seize before.*
 προκείμει, fut. -κείσομαι, &c. (from πρό, before, and κεῖμαι, to lie). *To lie before, to be exposed.*
 Πρόκνη, ης, ἡ. Procne, a daughter of Pandion, king of Athens, and wife of Tereus. She was changed into a nightingale.
 προκόπτω, fut. -κόψω, &c. (from πρό, before, and κόπτω, to cut). *Literally, to cut a way forward.*—Hence, to advance, to make progress.
 προκρίνω, future -κρίνῶ, &c. (from πρό, before, and κρίνω, to choose). *To choose in preference, to prefer.*

προκύπτω, fut. -κύψω, &c. (from πρό, before, and κύπτω, to bend down). *To bend forward over, to project, to look out of, to put forth the head from.*
 πρόκωπος, ον (adj. from πρό, in front of, and κόπη, a handle). *Held by the handle, ready for the onset.*
 προλέγω, fut. -λέξω, &c. (from πρό, before, and λέγω, to say). *To foretell, to predict, to divulge, to tell beforehand.*
 προμαντεύομαι, fut. -εύσομαι, &c. (from πρό, before, and μαντεύομαι, to prophesy). *To prophesy beforehand, to predict, to foretell.*
 πρόμαντις, εως, ὁ and ἡ (from πρό, before, and μάντις, a diviner). *One who foretells future things, a prophet, a soothsayer, the one that delivers oracles.*—As an adjective, having the gift of prophecy.
 Πρόμᾶχος, ον, ὁ. Promachus, a brother of Jason.
 προμηθεῖα, ας, ἡ (from προμηθής, provident). *Forethought, precaution, providence, care.*
 προμηθέομαι, οὔμαι, fut. -ήσομαι (from προμηθής, concerned about). *To care for.*
 Προμηθεύς, εως, ὁ. Promêtheus, a son of Iapêtus, and one of the Titan race. He stole fire from the chariot of the sun, for which offence he was condemned to be chained to Mount Caucasus for thirty thousand years, with a vulture preying on his liver, which was renewed as fast as consumed. He was freed by Hercules after he had been in this situation many ages.
 προνήχομαι, fut. -νήξομαι, &c. (from πρό, before, and νήχομαι, to swim). *To swim before.*
 προνοέω, ὦ, fut. -νοήσω, &c. (from πρό, before, and νοέω, to consider). *To consider beforehand.*—In the middle, to provide for, to take care of.
 πρόνοια, ας, ἡ (from προνοέω). *Previous consideration, forethought, prudence, providence, foresight.*
 προοδοιπορέω, ὦ, fut. -ήσω, &c. (from

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πρό, before, and ὁδοιπορέω, to travel). To travel before, to precede.

προοίμιον, ον, τό (from πρό, before, and οἶμος, a song). A prelude, an exordium, an introduction.

προπάροιθε (adv. from πρό, intens., and πάροιθε, before). Before.

προπάσχω, fut. -πείσομαι, &c. (from πρό, before, and πάσχω, to suffer). To suffer before, to be previously acted upon.

προπέμπω, fut. -πέμψω, &c. (from πρό, before, and πέμπω, to send). To send forward, to convey on its way, to escort, to conduct, to accompany.

προπηδᾶω, ᾧ, fut. -ήσω, &c. (from πρό, before, and πηδᾶω, to bound). To bound forward, to spring in front of.

προπηλακίζω, fut. -ῖσω (from πρό, intens., and πηλακίζω (from πηλός, mud), to trample in the mud). Properly, to fling into and trample on in the mire.—Hence, to treat with contempt, to abuse, to slight, to insult.

προπῖνω, fut. -πίομαι, &c. (from πρό, before, and πῖνω, to drink). To drink before, to quaff before.

προρρίζος, ον (adj. from πρό, forth, andρίζα, a root). With the roots, from the foundations.

πρός (prep.), governs the genitive, dative, and accusative.—With the genitive, from, of, for the sake of, on account of, in respect to, by.—With the dative, in addition to, besides, with, before, at, upon.—With the accusative, to, at, towards, against, with reference to, in comparison with, by, with.—πρός ὑπερβολήν, to excess.—πρός πολλὸν χρόνον, for a long time.—πρός καιρόν, for a time, for the moment.—In composition it generally signifies, in addition to, over and above, besides or against, unto, and often merely strengthens the simple verb.

προσαγγέλλω, fut. -αγγελῶ, &c. (from πρόσ, and ἀγγέλλω, to announce). To carry intelligence to, to announce to.

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προσαγορεύω, fut. -εύσω, &c. (from πρόσ, unto, and ἀγορεύω, to speak). To address, to accost, to salute by name, to name, to style.

προσᾶγω, fut. -άξω, &c. (from πρόσ, unto, and ἄγω, to lead). To lead to, to admit, to introduce, to offer unto, to apply, to move to.—In the middle, to draw unto one's self, to testify regard for.

προσαμύνω, fut. -αμύνῶ, &c. (from πρόσ, unto, and ἀμύνω, to defend). To come unto in order to defend, to come to the aid of.

προσάπτω, fut. -άψω, &c. (from πρόσ, to, and ἄπτω, to fasten). To fasten to, to apply, to attribute.

προσαρτᾶω, ᾧ, fut. -ήσω, &c. (from πρόσ, unto, and ἀρτᾶω, to join). To attach to, to bind to, to unite, to connect.

προσανδᾶω, ᾧ, fut. -ανδήσω, perf. προσηύδηκα (from πρόσ, to, and αὐδᾶω, to speak). To speak to, to address.

προσβάλλω, fut. -βᾶλῶ, &c. (from πρόσ, to, and βάλλω, to cast). To cast to, to put to, to contribute unto.—To run into (as a vessel into port).

προσβάσις, εως, ἡ (from προσβαίνω, to approach). Access, approach, an entrance, a doorway.

πρόσβορος, ον (adj. from πρόσ, towards, and βορέας, the north). Situated towards the north, northern.

πρόσγειος, ον (adj. from πρόσ, towards, and γέα, γῆ, the earth). Near the earth, towards the land.

προσγίγνομαι, fut. -γενήσομαι, &c. (from πρόσ, in addition, and γίγνομαι, to be). To be added, to occur in addition.

προσγράφω, fut. -γράψω, &c. (from πρόσ, in addition, and γράφω, to write). To write in addition, to add unto (a decree, or writing of any kind).

προσδέομαι, future -δεήσομαι, &c. (from πρόσ, in addition, and δέομαι, to need). To need besides, to feel additional need, to be in great want.

προσδέχομαι, future -δέξομαι, &c.

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(from *πρός*, in addition, and *δέχομαι*, to receive). To receive in addition, to take up, to admit farther, to await.

προσδίδωμι, fut. -δώσω, &c. (from *πρός*, in addition, and *δίδωμι*, to give). To give in addition, to impart.

προσδοκάω, ᾧ, fut. -δοκήσω, perf. *προσδεδόκηκα* (from *πρός*, in addition, and *δοκάω*, obsolete, for *δοκεύω*, to lie in wait). To wait for still longer, to expect besides, to await, to hope.

προσεδρεύω, fut. -εύσω (from *πρός*, near, and *ἔδρα*, a seat). To sit near or by, to ply a work diligently, to be diligently occupied.—οἱ *προσεδρεύοντες*, overseers.

πρόσσειμι, future -έσομαι, &c. (from *πρός*, at, and *εἰμί*, to be). To be present at, to be there, to be added to.

πρόσειμι, fut. -είσομαι, &c. (from *πρός*, towards, and *εἶμι*, to go). To go towards, to approach, to come near.

προσεείπον (from *πρός*, to, and *εἶπον*, I spoke), Ionic *προσέειπον*, used as 2d aor. to *προσαγορεύω*. To speak, to address.

προσεμβάλλω, fut. -βάλλω, &c. (from *πρός*, in addition, and *ἐμβάλλω*, to throw in). To throw in besides, to throw in together with.

προσεξευρίσκω, future -ευρήσω, &c. (from *πρός*, in addition, and *ἐξευρίσκω*, to invent). To invent in addition.

προσέρχομαι, fut. -ελεύσομαι, &c. (from *πρός*, towards, and *έρχομαι*, to come or go). To come towards, to approach, to go to.—ἐγγύς, to come near to.

προσέτι (adv. from *πρός*, in addition, and *ἐτι*, still). Still farther, besides, moreover.

προσεύχομαι, future -εύξομαι, &c. (from *πρός*, to, and *εύχομαι*, to pray). To pray unto.

προσεχής, ἐς (adj. from *προσέχω*). Connected with, contiguous, bordering on, neighbouring.

προσέχω, fut. -έξω and -σχήσω, &c. (from *πρός*, to, and *ἔχω*, to hold).

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To hold to, to bring towards.—With *νοῦν*, to direct the thoughts to, to attend to, to observe attentively, to mark.—Neuter, to follow, to associate with.

προσῃγορία, ας, ἡ (from *προσαγορεύω*, to salute). A salutation, an accosting, a name, an epithet.

προσηκόντως (adv. from pres. part. of *προσῃκω*). In a becoming manner, suitably, properly, justly.

προσῃκω, fut. -ήξω, &c. (from *πρός*, to, and *ἡκω*, to come). To come to, to belong to, to be applicable to, to besit, to concern.—Impersonal, *προσῃκει*, it is fitting, it becomes, it is proper, it behooves, it is incumbent upon.—*προσῃκων*, ονσα, ον, suitable, proper.—As a noun, ὁ, a relation.

προσηλώω, ᾧ, fut. -ηλώσω, perf. *προσήλωκα* (from *πρός*, to, and *ἡλώω*, to nail). To nail to.

προσηνής, ἐς (adj.). Mild, gentle, agreeable.

πρόσθε, before a vowel *πρόσθεν* (adv. from *πρό*, before). Before, in front of, formerly.

πρόσθετος, ον (adj. from *προστίθημι*, to add to). Additional, adjoined, artificial.

πρόσθιος, α, ον (adj. from *πρόσθε*). Anterior, fore, in front.—τὰ *πρόσθια σκέλη*, the fore legs.

προσίσχω, same as *προσέχω*.

προσκάλέω, ᾧ, future -καλέσω, &c. (from *πρός*, unto, and *καλέω*, to call). To call unto, to call upon.—In the middle, to call to come to one's self, to invite.

προσκαρτερέω, ᾧ, future -ήσω, &c. (from *πρός*, in addition, and *καρτερέω*, to be vigorous). To continue vigorous exertion (i. e., in addition to previous exertion), to persevere in, to follow up steadily.

πρόσκειμαι, fut. -κείσομαι, &c. (from *πρός*, near, and *κείμαι*, to lie). To lie near, to press upon, to beset.

προσκομίζω, future -ῖσω, &c. (from *πρός*, to, and *κομίζω*, to bring). To bring to.

προσλαμβάνω, future -λήψομαι, &c. (from *πρός*, in addition, and *λαμβάνω*, to take). To take in addi-

tion, to acquire besides, to appropriate, to comprehend.
 προσμαρτύρῶ, ὦ, future -ήσω, &c. (from πρόσ, in addition, and μαρτύρῶ, to bear witness). To bear additional witness in favour of, to confirm by one's testimony.
 προσμῦθεύω, fut. -εύσω, &c. (from πρόσ, in addition, and μῦθεύω, to relate), and προσμῦθενόμην. To relate besides or moreover, to subjoin.
 προσνέω, fut. -νεύσομαι, &c. (from πρόσ, to, and νέω, to swim). To swim to.
 πρόσσδος, ον, ἡ (from πρόσ, unto, and ὁδός, a way). An approach, an entrance.—Revenue, income.
 προσομιλέω, ὦ, fut. -ήσω, &c. (from πρόσ, intens., and ὀμιλέω, to associate with). To have intercourse with, to be familiar with, to associate with.
 πρόσοψις, εως, ἡ (from πρόσ, at, and ὄπτομαι, to look). The appearance, the aspect, the surface, the view.
 προσπαρατίθημι, future -θήσω, &c. (from πρόσ, in addition, and παρατίθημι, to place near). To place near in addition, to add to.
 προσπασσᾶλέω, Attic -παττᾶλέω, fut. -εύσω (from πρόσ, to, and πάσσω, a peg). To fasten to with a peg, to nail to or on.
 προσπελάζω, fut. -ᾶσω (from πρόσ, unto, and πελάζω, to draw near). To draw near unto, to approach.
 προσπίπτω, fut. -πεσοῦμαι, &c. (from πρόσ, unto, and πίπτω, to fall). To fall out or happen to, to light upon, to come in contact with, to meet, to attack.
 προσπλάσσω, Attic -πλάττω, future -πλάσω, &c. (from πρόσ, to, and πλάσσω, to form). To form upon, to paste to, to fix to.
 προσπλέω, fut. -πλεύσομαι, &c. (from πρόσ, to, and πλέω, to sail). To sail to.
 πρόσπνευσις, εως, ἡ (from πρόσπνέω, to breathe upon). A breathing upon.—An odour, an exhalation, a scent.
 προσποιέω, ὦ, future -ποιήσω, &c.

(from πρόσ, to, and ποιέω, to make). To make over to, to add to, to assign unto.—In the middle, to acquire for one's self, to lay claim or pretend to, to pretend, to profess, to feign.
 προσπορίζω, fut. -ῖσω, perf. προσπεπόρικα (from πρόσ, in addition, and πορίζω, to procure). To procure in addition, to acquire besides, to provide, to add to, to occasion.
 προσπτῶ, fut. -πτῶσω, perf. προσπέπτuka (from πρόσ, at, and πτῶω, to spit). To spit at or upon.—Hence, to spurn, to despise.
 πρόσταγμα, ἄτος, τό (from προστάσσω). An order, a command, an injunction.
 προστάσσω, Att. -τάττω, fut. -τάξω, &c. (from πρόσ, in addition, and τάσσω, to enjoin). To enjoin in addition, to ordain farther, to enjoin upon, to command, to order strictly.
 προστίθημι, future προσθήσω, &c. (from πρόσ, in addition, and τίθημι, to place). To adjoin, to place down in addition, to add more, to attribute, to impute, to ascribe.
 προστίμησις, εως, ἡ (from προστίμω, to decree a punishment). The assigning a punishment, a sentence, a punishment.
 πρόσφατος, ον (adj. from πρόσ, referring to recent action, and the obsolete φάω, to slay). Recently slain.—Recent, fresh.
 προσφέρω, fut. προσοίσω, &c. (from πρόσ, to, and φέρω, to bring). To bring unto, to offer unto, to apply, to lay on.—In the middle, to bring one's self to, to come to, to arrive at, to assault, to convey, to put up with, to conduct one's self towards.
 πρόσφημι, &c. (from πρόσ, to, and φημι, to speak). To speak to, to address, to accost.
 προσφίλης, ἐς (adj. from πρόσ, to, and φίλος, dear). Beloved, acceptable, cherished, dear.
 προσφιλῶς (adv. from προσφιλής). Agreeably, acceptably, kindly.
 προσχωρέω, ὦ, fut. -χωρήσω, &c. (from πρόσ, towards, and χωρέω, to go). To go towards, to ap-

proach, to pass over to, to join one's self unto.

πρόσω (adv. from *πρό*, forward).

Forward, farther on, afar, far.

Comparative *προσωτέρω*, superlative *προσωτάτω*.

προσωνυμία, ας, ἡ (from *πρός*, in addition, and *ὄνομα*, a name). *A name in addition to one's previous name.—A surname, an epithet.*

πρόσωπον, ου, τό (from *πρός*, to or towards, and *ὤψ*, the eye). *The countenance, the aspect, the forehead.*

προτεινώ, fut. -*τενῶ*, &c. (from *πρό*, before, and *τείνω*, to stretch). *To stretch before, to extend, to hold out to, to present, to give up to.*

προτερέω, ὦ, fut. -*ήσω*, perf. *πεπροτέρηκα* (from *πρότερος*). *To be before, to be superior to, to conquer, to excel.*

προτέρημα, ἄτος, τό (from *προτερέω*). *A precedence, a superiority, an advantage.*

πρότερος, α, ου (adj. comp. from *πρό*, before). *Prior, anterior, preceding, earlier.—Neuter as an adverb, πρότερον, before, previously.*

προτίθημι, fut. -*θήσω*, &c. (from *πρό*, before, and *τίθημι*, to place). *To place before, to bring forward, to propose, to make publicly known, to expose, to publish.*

προτιμάω, ὦ, fut. -*τιμήσω*, &c. (from *πρό*, before, and *τιμάω*, to prize). *To prize more highly, to esteem in preference to, to prefer.*

προτρέπω, fut. -*τρέψω*, &c. (from *πρό*, forward, and *τρέπω*, to turn). *To push forward, to urge on, to impel, to incite, to warn.*

προτρέχω, fut. -*δράμωμαι*, &c. (from *πρό*, before, and *τρέχω*, to run). *To run before, to outstrip.*

πρόῤῃγον (adv. for *πρὸ ἔργου*). *Useful, expedient, requisite, of advantage.*

προφαίνω, fut. -*φάνῶ*, &c. (from *πρό*, before, and *φαίνω*, to show). *To hold out to view, to foreshow.*

πρόφᾶσις, εως, ἡ (from *προφαίνω*). *A pretext, a pretence, an excuse, a cause or occasion.*

προφέρής, ἐς (adj. from *προφέρω*). *Preferable, superior, distinguished, excellent.*

προφέρω, fut. *προοίσω*, &c. (from *πρό*, before, and *φέρω*, to bring). *To bring before or forward, to bring forth to view, to make evident.—In the middle, to bring one's self forward, to boast.*

προφεύγω, fut. -*φεύξομαι*, &c. (from *πρό*, before, and *φεύγω*, to flee). *To flee before, to flee forth, to escape.*

προφήτης, ου, ὁ (from *πρό*, before, and *φημί*, to say or tell). *A soothsayer, a prophet, a diviner.—ἡ, a prophetess, &c.*

προφορά, ᾤς, ἡ (from *προφέρω*). *A bringing forward, delivery, pronunciation, a proposal.*

πρόφρων, ου (adj. from *πρό*, before, and *φρήν*, mind). *With mind previously inclined, with predetermined resolution, in serious earnest, ready, willing.*

προχειρίζω, fut. -*ίσω*, perf. *προκεχειρίκα* (from *πρό*, before, and *χειρίζω*, to handle). *To have at hand ready for use.—More commonly in the middle, to take in hand, to undertake, to choose.*

προχέω, fut. -*χεύσω*, &c. (from *πρό*, forth, and *χέω*, to pour). *To pour forth, to pour out.—In the middle, to flow out.*

προχωρέω, ὦ, fut. -*χωρήσω*, &c. (from *πρό*, forward, and *χωρέω*, to go). *To go forward, to proceed, to advance, to succeed, to increase, to grow.*

πρύμνα and *ἰον*. *πρύμνη*, ης, ἡ (prop. fem. of *πρυμνός*, the extreme). *The poop of a vessel, the stern.*

Πρυτάνειον, ου, τό. *The Prytāneum*, a large public building at Athens, where the Prytānes or council of fifty, and those citizens who had deserved well of their country, were maintained at the public expense.

πρώην (adv.). *Lately, recently, formerly, previously.*

πρωῖ (adv. from *πρό*, before). *Early, in the morning.*

πρώιος, α, ου (adj. from *πρωῖ*).

Early.—Comparative *πρωϊαίτερος*, superlative *πρωϊαίτατος*.

πρῶρᾱ, *ας*, *ῆ* (from *πρό*, *before*).

The fore part of a ship, the prow.

πρῶτα (adv., prop. neut. pl. of *πρῶτος*). *In the first place.*

πρωτεῖον, *ον*, *τό* (from *πρωτεύω*).

The first place, the palm, the highest rank.

Πρωτεσίλαος, *ον*, *ὁ*. *Protesilāus*, one of the Grecian chiefs in the Trojan war. He was the first to land on the Trojan shore, and the first to fall by the hand of the enemy.

πρωτεύω, fut. -εύσω, perf. *πεπρώτενκα* (from *πρῶτος*). *To be the first or best, to maintain the highest rank, to excel.*

πρῶτος, *η*, *ον* (adj. prop. *πρότατος*, *πρότατος*, superl. of *πρό*, *before*).

First.—Neuter as an adverb, *πρῶτον*, *in the first place, at first.*—*τὸ μὲν πρῶτον* and *τὰ μὲν πρῶτα*, *at first.*

πρῶτως (adv. from *πρῶτος*). *In the first place, at first.*

πταίρω, fut. *πταῖρῶ*, 1st aor. *ἐπταῖρα*, 2d aor. *ἐπταῖρον*. *To sneeze.*

πετλέᾱ, *ας*, *ῆ*. *The elm-tree.*

πτέρνη, *ης*, *ῆ*. *The heel.*

πτερόεις, *όεσσα*, *όεν* (adj. from *πτερόν*). *Winged, having wings.*

περὼν, *οῦ*, *τό* (from *πέτομαι*, *to fly*). *A pinion, a wing.*

πτερόω, *ῶ*, fut. -ώσω, perf. *ἐπτέρωκα* (from *πτερόν*). *To furnish with wings, to fledge.*

πτέρυξ, *ὑγος*, *ῆ* (from *πτερόν*). *A wing, a plume, a pinion.*

πτερωτός, *ῆ*, *όν* (adj. from *πτερόω*). *Winged, furnished with pinions.*

πτηνός, *ῆ*, *όν* (adj. from *πτῆναι*, 2d aor. inf. of *πέτομαι*, *to fly*). *Having wings, winged.*

πτοέω, *ῶ*, fut. -ήσω, perf. *ἐπτόηκα*. *To cause terror, to strike with dread, to cause to fly away (through terror), to frighten away.*

Πτολεμαῖος, *ον*, *ὁ*. *Ptolemy*, surnamed *Lagus*, as being the son of *Lagus*. He received Egypt in the division of Alexander's conquests, and from him his successors assumed the title of *Ptolemy*.

πόλις, poetic for *πόλις*. *A city.*

πτωχός, *ῆ*, *όν* (adj. from *πτῶσσω*, *to crouch*). *That begs from door to door, poor, wretched.*—*ὁ πτωχός*, *a beggar.*

Πυγμαῖοι, *ων*, *οἱ*. *The Pygmies*, a fabled nation of dwarfs, dwelling, according to the common account, in India, and engaged in frequent warfare with the cranes.

Πυθαγόρας, *ον*, *ὁ*. *Pythāgōras*, a celebrated Grecian philosopher of Samos. He established a school at Crotōna in Magna Græcia, where he taught with great success, in the sixth century B.C.

Πυθαγόρειος, *ον* (adj.). *Of or pertaining to Pythagoras, Pythagorean.*—As a noun, *ὁ Πυθαγόρειος*, *the disciple of Pythagōras.*

Πυθαγορικός, *ῆ*, *όν* (adj.). *Pythagorean.*—As a noun, *ὁ Πυθαγορικός*, *the follower of Pythagoras, the Pythagorean.*

Πύθαρχος, *ον*, *ὁ*. *Pytharchus*, a native of Cyzicus, to whom Cyrus gave seven cities.

Πυθίας, *ον*, *ὁ*. *Pythēas.*

Πυθία, *ας*, *ῆ*. *The Pythia*, the priestess of Apollo at Delphi.

Πυθόκλης, *έους*, *ὁ*. *Pythōcles*, a friend of Phocion.

Πύθων, *ωνος*, *ὁ*. *Python*, a celebrated serpent, destroyed by Apollo.

πυκάζω, fut. -ᾶσω, perf. *πεπύκᾱκα* (from *πύκα*, *closely*). *To compress, to cover, to deck profusely, to surround.*

πυκνός, *ῆ*, *όν*, poetic *πυκνός*, *ῆ*, *όν* (adj.). *Thick, close, compact, crowded, frequent, numerous, intense, firm.*

πύκνωμα, *ᾶτος*, *τό* (from *πυκνῶω*, *to thicken*). *A stiffening, thickness.*—*πύκνωμα τῶν τριχῶν*, *a thick growth of hair.*

πύλη, *ης*, *ῆ*. *A gate, a pass.*

Πύλαι, *ῶν*, *αἱ* (commonly an abbreviated expression for *Θερμοπύλαι*). *Thermōpylæ*. See note, page 44, line 34.

Πύλος, *ον*, *ὁ*. *Pylos*, a city of Elis in the Peloponnēsus.

πυλωρέω, *ῶ*, future -ήσω (from *πυλωρός*, *a gatekeeper*). *To keep*

watch at the gate or opening, to be a gatekeeper, to watch.

πυνθᾶνμαι, fut. πεύσομαι, perf. πέπυσμαι, 2d aor. ἐπυνθόμην. *To inquire, to question, to learn by inquiry, to ascertain, to ask, to perceive, to learn.*

πυξοειδής, ἐς (adj. from πύξος, and εἶδος, appearance). *Resembling the box-tree.*

πύξος, ον, ἡ. *The box-tree.*

πῦρ, πῦρός, τό. *Fire.*

πῦρά, ᾤς, ἡ (from πῦρ). *A pile of wood for burning, especially a funeral pile.*

πυρακτώ, ᾤ, fut. -ώσω (from πῦρ, and ἄγω, to lead). *Properly, to turn about in the fire, to make hot, to harden in the fire.*

πύρᾱμις, ἴδος, ἡ. *A pyramid.*

πύργος, ον, ὁ. *A tower.*

Πυρηναιᾶ, ὤν, τά (from the Celtic Pyren or Pryn, a high mountain). *The Pyrenees, a well-known range of mountains, separating France from Spain.*

πῦρίνος, ἡ, ον (adj. from πῦρός). *Wheaten, made of wheat.*

πυρίπνοος, ον (adj. from πῦρ, and πνέω, to breathe). *Fire-breathing.*

Πυριφλεγέθων, οντος, ὁ (from πῦρ, fire, and φλέγω, to burn). *Pyriphlegēthon, a river in the lower world which rolled with waves of fire.*

πῦρός, οὔ, ὁ (from πῦρ, fire, from its colour). *Wheat.*

πῦρόω, ᾤ, fut. -ώσω, perf. πεπύρωκα (from πῦρ, fire). *To set on fire, to burn, to heat.*

πυρπολέω, ᾤ, fut. -ήσω (from πῦρ, fire, and πολέω, to turn round). *To light up a fire, to inflame, to waste, to be in the fire.*

Πύρρα, ας, ἡ. *Pyrrha, a daughter of Epimētheus and Pandōra, and wife of Deucalion.*

πυρρήχιζω, fut. -ίσω (from πυρρήχη, the Pyrrhic dance, a dance performed by men in full armour). *To dance the Pyrrhic dance.*

Πύρρος, ον, ὁ. *Pyrrhus, a celebrated king of Epirus, who assisted the Tarentines in their wars with the Romans.*

πω (an enclitic particle from the obsolete πός). *Yet.—In some way, some how, ever.—Generally joined with negatives; as, οὐδέπω, not yet, not at all; μήπω, not yet, by no means, &c.*

πωλέω, ᾤ, fut. -ήσω, perf. πεπώληκα (from πολέω, to turn round). *To go about and barter, to sell goods, to barter, to sell, to exchange.*

Πῶλος, ον, ὁ. *Pōlus, a native of Ægīna, a celebrated actor.*

πῶμα, ἄτος, τό. *A cover, a lid.*

πῶποτε (adv. from πω, and ποτέ, ever). *Ever, at any time, at some time.*

πῶς (adv.). *With the circumflex it is interrogative, how? in what way?—Without the accent, πως, as an enclitic, anyhow, in some way or other, in any way, somehow.*

P.

πα (an enclitic particle), epic for ἄρα. *Then, thereupon, indeed, &c. See ἄρα.*

ράβδος, ον, ἡ. *A staff, a rod, a wand.*

Ῥαδάμανθυς, υος, ὁ. *Rhadamanthus, a son of Jupiter and Eurōpa, and brother of Minos. For his justice and impartiality while on earth, he was made, after death, one of the judges of the under world.*

ῥάδιος, α, ον (adj.). *Easy, light, complaisant.—Comparative ῥάων, superlative ῥαστος.*

ῥαδίως (adv. from ῥάδιος). *Easily.* ῥαθυμέω, ᾤ, fut. -ήσω (from ῥαθυμός). *To be careless or indolent, to be negligent, to be free from care, to be at ease.*

ῥαθυμία, ας, ἡ (from ῥαθυμέω). *Indolence, the absence of care, idleness, carelessness, ease, leisure.*

ῥαθυμός, ον (adj. from ῥάδιος, and θυμός, mind). *That has an easy mind, light-hearted, thoughtless, careless, indolent.*

ῥαθύμως (adv. from ῥαθυμός). *Indolently, carelessly, thoughtlessly.* ῥάκος, εος, τό (from ῥήσσω, ῥηγνῦμι, to rend). *A piece torn off.—*

Hence, a rag, a shred, a tattered garment.

ράμμα, ἄτος, τό (from ράπτω, to sew).
A seam.

ράξ, ῥαγός, ἡ. A grape, a grape-stone.

ῥαπίζω, fut. -ῖσω, perf. ἐρῥάπικα (from ῥάπισ, a rod). To strike with a rod, to beat.

ῥάπισμα, ἄτος, τό (from ραπίζω). A blow, a stripe, a stroke.

ράχis, εως and ιος, ἡ. The backbone, the back.

Ῥέα, ας, ἡ. Rhea, a daughter of Cœlus and Terra, wife of Saturn, and mother of the gods.

ῥέειθρον, Ionic and poetic for ῥεῖθρον.

ρέζω, fut. ῥέξω and (from the obsolete ἐργω) ἐρξω, perf. ἐοργα. To do, to perform, especially, to sacrifice.

ῥεῖα (adv. from ῥάδιος). Easily.

ῥεῖθρον, ου, τό (from ῥέω, to flow).

A stream.

ῥέμβω (akin to ῥόμβος, circular motion). To turn round.—More usually in the middle, to turn one's self around, to go astray, to wander about.

ῥέπω, fut. ῥέψω (akin to ῥέω and ῥέμβω). To bend downward, to sink, to incline.

ῥεύμα, ἄτος, τό (from ῥέω). A stream.

ῥέω, fut. ῥεύσομαι, 1st aor. ἐρῥενσα, seldom used. The only genuine Attic forms are 2d aor. pass. ἐρῥύην, fut. pass. ῥύήσομαι, and perf. (formed from this aorist), ἐρῥύηκα. To flow, to run, to flow down.

ῥέω (obsolete as a present), from it in use, as tenses of φημί, are perf. εἶρηκα, perf. pass. εἶρημαι, 1st aor. pass. ἐρῥήθην and ἐρῥέθην, 3d fut. pass. εἰρήσομαι. To say, to tell, to speak.

ῥήγμα, ἄτος, τό (from ῥήγνυμι). A rupture, a rent, a strain.

ῥήγνυμι, fut. ῥήξω, 2d aor. pass. ἐρῥάγην. To rend, to tear, to break.

—Perf. mid. with the neuter signification, ἐρῥώγα, to be torn in pieces, to break loose.

ῥήγος, εος, τό (from ῥήζω, ῥέζω in Doric for βάπτω, to dye). A col-

oured coverlet, in general, a covering (for a bed or seat), a coverlet. See note, page 168, line 170.

ῥῆμα, ἄτος, τό (from the obsolete ῥέω, to speak). A word, a saying.

Ῥῆνος, ου, ό. The Rhine, a celebrated river of Europe, rising in the Alps, and forming in part the boundary between France and Germany.

ῥῆσις, εως, ἡ (from the obsolete ῥέω, to speak). A saying, a speech, a verse.

ῥητέον (verb. adj. from the obsolete ῥέω, to speak). To be spoken or said.

ῥήτωρ, ορος, ό (from the same). A public speaker, an orator, a rhetorician.

ῥιγέω, ᾧ, fut. -ήσω, perf. mid., with the present signification, ἐρῥίγα (from ῥίγος, cold). To stiffen with cold, to freeze, to shiver with cold. —To become stiff with dread.

ρίζα, ης, ἡ. A root.

ρίζοτόμος, ου, ό (from ῥίζα, and τέμνω, to cut). One that cuts and gathers roots, a root-collector, as physicians and sorcerers do.—Hence, a nickname for a physician.

ρίζοφάγέω, ᾧ, fut. -ήσω (from ῥίζα, and φάγειν, to eat). To devour roots, to live on roots.

ρίζόω, ᾧ, fut. ριζώσω, perf. ἐρῥίζωκα (from ῥίζα). To cause to take root.—In the middle, to take firm root, to strike root.

ῥινόκερος, ωτος, ό (from ῥίς, a nose, and κέρας, a horn). The rhinoceros.

ῥίον, ου, τό. The summit of a mountain, a peak.—A promontory.

ῥιπίζω, fut. -ῖσω, perf. ἐρῥίπικα (from ῥίπis, a fan). To fan.

ῥιπτέω, ᾧ, same as

ῥίπτω, fut. ῥίψω, perf. ἐρῥίφα, 2d aor. ἐρῥίφον. To throw, to hurl, to cast, to beat down, to cast away, to plunge.

Ῥοδᾶνός, οῦ, ό. The Rhone, a large and rapid river of Europe, rising in the Alps near the sources of the Rhine. It flows through the south

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of France, and discharges itself by three mouths into the Gulf of Lyons.

ροδινός, ἡ, ὄν (adj. from ῥόδον).
Made of roses.

Ῥόδιος, οὐ, ὁ. An inhabitant of Rhodes, a Rhodian.

ῥόδον, οὐ, τό. The rose.

Ῥόδος, οὐ, ἡ. Rhodes, a celebrated island in the Mediterranean Sea, lying southwest of the coast of Caria, and about forty-three miles distant.

ῥόος, ῥόον, contracted ῥοῦς, ῥοῦ, ὁ (from ῥέω, to flow). A stream, a current.

ῥόπαλον, οὐ, τό (from ῥέπω, to bend upon). A club, a staff.

ροφέω, ὦ, fut. -ήσω, perf. ἐρρόφηκα. To sip, to sup up, to drink, to taste.

ῥόαξ, ἄκος, ὁ (from ῥέω, to flow). A stream, a current (especially of lava).

ῥύγχος, εὖς, τό (from ῥύζω, to snarl like an angry dog). Properly, the distorted visage of a snarling dog, a bill, a beak.

ῥνέω, ὦ, fut. pass. ῥνήσομαι, &c., another form of ῥέω, which see. To flow, &c.

ῥυθμός, οὔ, ὁ. Measured movement, cadence, harmony, rhythm, the beat, music, measure.

ῥύμμα, ἄτος, τό (from ῥύπτω, to cleanse). That which is used for cleansing, a cleansing process.

ῥυμοτομέω, ὦ, fut. -ήσω (from ῥύμη, a street, and τέμνω, to cut). To divide into streets, to lay out a city in streets and quarters.

ῥυμοτομία, ας, ἡ (from ῥυμοτομέω). The laying out the streets of a city, a line of streets.

ῥύομαι, fut. ῥύσομαι, 1st aor. ἐρρύσῃην, epic ῥύσῃην (see under ἐρύω). To rescue, to preserve, to deliver, to restrain.

ῥυπᾶρός, ἅ, ὄν (adj. from ῥύπος, filth). Filthy, foul, soiled.

Ῥωμαῖος, οὐ, ὁ. A Roman.

ῥωμαῖός, α, ον (adj. from ῥώμη). Robust, strong.

ῥώμη, ης, ἡ (from ῥώννυμι). Strength, vigour, might.

Ῥώμη, ης, ἡ. Rome.

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ῥώννυμι and ῥωννύω, fut. ῥώσω, perf. ἐρρώκα. To strengthen, to fortify, to confirm.

ῥώομαι, fut. ῥώσομαι, 1st aor. ἐρρώσῃην (an old epic verb). To move about rapidly, to dance.

ῥώσις, εὖς, ἡ (from ῥώννυμι). A strengthening, strength, vigour.

Σ.

Σάβινη, ης, ἡ. The Sabine territory, in Italy, lying northeast of Rome.

Σάβινοι, ων, οἱ. The Sabines.

σαγήνη, ης, ἡ. A net.

Σάγρα, ας, ἡ. The Sagra or Sagras, a river of Magna Græcia. See note, page 97, line 23.

σαίνω, fut. σᾶνῶ, perf. σέσαγκα (akin to σείω). To shake, to move or wag the tail (as dogs do when fawning).—Hence, to fawn, to flatter, or wheedle, to fawn upon.

σαίρω, fut. σᾶρῶ, perf. σέσηρα. To grin.—To sweep, to brush, to clean.

σαλαμάνδρα, ας, ἡ. The salamander. Σαλᾶμῖνιος, οὐ, ὁ. An inhabitant of Salamis, a Salamian.

Σαλᾶμῖς, ἴνος, ἡ. Salāmis, 1. An island in the Sinus Sarōnicus, off the coast of Attica. In the strait between this island and the mainland the Greeks obtained a splendid victory over the Persian fleet, B.C. 480.—2. A city on the eastern shore of Cyprus, the largest and most important in the island.—3. The title of the poem composed by Solon to incite the Athenians to recover the island of Salamis.

Σαλμυδησσός, οὔ, ἡ. Salmydessus, a city of Thrace, on the coast of the Euxine.

Σαλμωνεύς, εὖς, ὁ. Salmōneus, a king of Elis, who styled himself Jupiter, and endeavoured to imitate thunder and lightning. See note, page 74, line 1-3.

σαλπικτής, οὔ, ὁ (from σαλπίζω, fut σαλπίγξω, to sound a trumpet). A trumpeter.

σάλπιγξ, ἱγγος, ἡ. A trumpet.

Σάμιος, οὐ, ὁ. An inhabitant of Samos, a Samian.

Σάμος, ου, ἡ. *Samos*, an island of the Ægean, lying off the coast of Ionia, celebrated for the worship of Juno, and as the birthplace of the philosopher Pythagoras.

σάνδαλον, ου, τό. *A sandal.*

σάνις, ἴδος, ἡ. *A board, a table.*

σαπρός, ὅ, ὄν (adj. from σήπω, to corrupt). *Decayed, spoiled, corrupted, useless.*

Σαπφώ, ὅς contr. οὗς, ἡ. *Sappho*, a celebrated poetess, a native of Lesbos, and contemporary with Pittacus and Alcæus. She flourished B.C. 610.

Σαρδανάπαλλος, ου, ὁ. *Sardanapālus*, the last king of Assyria, celebrated for his luxury and voluptuousness.

Σαρδανία, ας, ἡ. *Sardinia*, an island in the Mediterranean, west of Italy.

Σάρδεις, εων, αἱ. *Sardis*, a city of Lydia, the ancient capital of that country. Its site is now occupied by a village called *Sart*.

Σαρδῶοι, ων, οἱ. *The Sardinians, inhabitants of Sardinia.*

Σαρδῶος, α, ου (adj.). *Sardinian*.—τὸ Σαρδῶον πέλαγος, *the Sardinian Sea.*

σαρκοβόρος, ου (adj. from σάρξ, *flesh*, and βορά, *food*). *That uses flesh as food, carnivorous.*

σαρκοφάγῳ, ὦ, fut. -ήσω (from σάρξ, and φάγειν, to eat). *To eat flesh, to be carnivorous.*

Σαρμαῖται, ὦν, οἱ. *The Sarmatians, inhabitants of Sarmatia.*

Σαρματία, ας, ἡ. *Sarmatia*, an extensive country, comprising a large part of the north of Europe and Asia, corresponding to what is now *Russia, Poland, Prussia, Little Tartary, Astracan*, and several other neighbouring countries.

σάρξ, σαρκός, ἡ (from σάιρω, σύρω, to draw off). *Literally, that which has been stripped off, flesh.*

σατραπῆς, ου, ὁ. *A satrap.*

σάτυρος, ου, ὁ. *A satyr.*

Σάτυρος, ου, ὁ. *Satyrus*, a Greek actor, who taught Demosthenes how to acquire a good style of elocution.

σάννιον, ου, τό. *A javelin.*

Σαννῖται, ὦν, οἱ. *The Samnites, the inhabitants of Samnium*, a country of central Italy, north of Campania and west of Apulia.

Σαννιτικός, ἡ, ὄν (adj.). *Of or belonging to Samnium, Samnite.*

σαντοῦ, ἡς, contr. for σεαντοῦ, ἡς.

σαφής, ἐς (adj. akin to σοφός). *Manifest, clear, evident, plain*.—τοῦ σαφούς χάριν, *for the sake of clearness or perspicuity.*

σθέννυμι, fut. σθέσω, perf. ἔσθηκα, perf. pass. ἔσθεσμαι. *To extinguish, to quench*.—The perf. ἔσθηκα and 2d aor. ἔσθην have the intransitive signification, *to go out, to be extinguished.*

σεαντοῦ, ἡς (reflexive pron., nom. wanting, from σέο for σοῦ, gen. of σύ, thou, and gen. of αὐτός, self). *Of thyself, thine.*

σεβάσσομαι, fut. -ᾶσομαι (from σέβας, reverential awe). *To stand in awe or reverence, to revere, to dread, to worship.*

σέβομαι, fut. σέψομαι, perf. σέσεμμαι. *To revere, to adore, to worship, to stand in awe of.*

σέθεν, poetic for σοῦ, gen. of σύ.

σειρά, ἄς, ἡ (from εἶρω, to tie). *A cord, a rope, a chain.*

σεισμός, οὔ, ὁ (from σείω, to shake). *An earthquake.*

Σέλευκος, ου, ὁ. *Seleucus*, one of Alexander's generals, surnamed *Nicator* or *the victorious*. He received Babylon in the division of the empire, but made himself master of Syria by subsequent conquest.

σελήνη, ἡς, ἡ. *The moon.*

σέλινον, ου, τό. *Parsley.*

Σεμέλη, ἡς, ἡ. *Semēlē*, daughter of Cadmus and Hermione, and mother of Bacchus.

σεμίδαλις, εως, ἡ. *The finest wheat flour.*

Σεμίραμις, ἴδος, ἡ. *Semīrāmis*, a celebrated queen of Assyria, wife of Ninus, whom she survived and succeeded on the throne.

σεμνός, ἡ, ὄν (from σέβομαι, perf. pass. σέσεμμαι). *Venerable, revered, holy, dignified, solemn, ma-*

jestic, honourable.—σεμνός τις, *a grave sort of a person.*

σεμνύνω, fut. -ῶν, (from σεμνός).

To render venerable.—In the middle, *to be proud of, to boast of, to pride one's self, to grow arrogant.*

Σερίφιος, ου, ό. *A Seriphian, an inhabitant of Seriphus.*

Σέριφος, ου, ή. *Serīphus, an island of the Ægeān, one of the Cyclādes. It is now Serpho.*

σεῦ, Ion. and Dor. gen. of σύ, for σοῦ.

σηκός, ου, ό. *An enclosed place.*

Hence, *a fold or pen, a stable.*

A sepulchre, a temple, but especially the shrine or cella of a temple.

σῆμα, ἄτος, τό. *A gravestone, a sepulchral mound or monument, a tomb.*—Κυνός σῆμα, "*the dog's tomb.*"

σημαίνω, fut. -ᾶν, perf. σεσήμακα (from σῆμα). *To point out, to show, to indicate, to signify, to command.*

σημάσια, ας, ή (from σημαίνω). *The giving a signal, an indication, a sign, a signal.*

σημεῖον, ου, τό (from σῆμα). *A sign, a proof, an indication.*

σπραγγώδης, ες (adj. from σήραγξ, *a cleft, and εἶδος, appearance.* Full of clefts and fissures, abounding in hollows.

Σῆρες, ων, οί. *The Sēres, a nation of Asia, who inhabited the eastern part of the continent, corresponding in a great degree to the modern Chinese.*

σήσαμον, ου, τό. *Sesame.*

σθένω (from σθένος, *strength*). *To be strong, to be able, to have power.*

σιᾶγών, όνος, ή. *The jawbone, the jaw, a cheek.*

σιγάλοις, όεσσα, όεν (adj. from σῖλος, *fat*). *Fat, oily.*—Hence, *sleek, shining, splendid, brilliant, delicate.*

σιγᾶω, ᾶ, fut. -ήσω, perf. σεσίγηκα (from σιγή). *To be silent, to keep silence.*—Strictly speaking, σιγάω is like *taceo* in Latin, *to become silent* after having just spoken;

and σιωπάω, like *sileo, to remain or continue silent.*

σιγή, ης, ή. *Silence.*

σιδήρειος, α, ου (adj. from σίδηρος). *Of steel or iron.*

σιδήρεος, έα, εον, contr. σιδηροῦς, ᾶ, οῦν (adj. from σίδηρος). *Of iron, iron.*

σίδηρος, ου, ό. *Iron.*—*A sword.*

Σιδών, ὠνος, ή. *Sidon, an ancient and wealthy city of the Phœnicians.*

Σιδώνιος, α, ου (adj.). *Sidonian.*—As a noun, ό Σιδώνιος, *a Sidonian.*

Σικανία, ας, ή. *Sicānia, an ancient name of Sicily, derived from the Sicāni.*

Σικανοί, ὠν, οί. *The Sicāni, one of the early tribes of Sicily.*

Σικελία, ας, ή. *Sicily, the largest and most important island of the Mediterranean, lying south of Italy, from which it is separated by a narrow strait.*

Σικελιώται, ὠν, οί. *The Sicilians.*

Σικελικός, ή, όν (adj.), same as

Σικελός, ή, όν (adj.). *Sicilian.*—οί Σικελοί, *the Sicilians.*

Σικιννος, ου, ό. *Sicinnus, a Persian captive employed by Themistocles to deceive Xerxes.*

Σικῶν, ὠνος, ή. *Sicyon, a city of Achaia, situate to the northwest of Corinth, one of the oldest cities of Greece.*

Σικωνία, ας, ή. *Sicyonia, the territory of Sicyon, west of Corinthia, one of the members of the Achæan confederacy.*

Σιλουῖος, ου, ό. *Silvius, son of Æneas, and third king of Alba.*

σιμός, ή, όν (adj.). Properly, *flat-nosed.*—*Bent, turned up, oblique, steep.*

Σιμωνίδης, ου, ό. *Simōnīdes, a celebrated poet of Ceos, born at Iulis in that island, B.C. 566.*

σινδών, όνος, ή. *Fine linen, a fine garment (of cotton), a towel, a napkin.*

σῖνομαι (dep. mid.), in Homer used only in the present and imperfect. *To hurt, to injure, to destroy, to plunder.*

Σινύεσσα, ης, ἡ. *Sinuessa*, a city of Campania, subsequently of New Latium, on the seacoast.

Σινωπεύς, ἑως, ὁ. *A Sinōpian*, an inhabitant of *Sinōpe*, a city of Asia, on the shores of the Euxine. It is now *Sinub*.

Σίπυλος, ου, ὁ. *Sipylius*, a mountain of Lydia in Asia Minor, branching off from Mount Tmolus.

Σίσυφος, ου, ὁ. *Sisyphus*, a son of Æolus and Enaretta, the most crafty prince of the heroic age.

σῖταρκέω, ὦ, fut. -ήσω (from σῖτος, and ἀρκέω, to furnish). *To furnish provisions, to provide with food, to feed, to board.*

σῖτέω, ὦ, fut. -ήσω, perf. σεσῖτηκα (from σῖτος). *To feed, to nourish.*—In the middle, *to help one's self to food, to feed upon, to eat, to feast upon, to live on.*

σῖτιον, ου, τό (from σῖτος). *Food, provisions, nourishment.*

σῖτισις, εως, ἡ (from σῖτίζω, to feed). *A nourishing or feeding, support, food.*

σῖτοδεΐα, ας, ἡ (from σῖτος, and δέομαι, to want). *A want of provisions, scarcity, a famine.*

σῖτος, ου, ὁ. *Wheat, corn, bread, food, provision.*—In the plural, τὰ σῖτα.

σῖτοφόρος, ου (adj. from σῖτος, and φέρω, to bear). *Producing grain, abounding in grain, fertile.*

σιῶπᾶω, ὦ, fut. -ήσω, perf. σεσιώπηκα (from σιωπή). *To remain silent, to refrain from speaking.* See σιγᾶω.

σιωπή, ἧς, ἡ. *Silence.*

Σκαῖαι, ὧν, αἱ (prop. fem. of σκαῖός, with πόλαι understood). *Properly, the western gate.*—The Scæan gate.

σκαῖός, ᾧ, ὄν (adj.). *Properly, left, on the left side.*—Hence, *unlucky, awkward.*—*Western, towards the west.*

Σκαμάνδιος, ου, ὁ. *Scamandrius*, the son of Hector and Andromache.

σκάπτω, fut. σκάψω, perf. ἔσκαφα. *To dig.*

σκάφος, εος, τό (from σκάπτω). *A boat, a skiff, a vessel, a raft.*

σκέλος, εος, τό. *The leg.*—In the plural, τὰ σκέλη, *the legs*, i. e., *the long walls* extending from the city of Athens to its harbour the Piræus.

σκέπαζω, fut. -ᾶσω (from σκέπας, a covering), same as

σκέπω, fut. σκέψω, perf. ἔσκεφα. *To cover, to protect, to defend, to conceal.*

σκενάζω, fut. -ᾶσω, perf. ἔσκενάκα (from σκενή). *To prepare, to arrange, to get in readiness, to fit out, to attire, to put on.*

σκενασία, ας, ἡ (from σκενάζω). *Preparation, equipment.*

σκενή, ἧς, ἡ. *Equipment, armour, dress, attire.*

σκεῦος, εος, τό. *A vase, a vessel.*—*A tool, an implement, a weapon, an article of dress, a piece of furniture.*—*Baggage.*

σκενοφόρος, ου (adj. from σκεῦος, and φέρω, to carry). *That carries baggage.*—τὰ σκενοφόρα, *beasts of burden.*

σκηνή, ἧς, ἡ. *A tent, a hut, a stage, a scene.*

Σκηπίων, ὠνος, ὁ. *Scipio.*

σκήπτρον, ου, τό (from σκήπτω). *A staff, a sceptre.*

σκήπτω, fut. σκήψω, perf. ἔσκηφα. *To place on the ground, to fix, especially a staff for the purpose of supporting something.*—In the middle, *to rest one's self upon something, to lean upon for support.*—*To dissemble, to pretend.*

σκιᾶ, ᾗς, ἡ. *A shadow, a shade.*

σκιᾶδιον, ου, τό (from σκιᾶ). *A shaded place, an arbour, a shaded walk.*

σκιρτάω, ὦ, fut. σκιρτήσω, perf. ἔσκιρτηκα. *To bound, to spring, to gambol, to skip.*

σκληρός, ᾧ, ὄν (adj. from σκληναι, 2d aor. inf. of σκέλλω, to dry up). *Dry, hard, brittle, rough, difficult, harsh, rude, violent.*

σκληρότης, ητος, ἡ (from σκληρός). *Hardness, roughness, harshness, rude conduct.*

σκόπελος, ου, ὁ (from σκοπός). *A height, an eminence, a lofty rock, a cliff.*

σκοπέω, ὦ, fut. σκοπήσω, perf. ἐσκόπηκα (from σκοπός). *To observe narrowly, to examine, to survey, to consider, to aim at, to look at.*

σκοπός, οὐ, ὁ (from σκέπτομαι, *to look out around*). *A watcher, a scout.—An aim, an object, a mark.*

σκορπίος, ον, ὁ. *The scorpion.*

σκυδμαίνω, fut. -μᾶνῶ, perf. ἐσκύδμαγκα. *To be angry with, to be enraged against.*

Σκύθης, ον, ὁ. *A Scythian.*

Σκῦθία, ας, ἡ. *Scythia*, a general name given by the ancient Greeks and Romans to a large portion of Northern Asia.

Σκυνθικός, ἡ, ὄν (adj.). *Scythian.*

σκυνθρωπάω, fut. -ᾶσω (from σκυνθρωπός). *To have a morose aspect, to look sour.*

σκυνθρωπός, ἡ, ὄν (adj. from σκυνθρός, *morose*, and ὤψ, *the countenance*). *Having a morose look, of gloomy aspect.*

σκύλαξ, ἄκος, ὁ. *A young animal.*—Commonly, *a young dog, a whelp.*

Σκύλλα, ης, ἡ. *Scylla*, a daughter of Nisus, king of Megära.

σκῦλον, ον, τό (from σκύλλω, *to tear in pieces*). *A hide, anything stripped off.—Hence, spoils, booty, plunder.*

σκύμνιον, οὐ, τό (dim. of σκύμνος). *A young animal, the young.*

σκύμνος, ον, ὁ. *A young animal.*

σκῦτάλη, ης, ἡ (from σκῦτος, *a skin*). *A scytälē*, a cylindrical piece of wood with a piece of skin wrapped around, used by the Spartans for transmitting secret orders to their generals when abroad.

σκῦτῖνος, η, ον (adj. from σκῦτος, *a skin*). *Made of leather, leathern.*

σκῶμμα, ἄτος, τό (from σκώπτω). *A sarcastic jest, sarcasm, raillery, a libel, a slander.*

σκώπτω, fut. σκώψω, perf. ἔσκωφα. *To banter, to deride, to mock, to jest.*

σμάω, ὦ, fut. σμήσω, perf. (from σμήχω), ἔσμηχα (from the obsolete μάω, root of μάσσω, *to touch*). *To rub, to rub on, to wipe, to anoint, to embalm.*

σμηνοουργός, οὐ, ὁ (from σμήνος, *a swarm of bees*, and ἔργον, *work*).

One who has the care of bees.

σμύρνα, ης, ἡ. *Myrrh.*

σμῦχω, fut. σμύξω, perf. ἔσμῡχα. *To smoulder.—σμύχομαι πυρί, to be consumed by a smouldering fire.*

Σοῦνες, ων, οἱ. *The Soānes*, a brave and warlike race, inhabiting the summits of Mount Caucasus in Colchis, whose method of collecting the gold, washed down by the mountain torrents, in wool skins, is fabled to have given rise to the legend of the golden fleece.

σοβέω, ὦ, fut. -ήσω, perf. σεσόδηκα. *To move, to drive off, to urge forward.—Neuter, to hasten.*

Σόλων, ωνος, ὁ. *Solon*, one of the seven wise men of Greece, born in the island of Salāmis; elected archon and legislator of Athens B.C. 594.

σορός, οὐ, ἡ. *A coffin, an urn, a sarcophagus.*

σός, σή, σόν (poss. pron. from σύ). *Thine.*

Σουννίαις, ἄδος, ἡ (fem. adj.). *Sunian.*

Σούνιον, ον, τό. *Sunium*, a celebrated promontory of Attica, forming the extreme southern point of that province. On it was a beautiful temple of Minerva, whence her appellation of *Sunias*.

Σοῦσα, ων, τά. *Susa*, a celebrated city of Susiana in Persis, on the east side of the Eulæus or Choaspes.

Σουσαμίθρης, ον, ὁ. *Susamithres.*

σοφία, ας, ἡ (from σοφός). *Wisdom.*

σοφιστής, οὐ, ὁ (from σοφίζω, *to render wise*). *A teacher of wisdom.*

—*A sophist.*

Σοφοκλῆς, έους, ὁ. *Sophocles*, a celebrated Greek tragic poet, born at Colōnus, B.C. 495.

σοφός, ἡ, ὄν (adj.). *Wise.*

σπάδᾶω, ὦ, fut. -ήσω, perf. ἐσπάδηκα (from σπάθη, *a weaver's tool* for striking the threads together).

To press the web with the beam.—Hence, to weave.—To squander, to consume.

σπᾶνίζω, fut. -ῖσω, perf. ἐσπᾶνῖκα

ΣΠΟ

(from σπάνις), and middle σπανίζομαι. *To want, to be in want, to be destitute of.*

σπάνις, εως, ἡ (from σπανός, scarce). *Want, scarcity, indigence.*

σπανιστός, ἡ, ὅν (adj. from σπανίζω). *Lacking, standing in need, wanting.*—Passive, scarce.

σπάντως (adv. from σπάνιος, scarce). *Scarcely, rarely, seldom.*

σπαργάνον, ον, τό (from σπάργω, to swathe). *A swathing cloth or band.*

Σπάρτη, ης, ἡ. *Sparta, a celebrated city of Greece, the capital of Laconia, situated on the west bank of the Eurōtas. Its remains are near the modern Misitra.*

Σπαρτιάτης, ον, ὁ. *A Spartan.*

σπᾶω, ᾶ, fut. σπᾶσω, perf. ἔσπᾶκα. *To draw, to drag, to draw up, to drink.*

σπεῖρω, fut. σπερῶ, perf. ἔσπαρκα, 2d aor. ἔσπῳρον. *To sow, to scatter seed.*

σπέρμα, ἄτός, τό (from σπείρω). *Seed.*

σπεύδω, fut. σπεύσω, perf. ἔσπευκα. *To propel, to urge forward.*—Mostly neuter, *to press forward, to hasten, to exert one's self, to strive after.*

σπήλαιον, ον, τό (from σπέος, a cave). *A cave, a grotto.*

σπινθήμη, ης, ἡ (from σπίζω, to extend). *A span.* See note, page 48, line 29.

Σπινθᾶρος, ον, ὁ. *Spinthārus.*

σπλαγχνεύω, future -εύσω, perfect ἐσπλάγχνευκα (from σπλάγχνον). *To inspect the entrails of a victim, to predict from the appearance of the entrails of a victim.*

σπλάγχνον, ον, τό (mostly in the plural), τὰ σπλάγχνα. *The entrails.*

σπογγία, ας, ἡ. *A sponge.*

σπόγγος, ον, ὁ. *A sponge.*

σπονδή, ης, ἡ (from σπένδω, to make a libation). *A libation.*—In the plural, αἱ σπονδαί, commonly, *a treaty, a truce*, because the hostile parties poured out libations in ratification of the contract thus entered into.

ΣΤΕ

σπόρος, ον, ὁ (from σπείρω). *A sowing, seed, a crop.*

σπουδάζω, fut. -ἔσω, perf. ἐσπουδάκα (from σπουδή). *To be earnest or zealous, to apply earnestly, to strain every effort, to hasten.*

σπουδή, ης, ἡ (from σπεύδω). *Earnestness, zeal, activity, diligence.*

σπουδαῖος, α, ον (adj. from σπουδή). *Zealous, active, upright, honest, excellent, worthy.*

στᾶγών, ὀνος, ἡ (from στάζω, to fall in drops). *A drop.*

στάδιον, ον, τό. *A stadium, a Grecian measure of length, containing 606 feet, 10 inches.*

στάδιος, ον, ὁ. Same as στάδιον.

σταθμός, οὔ, ὁ (from ἵσταμαι, to stand). *A place where men or animals rest on a journey.*—Hence, *a halting or resting place, an inn, a stable.*—*A balance, a weight.*—In the plural, τὰ σταθμά.

στάσιάζω, fut. -ἔσω, perf. ἐστασιάκα (from στάσις). *To excite dissension, to stir up revolt, to revolt, to quarrel, to disagree.*

στάσις, εως, ἡ (from ἵσταμαι, to stand, to rise up). *A rising against lawful authority, sedition, discord, faction, revolt, a party.*—*Position, posture.*

Στάτᾱνος, η, ον (adjective from Στάτᾱνα, Statāna, a city of lower Italy). *Statanian.*—οἶνος, *Statanian wine.*

σταυρός, οὔ, ὁ. *A cross, a stake.*

σταυρώω, ᾶ, fut. -ῶσω (from σταυρός). *To crucify.*

σταφύλη, ης, ἡ. *A grape, a bunch of grapes.*

στέγη, ης, ἡ (from στέγω, to cover). *A roof, a ceiling, a covering.*

στέλεχος, εος, τό. *A trunk (of a tree).*

στέλλω, fut. στελῶ, perf. ἔσταλκα, 2d aor. pass. ἐστᾶλην. *To send, to fit out, to equip, to array, to get ready.*

στενάζω and στενᾶχω, fut. -ᾶξω, perf. ἐστενᾶχα (forms of στενέω, to groan). *To groan, to lament, to bewail, to sigh.*

στενᾶχίζω, fut. -ῖσω. Same as στενάζω.

στενός, ἡ, ὄν (adj.). *Narrow, strait, close, crowded.*—Pinched by want, in narrow circumstances.—τὰ στενά, the straits.

στενωπός, ὄν (adj. from στενός, and ὤψ, the eye). Where the view is confined within narrow bounds, narrow.—As a noun, ὁ and ἡ στενωπός, a lane, a narrow road.

στέργω, fut. στέρξω, perf. ἔστερχα. *To love, to cherish, to be content with.*

στερεότης, ητος, ἡ (from στερεός, firm). *Firmness, strength, hardness.*

στερρός, ἄ, ὄν (adj. from ἵσταμαι, to stand). *Firm, compact, hard, solid.*

στερρότης, ητος, ἡ (from στερρός). *Firmness, hardness, solidity.*

στεφάνισκος, ου, ὁ (dim. of στέφανος). *A small crown, a wreath, a garland.*

στέφανος, ου, ὁ (from στέφω). *A crown.*

στεφάνω, fut. -ώσω, perf. ἔστεφάνωκα (from στέφανος). *To crown.*

στέφος, εος, τό, poetic for στέφανος. στέφω, fut. στέψω, perf. ἔστεφα. *To crown.*

στῆθος, εος, τό. *The breast.*

στήλη, ης, ἡ (from ἵστημι, to erect). *A column.*—αἱ στήλαι, the Pillars of Hercules.

στηρίζω, fut. στηρίξω, perf. ἑστήριξα. *To prop, to support.*

στῖβάς, ἄδος, ἡ (from στείβω, to tread). *A bed or couch of straw or leaves.*

στίβευω, fut. -εύσω, perf. ἑστίβενκα (from στείβω, to tread). *To tread.*

—To follow by track, to track or trace, to search out, to follow.

στῖφος, εος, τό (from the same). *A troop, a crowd, a multitude.*

στῖχος, ου, ὁ (from στείχω, to march in a row). *A rank, a row, a line.*

στολή, ης, ἡ (from στέλλω, to fit out). *Attire, dress, a robe, a garment.*

στόλος, ου, ὁ (from στέλλω, to fit out). *A fleet, an expedition.*

στόμα, ἄτος, τό. *The mouth, an opening.*

στόμιον, ου, τό. *Same as στόμα.*

στονᾶχή, ης, ἡ (from στενᾶχω, to groan). *A groan, lamentation.*

στοργή, ης, ἡ (from στέργω). *Love, affection.*

στορέννυμι and στρώννυμι, fut. στορέσω and στρώσω, perf. ἔστρωκα, 1st aor. pass. ἑστρώθην and ἑστορέσθην. *To strew, to spread, to smooth down.*

στοχάζομαι, fut. -ἄσομαι (from στόχος, a mark). *To aim at, to have in view, to strive to attain, to exert one's self, with the genitive.*

στράτελα, ας, ἡ (from στρατεύω). *A military expedition, a campaign.*

στράτευμα, ἄτος, τό (from στρατεύω). *An army.*

στρατεύω, fut. -εύσω, perf. ἑστράτευκα (from στρατός), and middle στρατεύομαι. *To make a military expedition, to go on an expedition, to serve in war.*

στρατηγέω, ὦ, fut. -ήσω, perf. ἑστράτηγηκα (from στρατηγός). *To lead an army, to be a general, to have the command of, to command.*

στρατηγία, ας, ἡ (from στρατηγέω). *The office of general, chief command, conduct in command.*

στράτηγός, ου, ὁ (from στρατός, and ἄγω, to lead). *A commander.*

στρατιά, ἄς, ἡ (from στρατός). *An army.*

στρατιώτης, ου, ὁ (from στρατιά). *A soldier.*

στρατιωτικός, ἡ, ὄν (adj. from στρατιώτης). *Of or pertaining to soldiers, military, warlike.*—τὸ στρατιωτικόν, an army.

Στρατονίκη, ης, ἡ. *Stratonice, a daughter of Demetrius Poliorcetes, who married Seleucus, king of Syria.*

στράτοπεδον, ου, τό (from στρατός, and πέδον, a basis or foundation). *An encampment, an army established in camp, an army.*

στράτός, οὔ, ὁ (from στορέννυμι). *A camp, an encampment.*—Mostly, an army.

σπρεβλώω, ὦ, fut. -ώσω, perf. ἑσπρεβλώκα (from σπρεβλός, twisted). *To wind or twist with a screw or roller.*—To torture, to put to the rack.

σπρέφω, fut. σπρέψω, perf. ἑσπροφα, perf. pass. ἑστραμμαι, 2d aor. act.

ἑστράφον. *To turn, to twist, to turn round.*—In the middle, to turn one's self round, to return.

στρουθῖον, ον, τό (dim. of στρουθός). *A small bird, a sparrow.*

στρουθοκάμηλος, ον, ό (from στρουθός, a sparrow, and κάμηλος, a camel). *An ostrich.*

Στροφαδες, ων, αἱ (νῆσοι). *Strophades*, two small islands in the Ionian Sea, off the coast of Elis. They received this name from the circumstance of Zetes and Calais having returned from thence (from στρέφωμαι, to return) after they had driven the Harpies thither from the table of Phineus.

Στρυμών, όνος, ό. *The Strymon*, a large river of Thrace forming the boundary between that country and Macedonia. It is now the *Karasou*.

στρώμα, ἄτος, τό (from στρώννυμι, to spread). *Anything spread out to lie on.*—A bed, a couch, a couch-covering, a coverlet.

στυγρός, ἄ, όν (adj. from στυγέω, to hate). *Odious, hateful, dreadful, drear, dismal.*

στυγρός, ή, όν, contr. from στυγᾶνός (adj. from the same). *Hateful, dismal, sad, harsh, cruel.*

στυλος, ον, ό. *A pillar, a column.*

Στυμφᾶλις, ἴδος, ή (fem. adjective). *Of Stympḥālus, Stympḥalian.*—Στυμφᾶλις λίμνη, ή, *Lake Stympḥalis*, in Arcadia.—Στυμφᾶλιδες ὄρνιθες or ὄρνεις, *the Stympḥalian birds.*

Στύμφᾶλος, ον, ή. *Stympḥālus*, a town of Arcadia, in the north-eastern angle, near the confines of Achaia.

Στύξ, Στυγός, ή. *The Styx*, a river of the lower world.

στυφέλιζω, fut. -ίξω (from στυφέλω, close). *To beat, to push away, to drive away.*

σύ, gen. σου (pers. pron.). *Thou.*

Σύβαρις, ἴος or ἴδος, ή. *Sybāris*, a city of Lucania, on the Tarentine Gulf, and noted for the luxury of its inhabitants. It was destroyed by the Crotoniats about B.C.

510.

Συβαρίτης, ον, ό. *A Sybarite, an inhabitant of Sybaris.*

συγγένεια, ας, ή (from συγγενής). *Affinity, relationship, kindred.*

συγγενής, ές (adj. from σύν, with, and γένος, birth). *Having a common origin with, of the same family.*—As a noun, ό, a relation.

συγγηράσκω, fut. -γηράσω, &c. (from σύν, with, and γηράσκω, to grow old). *To grow old with.*

συγγιγνώσκω, fut. -γνώσομαι, &c. (from σύν, with, and γιγνώσκω, to be of opinion). *To agree in opinion with.*—To pardon, to forgive.

συγγνώμη, ης, ή (from συγγιγνώσκω). *Pardon, forgiveness.*

σύγγραμμα, ἄτος, τό (from συγγράφω). *A writing, a treatise, a history.*

συγγραφεύς, έως, ό (from συγγράφω). *A writer, an author, an historian.*

συγγράφω, fut. -γράψω, &c. (from σύν, together, and γράφω, to write). *To put down together in writing, to compose, to write, to prepare.*

συγγυμναστής, οὔ, ό (from σύν, together, and γυμναστής, a teacher of gymnastics). *A fellow-gymnast.*

σύγε for σύ. *Thou for thy part, thou indeed, thou even thou.*

συγκάθεύδω, fut. -ευδήσω, &c. (from σύν, together, and καθεύδω, to lie down to sleep). *To lie down with, to sleep with.*

συγκαιρος, ον (adj. from σύν, with, and καιρός, a season). *Seasonable, opportune.*

συγκάλέω, ᾶ, fut. -καλέσω, &c. (from σύν, together, and καλέω, to call). *To call together, to invite, to convoke.*—οἱ συγκεκλημένοι, *the invited guests.*

συγκάλυπτω, fut. -καλύψω, &c. (from σύν, with, and καλύπτω, to cover). *To cover with, to cover up, to hide away.*

συγκάμνω, fut. -κάμω, &c. (from σύν, with, and κάμνω, to labour). *To labour with, to partake in the toil of, to assist, to help.*

συγκαταβαίνω, future -θήσομαι, &c. (from σύν, together, and καταβαίνω, to descend). *To descend with,*

to go down together, to engage in, to submit to.

συγκαταδύνω, fut. δύνω, &c. (from σύν, with, and καταδύνω or -δύνω, to sink). To sink with, to go down along with.

συγκατακαίω, fut. -καύσω, &c. (from σύν, with, and κατακαίω, to consume). To burn up along with, to consume together with.

συγκατασβέννυμι, fut. -σβέσω, &c. (from σύν, with, and κατασβέννυμι, to quench). To extinguish together with, to destroy utterly.

σύκειμαι, fut. -κείσομαι, &c. (from σύν, with, and κείμαι, to lie). To lie with, to be joined together, to consist of.

συγκλείω, fut. -κλείσω, &c. (from σύν, together, and κλείω, to shut). To shut together, to shut in.

σύγκλητος, ου, ή (from συγκάλλω, to call together). The senate.

συγκρίνω, fut. -κρίνω, &c. (from σύν, together, and κρίνω, to judge). To place things together in order to judge, to compare.

συγκροτέω, ω, fut. -κροτήσω, &c. (from σύν, together, and κροτέω, to strike). To strike together, to clap, to unite, to collect, to organize.

συγκρούω, fut. -κρούσω, &c. (from σύν, together, and κρούω, to strike). To strike or dash together, to bring into collision, to join together.

συγχαίρω, fut. -χαῖρῶ, &c. (from σύν, with, and χαίρω, to rejoice). To rejoice with.

συγχορεύω, fut. -χορεύσω, &c. (from σύν, with, and χορεύω, to dance). To dance with.

συγχωρέω, ω, future -χωρήσω, &c. (from σύν, with, and χωρέω, to go). To go with.—Mostly, to concede, to grant, to pardon.

σῦκον, ου, τό. A fig.

συκοφαντέω, ω, fut. -ήσω (from συκοφάντης, an informer). To inform against, to calumniate, to slander, to denounce.

συλλαμβάνω, future -λήψομαι, &c. (from σύν, with, and λαμβάνω, to seize). To seize together with, to lay hold of, to seize upon, to grasp.—To succour.

συμβαίνω, fut. -θήσομαι, &c. (from σύν, together, and βαίνω, to go). To go together, to come together, to meet, to agree.—Impers., συμβαίνει, it happens, it is fitting, it suits.—τὸ συμβεβηκός, what has occurred, a peculiarity; and in the plural, τὰ συμβεβηκότα, occurrences, the attributes of a thing.—τὰ συμβάντα, the things that have happened, the occurrences.

συμβάλλω, fut. -βάλω, &c. (from σύν, together, and βάλλω, to cast). To cast together, to unite, to connect, to compare, to strike together, to contend, to engage with, to appoint.—In the middle, to meet with, to contribute to.

συμβασιλεύω, fut. -εῦσω, &c. (from σύν, with, and βασιλεύω, to reign). To reign with.

συμβίωσις, εως, ή (from συμβιόω, to live together). A living together, a community, union.

σύμβολον, ου, τό (from συμβάλλω) A sign, a token, a symbol.

συμβουλεύω, future -βουλεύσω, &c. (from σύν, together, and βουλεύω, to counsel). To give advice to, to counsel, to advise.

σύμβουλος, ου, ό and ή (from σύν, with, and βουλή, counsel). An adviser, a counsellor.

συμμαχία, ας, ή (from συμμάχω, to be an ally in war). An alliance, a confederacy, assistance.

σύμμαχος, ου (adj. from σύν, together with, and μάχομαι, to fight). Allied with, friendly.—As a noun, an ally or confederate in war, a fellow-combatant.

συμμένω, fut. -μενῶ, &c. (from σύν, with, and μένω, to remain). To remain with, to continue, to persist.

συμμίσγνυμι, fut. -μίξω, &c. (from σύν, with, and μίγνυμι, to mingle). To mingle with, to intermingle, to blend, to mix together.—In the middle, to mingle with, to confer with.

συμμίσγω, poetic for συμμίσγνυμι.

συμπαίζω, fut. -παίξομαι, &c. (from σύν, with, and παίζω, to play). To play with, to sport together.

συμπαράθεω, future -θεύσομαι, &c.

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(from σύν, *together with*, and παρα-
θέω, *to run by the side of*). *To*
run along with, to run by the side
of.

συμπάρεμι, fut. -έσομαι (from σύν,
with, and πάρεμι, *to be present*).
To be present with.

σύμπας, -πᾶσα, -παν (adj. from σύν,
together, and πᾶς, *all*). *All to-*
gether, the whole.

συμπάσχω, fut. -πέσομαι, &c. (from
σύν, with, and πάσχω, *to suffer*).
To suffer along with.—To sym-

pathize with.

συμπεῖθω, future -πέισω, &c. (from
σύν, with, and πείθω, *to persuade*).
To persuade along with, to prevail
upon, to influence, to move by en-
treaty.

συμπίνω, fut. -πίομαι, &c. (from
σύν, with, and πίνω, *to drink*).
To drink with, to drink together.

συμπίπτω, fut. -πεσοῦμαι, &c. (from
σύν, together, and πίπτω, *to fall*).
To fall together, to meet, to come
into contact, to fall down.—συμ-
πίπτειν εἰς μάχην, to engage in
battle with.

συμπλέκω, fut. -πλέξω, &c. (from
σύν, together, and πλέκω, *to*
weave). *To bind or weave to-*
gether, to intertwine, to interweave.
—συμπλέκομαι, *to come to blows*
with, to join battle with, to grapple
with.

συμπλέω, fut. -πλεύσομαι, &c. (from
σύν, with, and πλέω, *to sail*). *To*
sail with.

Συμπληγᾶδες, ὧν, αἱ (πέτραι under-
stood). *The Symplegades* (i. e.,
the dashers-together, from σύν, to-
gether, and πλήσσω, to dash), a
name applied to the Cyānææ, from
their supposed collision when ves-
sels attempted to pass. See Κυ-
άνεαι.

συμπληρώω, ὦ, fut. -πληρώσω, &c.
(from σύν, denoting completion,
and πληρώω, *to fill*). *To fill com-*
pletely, to fill up.

σύμπλοος, οον, contr. σύμπλους, οον
(adj. from σύν, συμπλέω). *Sailing*
with, accompanying on a voyage.
—As a noun, *the companion of a*
voyage, a companion.

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συμπνέω, fut. -πνεύσω, &c. (from
σύν, with, and πνέω, *to blow*). *To*
blow with, to join.

συμπόσιον, ον, τό (from συμπίνω).
A drinking together, a banquet, a
banqueting-hall, a saloon.

συμπότης, ον, ὁ (from συμπίνω). *A*
table companion, a guest.

συμπράσσω, fut. -πράξω, &c. (from
σύν, with, and πράσσω, *to do*).
To do along with, to perform joint-
ly, to sympathize, to help.

συμπρήθω, fut. -πρήσω, perf. συμπέ-
πρηκα (from σύν, with, and πρήθω,
to burn). *To burn with.*

σύμπτωσις, εως, ἡ (from συμπίπτω,
to meet). *A meeting, a concur-*
rence.

συμφέρω, fut. -οίσω, &c. (from σύν,
together, and φέρω, *to bring*). *To*
bring together, to collect, to con-
tribute, to be profitable or useful,
to assent to.—τὸ συμφέρον, that
which is of advantage or profit,
advantage.—In the middle, to come
together, to flow, to stream.—In
the passive, to be borne together.

συμφεύγω, fut. -φεύξομαι, &c. (from
σύν, together, and φεύγω, *to flee*).
To flee together with, to flee away,
to escape to.

συμφθέγγομαι, fut. -φθέγγομαι, &c.
(from σύν, with, and φθέγγομαι,
to speak). *To speak with, to*
agree with, to accompany.

συμφλέγω, fut. -φλέξω, perf. συμπέφ-
λεχα (from σύν, together, and
φλέγω, *to burn*). *To burn togeth-*
er, to burn with.

συμφορά, ἄς, ἡ (from συμφέρω). *An*
accident, a misfortune, a calamity.

συμφύῃς, ἐς (adj. from συμφύω, neut.,
to grow together). *Grown togeth-*
er, united by nature, naturally co-
herent, placed together.

σύν (prep.), governs the dative only.
With, together with, in company
with, &c.—In composition it de-
notes concurrence in action, asso-
ciation, union, collection, comple-
tion or fulfilment of an action, and
frequently merely strengthens the
force of the simple verb.

συναγῶνακτέω, ὦ, fut. -ῆσω, &c.
(from σύν, and ἀγανακτέω, *to be*

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angry). To share in the indignation of another.

συναγελάζω, fut. -ᾶσω (from σύν, together, and ἀγελάζω, to herd). To bring together into a herd, to unite with a herd.—In the middle, to herd together or with.

συνᾶγω, fut. -ᾶξω, &c. (from σύν, together, and ἄγω, to lead). To draw together, to collect, to lead together, to gather, to unite.

συνᾶδω, fut. -ᾶσω, &c. (from σύν, with, and ᾄδω, to sing). To sing with.

συναθροίζω, future -αθροίσω, &c. (from σύν, together, and ἀθροίζω, to assemble). To assemble together.

συναείρω, poetic for συναίρω.

συναίρῶ, ὦ, fut. -αιρήσω, &c. (from σύν, together, and αἰρέω, to take). To take together, to collect, to destroy, to capture.

συναίρω, fut. συνᾶρῶ, &c. (from σύν, together, and αἶρω, to raise). To raise together, to assist in raising, to lift with.—To take away, to seize upon.

συναισθάνομαι, fut. -αισθήσομαι, &c. (from σύν, with, and αἰσθάνομαι, to perceive). To perceive with or at the same time, to have a fellow feeling with, to be conscious of, to feel certain of.

συναντᾶω, ὦ, fut. -αντήσω, &c. (from σύν, with, and ἀντάω, to meet). To meet with, to light upon, to go to meet.

συναπόλλυμι, future -απολέσω, &c. (from σύν, with, and ἀπόλλυμι, to destroy). To destroy together with.—In the middle, to perish with.

συνάπτω, fut. -άψω, &c. (from σύν, together, and ἄπτω, to fasten). To fasten together, to unite, to join, to hang together, to meet together.

συναρπάζω, fut. -αρπάσω, &c. (from σύν, together, and ἀρπάζω, to carry off). To carry off together or at once, to carry off, to seize, to plunder.

συναρτᾶω, ὦ, fut. -αρτήσω, &c. (from σύν, together with, and ἀρτάω, to hang up). To hang up together

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with, to join together, to fit to, to unite with.

συνδέω, fut. -δήσω, &c. (from σύν, together, and δέω, to bind). To bind together, to fasten with, to chain to.

συνδιαπράσσω, Attic -πράττω, fut. -πράξω, &c. (from σύν, with, and διαπράσσω, to accomplish). To effect in conjunction with, to bring about by means of, to manage with, to take part in the management of.

συνδιαφθείρω, fut. -φθερῶ, &c. (from σύν, with, and διαφθείρω, to destroy). To destroy along with, to aid in destroying.

συνδιώκω, future -διώξω, &c. (from σύν, with, and διώκω, to pursue). To pursue together with, to join in the pursuit.

συνέδριον, ον, τό (from σύν, with, and ἔδρα, a sitting). Literally, a sitting together.—The sitting of a council, an assembly.

συνεῖδω, future -εἰσομαι, &c. (from σύν, denoting completion, and εἶδω, to know). To know thoroughly, to feel conscious of, to feel within one's self, to feel certain of, to perceive.

σύνειμι, fut. -έσομαι (from σύν, with, and εἰμί, to be). To be with, to associate with, to be on terms of intimacy with.—συνεῖναι τῷ ἀριστείῳ βίῳ, to be in communion with the happiest life, i. e., to lead the happiest life.

σύνειμι, fut. -είσομαι, &c. (from σύν, with, and εἶμι, to go). To go along with, to come with, to accompany.

συνεισφέρω, fut. -εισοίσω, &c. (from σύν, together, and εἰσφέρω, to contribute). To contribute together with.

συνεκβάλλω, fut. -βάλλω, &c. (from σύν, together, and ἐκβάλλω, to eject or banish). To banish at the same time.

συνεκπέμπω, fut. -πέμψω, &c. (from σύν, with, and ἐκπέμπω, to send forth). To send forth together with.

συνεκπλέω, future -πλεύσομαι, &c. (from σύν, with, and ἐκπλέω, to

sail out). To sail out along with, to join a naval expedition.

συνεκφέρω, fut. -εξοίσω, &c. (from σύν, with, and ἐκφέρω, to bear forth). To bring forth together with, to make manifest at the same time with.

συνελαύνω, fut. -ελαῦσω, &c. (from σύν, together, and ἐλαύνω, to drive). To drive together, to bring into contact, to drive.

συνεξαίρῃω, ὦ, future -αιρήσω, &c. (from σύν, together, and ἐξαίρῃω, to take out). To take out or away together, to remove together with, to assist in removing or destroying.

συνεξανίστημι, fut. -αναστήσω, &c. (from σύν, together, and ἐξανίστημι, to cause to arise). To cause to arise together or at the same time. —As a neuter, in perf. and 2d aor., to arise as one man.

συνέπομαι, fut. -έπομαι (from σύν, with, and ἔπομαι, to follow). To follow with, to accompany, to attend.

συνεργέω, ὦ, fut. -ήσω, perf. συνήργηκα (from συνεργός). To work with, to aid one in his work, to cooperate in, to assist.

συνεργός οὐ, ὅ and ἡ (from σύν, with, and ἔργον, a work). An assistant.

συνέρχομαι, future -ελεύσομαι, &c. (from σύν, with, and ἔρχομαι, to come or go). To come with, to go with, to come together, to meet, to be present.

σύνεσις, εὼς, ἡ (from συνίημι). Intelligence, judgment, understanding.

συνεστίαω, ὦ, future -εστιᾶσω, &c. (from σύν, together, and ἐστιᾶω, to receive into one's house). To entertain a guest at one's house. —In the middle, to feast with.

συνετός, ἡ, ὅν (adj. from συνίημι). Intelligent, prudent, wise.

συνενέτης, οὐ, ὅ (from σύν, with, and ἐννή, a couch). A spouse.

συνεχεία, ας, ἡ (from συνεχής). Perseverance, permanency, constancy.

συνεχής, ἐς (adj. from συνέχω). Connected with, joined together, continuous, next to, bordering upon, frequent, habitual, constant. —

Neuter, as an adverb, συνεχές, *unceasingly, frequently*.

συνέχω, fut. -έξω and -σχήσω, &c. (from σύν, together, and ἔχω, to hold). To hold together, to hold fast, to fasten.

συνεχῶς (adv. from συνεχής). Continually, constantly, frequently, connectedly.

συνήθεια, ας, ἡ (from συνήθης). Familiar intercourse, habit, familiarity, custom, a practice.

συνήθης, ἐς (adj. from σύν, together, and ἦθος, an abode). Dwelling together. —Hence, familiar, intimate, accustomed, trusty.

συνήθως (adv. from συνήθης). Constantly.

συνηρεφής, ἐς (adj. from συνηρέφω, to overshadow). Overshadowed, covered, shaded.

σύνθεσις, εὼς, ἡ (from συντίθημι, to place together). A composition, combination.

συνθηρᾶω, ὦ, future -θηρᾶσω, &c. (from σύν, together, and θηρᾶω, to hunt). To hunt in company, to aid in hunting or pursuing.

συνίημι, fut. συνήσω, &c. (from σύν, together, and ἵημι, to send). To send together. —To comprehend, to perceive, to understand, to observe, to mark.

συνικεύω, fut. -εύσω, &c. (from σύν, with, and ἱκετεύω, to supplicate). To supplicate with, to offer up prayers with.

συνίστημι, fut. συνστήσω, &c. (from σύν, together, and ἵστημι, to place). To place together, to establish, to set on foot, to bring forward, to introduce, to plan, to collect. —To ensue. —With the accusative and dative, to recommend to.

συννεάζω, fut. -νεᾶσω, perf. συννευᾶκα (from σύν, with, and νεάζω, to be young). To pass one's youth with.

συννεφής, ἐς (adj. from σύν, with, and νέφος, a cloud). Covered with clouds, cloudy, shaded.

σύννομος, οὐ (adj. from σύν, together, and νέμω, to pasture). Pasturing together, grazing together, feeding in company.

σύννοος, οον, contr. σύννους, οον (adj. from σύν, intensive, and νόος, νοῦς, mind). *Wrapped in thought, contemplative, pensive.*

σύννοδος, ου, ἡ (from σύν, with, and ὁδός, a way). *A meeting, an assembly, company.*

συννοικέω, ὦ, fut. -ήσω, &c. (from σύν, with, and οἰκέω, to dwell). *To dwell with, to dwell together, to inhabit, to colonize, to hold communion with, to labour under.*

συννοικίζω, fut. -οικίσω, &c. (from σύν, with, and οἰκίζω, to cause to dwell). *To cause to dwell with or together, to give in marriage, to plant a colony.*

σύνολος, ον (adj. from σύν, together, and ὅλος, the whole). *All together.*—Generally in the neuter, τὸ σύνολον, *the whole, all together.*—Also, τὸ σύνολον, adverbially, *in fine, on the whole, in general.*

συννομίεω, ὦ, fut. -ήσω, &c. (from σύν, with, and ὀμιλέω, to associate). *To associate with, to keep company with.*

σύνορος, ον (adj. from σύν, with, and ὄρος, a boundary). *Bordering upon, contiguous, adjoining.*

συννουσία, ας, ἡ (from pres. part. of σύνειμι, to be together). *An assembly, a meeting, a festival.*

σύνταξις, εως, ἡ (from συντάσσω). *A collection, an array, arrangement.*

συντάσσω, fut. -τάξω, &c. (from σύν, together, and τάσσω, to arrange). *To place together in proper order, to arrange, to draw up in battle array, to dispose.*

συντέλεια, ας, ἡ (from συντελέω). *Accomplishment, perfection, termination, completion.*

συντελέω, ὦ, fut. -τελέσω, &c. (from σύν, together, and τελέω, to bring to an end). *To terminate completely, to bring about with, to accomplish, to perfect, to produce, to fulfil.*

συντίθημι, fut. συνθήσω, &c. (from σύν, together, and τίθημι, to place). *To place together, to compose, to arrange, to prepare, to invent, to make.*

σύντονος, ον (adj. from συντείνω, to strain). *Strained, vigorous, severe, strong.*

συντρέχω, fut. -δράμωμαι, &c. (from σύν, together, and τρέχω, to run). *To run together, to assemble, to collect, to concur.*

συντρίβω, fut. -τρίψω, &c. (from σύν, together, and τριβω, to rub). *To rub together, to grind, to crush.*

σύντροφος, ον (adj. from συντρέφω, to rear or bring up with). *Brought up with, familiar.*—*Domestic.*

συντυγχάνω, future -τείξομαι, &c. (from σύν, with, and τυγχάνω, to meet). *To meet with, to fall in with, to have a conference with.*

συντύραννος, ον, ὁ (from σύν, with, and τύραννος, a tyrant) *A fellow-tyrant.*

σύνωψις, ἰδος (probably from σύν, together, and αἶρω, to raise, to bear). *A team, a pair, a span, a chariot.*

Συρία, ας, ἡ. *Syria, a country of Asia Minor, on the coast of the Mediterranean.*

σύριγξ, ιγγος, ἡ (probably from σύρω). *The syrinx, the shepherd's pipe or reed.* See note, page 178, line 11.

συρίζω, fut. συρίξω, perf. σεσύριχα (from σύριγξ). *To play on the pipe.*

συρρέω, future -ρέυσομαι, &c. (from σύν, together, and ρέω, to flow). *To flow together, to run into.*

Σύρτις, εως and ἰδος, ἡ. *A quicksand.*—In the plural, αἱ Σύρτιες, ων, *the Syrtes, two bays or gulfs on the coast of Africa, of which one was called Syrtis Major, now styled by sailors Gulf of Sydra, the other Syrtis Minor, now Gulf of Gabes.* The name Syrtis is generally derived from σύρω, to drag, but comes more probably from the term Sert, a desert tract.

σύρω, fut. σύρῶ, perf. σέσυρκα. *To draw, to drag, to tear, to agitate, to wash down.*

σὺς, σνός, ὁ and ἡ. *A swine, a boar, a hog, a sow.*

συσκέλλω, fut. συσκήλομαι, perf. συνέσκληκα, 2d aor. συνέσκλην

(from σύν, together, and σκέλλω, to dry). To dry up together.

σύσκηνος, ου, ὁ (from σύν, with, and σκηνή, a tent). A tent-mate, a comrade, a fellow-soldier.

συσκιάζω, fut. -ᾶσω (from σύν, together, and σκιάζω, to shade). To overshadow, to cover with shade.

συσκίος, ον (adj. from σύν, with, and σκία, a shadow). Covered with shade, shady, overshadowed.

συσσίτιον, ου, τό (from σύν, together, and σίτος, food). A meal eaten in common, a common eating-hall.

σύστασις, εως, ἡ (from συνίστημι, to place together). Structure, construction, form, make, condition, a frame.

συστέλλω, fut. -στελῶ, &c. (from σύν, together, and στέλλω, to send). To send together, to draw together, to contract, to retrench, to reduce.

συστρατεύω, fut. -εύσω, &c. (from σύν, with, and στρατεύω, to go on an expedition). To go on an expedition with, to perform military service with.

συχνός, ἡ, ὄν (adj.). Crowded, frequent, continual, connected, long, abundant.

σφαγή, ἡς, ἡ (from σφάζω). Slaughter, immolation, an execution.

σφάζω, Attic σφάττω, future σφάξω, perf. ἐσφάχα, 2d aor. pass. ἐσφάγην. To slaughter, to slay, to immolate, to put to death, to kill.

σφαιροειδής, ἐς (adj. from σφαίρα, a globe, a sphere, and εἶδος, appearance). Spherical, resembling a sphere.

σφαλερός, ἅ, ὄν (adj. from σφάλλω). Slippery, deceitful, treacherous, dangerous, deceptive, insecure, tottering, ready to fall.

σφάλλω, fut. σφαλῶ, perf. ἐσφαλκα. To move or shake from its place, to cause to totter, to stagger, to deceive, to mislead.—Neuter, to totter, to be ready to fall, to be insecure.

σφάλμα, ἄτος, τό (from σφάλλω). A slip, a fall, a false step, an error.

σφάττω, Attic for σφάζω.

σφε, epic and Ionic for σφέας, σφᾶς, acc. pl. of σφεῖς.

σφεῖς, neut. σφέα, gen. σφέων, Ionic for σφῶν, dat. σφίσι, acc. σφᾶς, poetic σφέας (plural of the pron. of 3d pers., nom. wanting, gen. οὗ, &c.). They, &c.

σφενδόνη, ἡς, ἡ. A sling.

σφετερίζω, fut. -ῖσω (from σφέτερος, your, his own), and middle σφετερίζομαι. To make your own, to appropriate to one's self.

σφήν, σφήνός, ὁ (akin to σφίγγω). A wedge.

σφήνω, ῶ, fut. -ώσω, perf. ἐσφήνωκα (from σφήν). To wedge, to cleave with wedges, to wedge open.

Σφήττιος, ου, ὁ. A Sphettian, one of the borough of Sphettus, in Attica.

σφίγγω, fut. σφίγξω, perf. ἐσφίγγα. To draw or press together, to contract, to squeeze, to contract.

Σφίγξ, ιγγος, ἡ. The Sphinx, a fabulous monster, having the head and breast of a woman, the body and claws of a lion, and the tail of a serpent. It infested the neighbourhood of Thebes, and destroyed those who could not solve the riddle proposed by it to them.

σφόδρα (adv. from σφοδρός, violent). Violently, forcibly, fiercely, much, strongly, very, excessively.

σφοδρῶς (adv.), same as σφόδρα.

σφραγίς, ἰδος, ἡ. A seal, an impression.

σφυρήλατος, ον (adj. from σφυρα, a hammer, and ἐλαύνω, to drive). Wrought with the hammer, beat out with the hammer.

σφυρόν, οὐ, τό. The ankle.

σχεδία, ας, ἡ (prop. fem. of σχεδῖος, hastily done, with ναῦς understood). A vessel built in haste, a raft or float.

σχεδόν (adv.). Near.—Nearly, almost.—In Attic with τι generally.—σχεδόν τι, nearly, almost.—Perhaps.

σχεῖτλιος, α, ον (adj.). Harsh, cruel, indefatigable, wretched, unhappy.

σχῆμα, ἄτος, τό (from ἔχω, to have, to hold). Form, figure, posture,

gesture, air, attire, dress, rank, dignity.

σχίζω, fut. σχίσω, perf. ἐσχίκα. *To split, to cleave, to divide.*

σχοῖνος, ου, ὁ and ἡ. *A sort of rush, especially of an aromatic species.*

σχολλάζω, fut. -ῶσω, perf. ἐσχόλακα (from σχολή). *To be at leisure, to have leisure, to be at rest, to bestow one's leisure time upon, to apply to, to enjoy leisure with.—To be a pupil of.*

σχολαίως (adv. from σχολαῖος, at leisure). *Leisurely, indolently, idly.*

σχολαστικός, ἡ, ὄν (adj. from σχολή). *Enjoying (learned) leisure, devoted to study, studious.—As a noun, a student.—In later writers, a simpleton.*

σχολή, ἥς, ἡ, Doric σχόλα, ας, ἁ. *Leisure, freedom from occupation, rest.—A school.*

σώζω, fut. σώσω, perf. σέσωκα. *To save, to preserve, to keep safe, to liberate, to rescue.*

Σωκράτης, εος contr. ους, ὁ. *Socrates, the most illustrious of the Grecian philosophers.*

Σωκρατικός, οῦ, ὁ. *A disciple of Socrates, a Socratic philosopher.*

σῶμα, ἄτος, τό. *The body.*

Σώστρατος, ου, ὁ. *Sostratus.*

σῶστρον, ου, τό (from σώζω). *A reward given for saving, salvage.*

σωτήρ, ἥρος, ὁ (from σώζω). *A savor, a preserver, a deliverer.*

σωτηρία, ας, ἡ (from σωτήρ). *Preservation, salvation, delivery from danger, safety.*

σωφρονέω, ᾶ, fut. -ήσω, perf. σεσωφρόνηκα (from σώφρων). *To be of sound mind, to be in his right senses, to be wise or prudent, to be discreet, to become rational, to be chaste.*

σωφροσύνη, ης, ἡ (from σώφρων). *Soundness of mind, discretion, prudence, probity, discreetness of deportment, continence, chastity.*

σώφρων, ου (adj. from σόος, σῶς, sound, and φρήν, mind). *Sound of mind, discreet, prudent, wise, moderate, chaste, sensible.*

T.

τᾷ καὶ τᾷ, Doric for τῇ καὶ τῇ (ὁδῶ understood). *In this direction and in that.*

Ταινάριος, α, ου (adj.). *Tenarian, of Tænarus.*

Ταινᾶρος, ου, ὁ. *Tænārus, a promontory of Laconia, forming the southernmost point of the Peloponnesus. It is now Cape Matapan.*

ταινία, ας, ἡ (from τείνω, to stretch out). *A band, a fillet, a strip of land.*

τακτός, ἡ, ὄν (adj. from τάσσω, to arrange). *Arranged, in proper order.*

τάλαντον, ου, τό. *A talent, a sum of money. The Attic talent of silver was worth ten hundred and fifty-five dollars, fifty-nine cents; but the Attic talent of gold, ten thousand five hundred and fifty-five dollars, ninety-three cents.*

τάλας, αινα, αν (adj. from ταλᾶω, to suffer). *Wretched, miserable, unfortunate.*

τᾶλλα, by crasis for τὰ ἄλλα, used adverbially. *As for the rest, finally, besides.*

ταμεῖον and ταμειῖον, ου, τό. *A magazine, a storehouse, a granary. ταμειῖω, fut. -εύσω (from ταμίας, a steward). To manage, to provide as a steward.—In the middle, to provide for one's self, to divide among one another.*

ταμίη, ης (epic and Ionic for ταμία, ας), ἡ, and with γυνή expressed, γυνή ταμίη, *the female housekeeper.*

τᾶν. See ὦ τᾶν.

τάν, Dor. for τήν, and τάνδε for τήνδε.

Τανάϊς, ἴδος, ὁ. *The Tanāis, now the Don, a large river of Europe, emptying into the Palus Mæotis.*

Τάνταλος, ου, ὁ. *Tantālus, a king of Phrygia, punished by the gods for divulging their secrets unto mortals, by being placed up to the chin in water, and tormented with insatiable thirst, while the water eluded his lips as often as he attempted to taste it.*

ταῦν for τὰ νῦν adverbially. *Now, at the present moment.*

τάξις, εως, ἡ (from τάσσω). *An arrangement, an office, an employment, a duty, regulation, order.*

ταπεινός, ἡ, ὄν (adj.). *Humble, low, mean, small, submissive, lowly, of modest deportment.*

ταπεινώ, ὦ, fut. -ώσω, perf. τεταπεινώκα (from ταπεινός). *To depress, to make low, to reduce, to humble, to humiliate.*

ταπεινῶς (adv. from ταπεινός). *In a lowly manner, humbly, meanly, servilely.*

ταπεινώσις, εως, ἡ (from ταπεινός). *Debasement, humiliation.*

τάπηξ, ητος, ὁ. *A coverlet, a carpet.*

Ταραντῖνοι, ων, οἱ. *The Tarentines, the inhabitants of Tarentum, a city of lower Italy, on the Tarentine Gulf. It is now Taranto.*

ταράσσω, Attic ταράττω, fut. ταράξω, perf. τετάραχα. *To stir up, to disturb, to throw into confusion, to terrify, to agitate.*

ταραχώδης, ες (adj. from παραχή, disorder, and εἶδος, appearance). *Like a disorderly assemblage, in commotion, tumultuous, disturbing, stormy.*

ταρβέω, ὦ, fut. -ήσω, perf. τετάρβηκα (from τάρβος, fear). *To be terrified at, to stand in awe of, to fear.*

ταρῖχέω, fut. -εύσω, perf. τεταρίχενκα (from τάριχος, anything salted, preserved, or embalmed). *To preserve flesh, to salt, to pickle, &c.*—In the case of dead bodies, to embalm.

ταρσός, οὔ, ὁ (from τέρσω, to dry up). *A pinion, a wing.*

Τάρταρος, ου, ὁ. Tartārus, one of the regions of the lower world, where the wicked are punished.—Also, one of the earliest of the Grecian deities.

Ταρτήσιος, ου, ὁ. *A Tartessian, an inhabitant of Tartessus.*

τάσσω, fut. τάξω, perf. τέταχα, 2d aor. ἐτάγον. *To arrange, to dispose, to assign, to place in order, to draw up.*

Ταυγετός, ου, ὁ. Taygētus, part of

a lofty ridge of mountains, traversing the whole of Laconia.

ταῦρος, ου, ὁ. *A bull.*

Ταῦρος, ου, ὁ. *Mount Taurus, a chain of mountains in Asia, extending from the frontiers of India to the Ægean Sea.*

τάφῃ, ἡς, ἡ (from θάπτω, to bury, 2d aor. ἐτάφον). *A grave, a sepulchre, a coffin, burial.*

τάφος, ου, ὁ (from the same). *A grave, a sepulchre, a tomb, burial.*

τάχα (adv. from ταχύς). *Quickly, rapidly, soon, speedily, easily, perhaps.*

τάχως (adv.), same as τάχα.

τάχος, εος, τό. *Speed, swiftness, rapidity.*—διὰ τάχους, with speed, rapidly, quickly.

ταχύς, εια, ύ (adj.). *Swift, rapid, fleet, prompt, quick.*—Neuter, as an adverb, ταχύ, quickly, &c.—Comp. ταχίων, ἰον, and θάσσων, ου, superl. τάχιστος, η, ου.—Neuter plural superl., as an adverb, τάχιστα, and ὡς τάχιστα, as rapidly as possible, instantly.

ταχύτης, ητος, ἡ (from ταχύς). *Swiftness, celerity.*

ταῶς, gen. ταῶ, ὁ. *The peacock.*

τε (conj.). *And.*—τε τε, or τε καί, both and; as well as.

τέθριππος, ου (adj. from τέτρα for τέσσαρα, four, and ἵππος, a horse). *Harnessed with four horses.*—τέθριππον, ου, τό, a four-horse chariot.

τείνω, fut. τενω, perf. τέτακα. *To stretch, to strain, to draw out, to extend.*—Perf. pass. part. τεταμένος, η, ου, strained, extended.

Τειρεσίας, ου, ὁ. Tiresias, a prophet of Thebes, son of Evērus and Chariclo, deprived of sight by Minerva.

τείρω, fut. τερω, perf. τέταρκα. *To rub, to wear by rubbing, to wear out, to consume, to distress, to harass, to press hard.*

τειρίζω, fut. -ίσω, perf. τετείχικα (from τεῖχος). *To enclose with walls, to build the walls of.*

τεῖχος, εος, τό. *A wall.*

τεκμαίρω, fut. -μῶ (from τέκμαρ, a

limit). To fix the limit, to determine, to end, to give a proof, to demonstrate.—In the middle, τεκμαίρομαι, epic aor. τεκμηρῶμην. To judge by, to infer from any appearance, to conjecture from.

τεκμήριον, ου, τό (from τεκμαίρομαι).

A mark, a sign, an indication, a proof.

τέκνον, ου, τό (from τίκτω, to bring forth). A child.

τεκνώω, ὦ, fut. -ώσω, perf. τετέκνωκα (from τέκνον). To beget children, to be a parent.

τέκος, εος, τό (from τίκτω, to bring forth). A child, offspring.

τεκταίνω, fut. -τᾶνῶ (from τέκτων).

To construct, to fabricate, to build.

τεκτονική, ἥς, ἡ (properly feminine of τεκτονικός, with τέχνη understood). The art of building, architecture.

τέκτων, ονος, ὁ (akin to τέχνη, τίκτω). A carpenter, an artificer, a builder.

Τελαμών, ὄνος, ὁ. Telāmon, son of Æacus, brother of Peleus, was king of the island of Salāmis, and father of Ajax and Teucer.

τέλειος, ον (adj. from τέλος). Finished, perfected, complete, perfect, entire.

τελειώω, ὦ, fut. -ώσω, perf. τετελείωκα (from τέλειος). To bring to a termination, to finish, to complete, to perfect.

τελείω, poetic for τελέω.

τελετή, ἥς, ἡ (from τελέω). A completion, a termination, accomplishment, an initiation into sacred mysteries, mysteries, rites.

τελευταίος, α, ον (adj. from τελετή). Last, final, at the end, concluding.

—Neuter, as an adverb, τὸ τελευταῖον, finally, lastly.

τελευτᾶω, ὦ, fut. -ήσω, perf. τετελεύτηκα (from τελευτή). To end, to complete, to finish, to accomplish.

—(With βίον, which, however, is often understood), to die, to perish.

τελευτή, ἥς, ἡ (from τελέω). An end, death.

τελέω, ὦ, fut. -έσω, perf. τετέλεκα (from τέλος). To complete, to finish, to perform, to accomplish, to

pay (a tax or contribution), to offer.

τελέως (adv. from τέλος for τέλειος).

Completely, perfectly, extremely.

τέλμα, ἄτος, τό. A swamp, a marsh, a morass.

τέλος, εος, τό. The end, the issue, a purpose, a command, a magistracy, tribute, expense.—In the plural, τὰ τέλη, the magistrates.—As an adverb, τέλος, finally, at last.

τέμενος, εος contr. ονος, τό (from τέμνω). Properly, a piece of land appropriated for a particular use.—A grove, a consecrated place, a temple, a public place.

τέμνω, fut. τεμῶ, perf. τέμηκα, 2d aor. ἔταμον. To cut in half, to cut asunder, to cleave, to cut away, to lop off, to divide, to desolate.

Τέμπεα, ἑών, contr. Τέμπη, ὦν, τά. Tempē, a delightful valley of Thesaly, between Mount Olympus on the north and Ossa on the south, through which the Penēus flows into the Ægean.

τένᾱγος, εος, τό. A shallow, shoal water, a swamp.

τεναγώδης, ες (adj. from τένᾱγος, and εἶδος, appearance). Swampy, marshy.

τένθης, ου, ὁ. A glutton, an epicure.

τένων, οντος, ὁ (from τείνω, to stretch). A sinew, especially a sinew of the neck.—Also, the neck.—οἱ τένοντες, the sinews of the neck, the neck.

τέός, ἡ, ὅν, epic and Doric for σός, σή, σόν. Thine.

τεράστιος, ον (adj. from τέρας, a portentous sign). Portentous, wonderful, prodigious.

τερπτεύομαι, fut. -ενύσομαι (from τέρας, a wonderful occurrence). To relate wonderful occurrences, to invent extravagant fictions, to deceive, to boast.

τέρμα, ἄτος, τό. A limit, a bound, a term, an end.

τέρμων, ονος, ὁ. Same as τέρμα.

Τέρμων, ονος, ὁ. Termīnus, a Roman deity, who presided over boundaries and landmarks.

τερπικέραννος, ον (adj. from τέρπω,

and κεραυνός, *the thunderbolt*).
Delighting in wielding the thunderbolt.

τερπνός, ἡ, ὄν (adj. from τέρω).
Pleasing, charming, delightful, agreeable.

τέρπω, fut. τέρω, 2d aor. mid. ἐταρπόμην and often, with redupl., τεταρπόμην, part. τεταρπόμενος, 1st aor. pass. ἐτέρφθην and ἐτάρφθην, 2d aor. pass. ἐτάρπην. *To fill, to satiate, to satisfy, to delight, to please.*

τέρψις, εως, ἡ (from τέρω). *Delight, pleasure, enjoyment.*

Τερψιχόρη, ης, ἡ (from τέρω, and χορός, *the dance*). *Terpsichorē, the Muse that presided over dancing.*

τεσσαράκοντα (num. adj. indecl. from τέσσαρες, with numeral suffix, denoting *tens*). *Forty.*

τεσσαράκοστός, ἡ ὄν (num. adj. from τεσσαράκοντα). *The fortieth.*

τέσσαρες, α, genitive ων (num. adj.). *Four.*

τέταρτος, η, ὄν (num. adj. from τέταρες). *The fourth.*—Neuter, as an adverb, τέταρτον, *fourthly.*

τέτμον, epic for ἐτετμον (a defective aorist, no other part of the verb occurs). *To meet with, to find*

τετραίνω for τιτραίνω. *To perforate, &c.*

τετράκερως, ὄν (adj. from τέτρα for τέσσαρα, and κέρας, *a horn*). *Having four horns, four-horned.*

τετράκισχίλιοι, αι, α (num. adj. from τετράκις, *four times*, and χίλιοι, *a thousand*). *Four thousand.*

τετρακόσιοι, αι, α (num. adj. from τέτρα for τέσσαρα, with numeral suffix, denoting *hundreds*). *Four hundred.*

τετράπηχυς, υ (adj. from τέτρα for τέσσαρα, and πήχυς, *a cubit*). *Four cubits long.*

τετράπλευρος, ὄν (adj. from τέτρα for τέσσαρα, and πλευρά, *a side*). *Four-sided.*

τετράποδις (adv. from τετράποδος, poet. for τετράπους). *On all fours.*

τετράπους, ὄν, gen. -πόδος (adj. from τέτρα for τέσσαρα, and πούς, *a foot*). *Four-footed.*

τεττάρκοντα, Attic for τεσσαράκοντα. *Forty.*

τέτταρες, Attic for τέσσαρες. *Four.*

τέττις, ἴγος, ὁ. *The cicada.* See note, page 173, ode vii., line 1.

Τεύκρος, ὄν, ὁ. *Teucer*, son of Telamon, and brother of Ajax. On his return from the Trojan war, his father refused to receive him into his kingdom, for not having avenged the death of his brother Ajax. He therefore sailed to Cyprus, where he built a city, and named it, from his native country, *Salamis*.

τεύχος, εος, τό (from τεύχω). *A vessel, an implement, a weapon.*—In the plural, τὰ τεύχεα, *arms, armour.*

τεύχω, fut. τεύξω, perf. τέτευχα. *To prepare, to complete, to construct, to make, to do.*—In the passive, to be made, to be, especially in the perfect τέτυγμαι.

τεφρώδης, ες (adjective from τέφρα, *ashes*, and εἶδος, *appearance*). *Of the colour of ashes, resembling ashes.*

τέχνη, ης, ἡ (probably from τίκτω, τεκεῖν, akin to τεύχω). *Art, a trade or profession, an art, artifice, cunning, a work of art, a vocation, a stratagem, a fraud.*

τεχνίτης, ὄν, ὁ (from τέχνη). *An artist, an artisan, an artificer, a connoisseur.*

τέως (adv., correl. to ἕως). *Until then, until, as long as, while.*

τῇ, epic for ᾗ. *Where.*

τῇγε (adv., properly dat. sing. fem. of ὅγε). *In this quarter.*

τῇδε (adv., properly dat. sing. fem. of ὅδε). *Here, in this place, in this way.*

Τηθύς, ὄος, ἡ. *Tēthys*, a sea deity, the wife of Oceanus, and daughter of Urānus and Terra, often used for the sea itself.

Τήιος, α, ὄν (adj.). *Teian, of or belonging to Teios.*—Τήιον ἄστυ, *the Teian city*, i. e., Teios in Ionia, the birthplace of Anacreon.

τήκω, fut. τήξω, perf. τέτηχα, 2d aor. ἔτακον. *To melt, to dissolve, to soften.*—Hence, *to waste, to con-*

sume.—In the middle, to decay, to pine away.
τῆλε (adv.). *Afar, in the distance.*
τῆλεθᾶω, ᾶ, a lengthened form of θάλλω (from θηλή, a woman's breast). *To bloom, to be flourishing.*—Used only in the pres. part. *τῆλεθᾶων*, poetic *τῆλεθόων*.
τηλίκος, η, ον (adj., correl. to ἡλίκος). *Of such a size, of such age, as old, of the same age as.*
τηλικοῦτος, αὐτή, οὗτο (adj. from τηλίκος and οὗτος). *Of such size, of such an age, so large, so old, so young.*—*εἰς τηλικοῦτον τρυφῆς*, to such a degree of luxury.
τηλόθι (adv. from τηλοῦ, afar). *Away from, far away, far from.*
τηλόσε (adv. from τηλοῦ, afar). *At a distance, far away.*
τῆμερον and *τῆμερα*, Attic for σήμερον (adv.). *To-day.*
τηνικαῦτα, generally Attic for *τηνῖκα* (adv.). *Then, at that time.*
τῆνος, ᾶ, ο, Doric for ἐκεῖνος, η, ο. *That, &c.*
Τῆνος, ον, ῆ. *Tēnos*, a small island in the Ægean, near Andros.
τῆπερ, epic for ἥπερ (adv.). *Though.*
Τηρέως, ἑως, ὁ. *Tereus*, a son of Mars, and king of Thrace. He was changed into a hoopoe.
τηρέω, ᾧ, fut. -ήσω, perf. *τετήρηκα* (from *τηρός*, one who watches). *To give attention to, to observe, to watch or guard, to preserve, to keep.*
Τήρης, εος, ὁ. *Teres*.
τῆτες (adv. from τὸ ἔτος). *This year.*
Τιβέριος, ον, ὁ. *Tiberius*, a Roman emperor.
Τίβερις, ἴδος, ὁ. *The Tiber*, a famous river of Italy, on whose banks Rome was situated.
Τιγρᾶνης, ον, ὁ. *Tigrānes*, king of Armenia, son-in-law of Mithradates.
Τίγρης, ητος, ὁ. *The Tigris*, a large river of Asia, rising in the mountains of Armenia Major, and falling into the Euphrates.
τίη, a strengthened form of τί. *Why? wherefore?*
τιθασσεύω, fut. -εύσω, perf. *τετιθάσσευκα* (from *τιθασσός*). *To render tame, to tame, to conciliate, to cajole.*

τίθασσός, ὄν (adj. from *τιθή*, a nurse). *Tamed, tame, domesticated.*
τίθημι, fut. *θήσω*, perf. *τέθεικα*, 2d aor. *έθην*. *To place, to set, to put, to lay down, to propose, to enact, to deposit, to dispose, to inflict.*—*θέσθαι νόμον*, to enact a law.—*θέσθαι μάχην*, to make battle.—*θέσθαι τὸν πόλεμον*, to put an end to the war.—*τίθεσθαι τὰ ὅπλα*, to station themselves in battle array.
τιθήνη, ης, ῆ (from *τιθή*, a nurse). *A nurse.*
Τιθραύστης, ον, ὁ. *Tithraustes*, a Persian naval commander, defeated by Cimon.
τίκτω, fut. *τέξω*, commonly *τέξομαι*, perf. *τέτοκα*, 2d aor. *έτεκον*. *To beget, to bring forth, to bear, to produce, to give birth to.*—*τίκτειν ᾧά*, to lay eggs.
τίλλω, fut. *τίλλω*, perf. *τέτιλκα*. *To pick out, to pluck, to tear out, to strip off.*
Τίμαιος, ον, ὁ. *Timæus*, an historian of Sicily, who flourished about 262 B.C.
Τιμάνδρα, ας, ῆ. *Timandra*, the mistress of Alcibiades.
τιμᾶω, ᾧ, fut. -ήσω, perf. *τετίμηκα* (from *τιμή*). *To estimate, to value, to honour, to deem worthy, to esteem.*
τιμή, ης, ῆ (from *τίω*, to estimate). *Estimation, value, honour, esteem, reverence, reward, dignity.*—In the plural, *τίμαί*, tokens of esteem or respect.
τιμῖος, α, ον (adj. from *τιμή*). *Estimated, highly prized, honoured, valuable, dear.*
Τιμόθεος, ον, ὁ. *Timotheus*, an Athenian general, son of Conon, renowned for his mild and persuasive disposition.
Τίμων, ωνος, ὁ. *Timon*, a native of Athens, called *Misanthrope*, from his unconquerable aversion to mankind and all society.
τιμωρέω, ᾧ, fut. -ήσω, perf. *τετιμώρηκα* (from *τιμωρός*, that succours). *To succour, to aid, to help.*—Also, *to avenge, to punish.*—In the mid-

dle, to *avenge one's self upon, to take revenge, to punish.*

τιμωρία, ας, ἡ (from τιμωρέω). *Vengeance, punishment.*

τινάσσω, fut. -άξω. *To brandish, to agitate, to shake, to cast away.*

τινώ, fut. τίσω, perf. τέτικα. *To pay.*—With δίκην, *to suffer punishment.* See τίω.

τίς, τί, gen. τίνος (interrog. pron.). *Who? what?*

τις, τὲ, gen. τινός (indefinite pron.). *Any, any one, a certain one, some one, something.*

Τίταν, ἄνος, ὁ. *A Titan.*—*The sun.* τίτᾱνος, ον, ἡ. *Chalk.*

τιτῶω, τίτρημι, and τιτραίνω, fut. τρήσω, perf. τέτρηκα. *To bore, to transpierce.*

τιτρώσκω, fut. τρώσω, perf. τέτρωκα, 1st aor. pass. ἐτρώθην. *To wound.*

τίω, fut. τίσω, perf. τέτικα. *To estimate, to value, to esteem, to reverence, to honour, to pay the price, to expiate a crime by paying the penalty, to atone.*—With δίκην or δίκας, *to suffer punishment.*

τῶω, not used as pres., from it in use, fut. τλήσω, 2d aor. ἔτλην, part. τλάς, perf. with a pres. signif. τέτληκα. *To bear, to endure, to suffer, to undertake, to dare.*

τλήμων, ον (adj. from obsolete τλάω). *Enduring, patient, wretched, poor.*

Τυῶλος, ον, ὁ. *Tmolus, a mountain of Lydia, now Bour-dag, on which the Pactolus rises.*

τοί, Doric for σοί, dat. sing. of σύ.

τοί (an enclitic particle, properly an old dative for τῶ). *Indeed, for the matter of that, therefore, forsooth.*

τοιγάρουν (adv. from τοί, γάρ, and οὖν). *Therefore, hence, on this account.*

τοιγάρτοι (adv. from τοί, γάρ, and τοί). *Therefore, hence, accordingly.*

τοίνυν (adv. from τοί, and νύν for οὖν). *Therefore, wherefore, on this account, then.*

τοιόσδε, τοιάδε, τοιόνδε (adj. from τοῖος, such, and δέ). *Such.*

τοιούτος, τοιαύτη, τοιοῦτο (adj. from τοῖος, such, and οὗτος, this). *Such a one as this, such.*

τοῖχος, ον, ὁ (akin to τεῖχος). *A wall, the side of a house.*

τόκα, Doric for τότε (adv.). *Then.* τοκεύς, ἑως, ὁ (from τίκτω, to beget).

A father.

τόλμα, ης, ἡ. *Boldness, daring.*

τολμᾶω, ῶ, fut. -ήσω, perf. τετόλμηκα (from τόλμα). *To bear, to endure, to venture.*

τόλμημα, ᾶτος, τό (from τολμᾶω). *A hazardous enterprise, a bold undertaking.*

τολμηρία, ας, ἡ (from τολμηρός). *Boldness, rashness.*

τολμηρός, ἄ, ὄν (adj. from τολμᾶω). *Bold, daring, resolute, rash.*

τολοιπόν (adv. for τὸ λοιπόν, with μέρος understood). *As for the rest, besides.*—With μέρος τοῦ χρόνου understood, *for the future, henceforth.*

τοξεία, ας, ἡ (from τοξεύω). *Archery.* τόξημα, ατος, τό (from τοξεύω). *An arrow (shot from the bow), an arrow-shot, an arrow.*

τοξεύω, fut. -εύσω, perf. τετόξευκα (from τόξον). *To discharge from a bow, to shoot with an arrow.*

τόξον, ον, τό. *A bow, an arrow.*

τοξότης, ον, ὁ (from τόξον). *A bowman, an archer.*

τόπος, ον, ὁ. *A place, a space, a site, a tract of country, a region, a spot.*

τόσος, η, ον (adj.). *So large, so much, such.*—τόσον or poetic τόσον . . . ὅσον, *so far . . . as, as far . . . as.*

τοσοῦτος, τοσαύτη, τοσοῦτο and τοσοῦτον (adj. from τόσος, and οὔτος, this). *So great a one as this.*—*So large, so great, so much, so many.*—τοσοῦτον . . . ὅσον, *so much . . . as.*—ἐπὶ τοσοῦτον, *so far, to such a degree.*—τοσοῦτω, *by so much, as much.*

τόσσος, η, ον, poetic for τόσος, η, ον.

τότε (adv.). *Then, at that time, formerly.*—τότε μὲν . . . τότε δέ, *at one time . . . at another.*

τοῦνομα, by crasis for τὸ ὄνομα.

Τουρδίτανία, ας, ἡ. *Turditania, a rich province of Bætica in Spain, bordering on the Atlantic coast,*

and traversed by the river Bætis.

Τουρδιτανοί, ὧν, οἱ. *The Turditāni, the inhabitants of Turditania.*

Τοῦσκοι, ὧν, οἱ. *The Tuscans, the inhabitants of Etruria.*

τοῦτί, Att. of τοῦτο, used for emphasis. *This here.*

τραῦγμα, ἄτος, τό (from τραγεῖν, 2d aor. inf. of τρώγω, to chew). *Confectionary, a dessert.*

τράγος, οὐ, ὅ. *A goat.*

τραγωδέω, ὦ, future -ήσω (from τραγωδός). *To detail in tragic strain.*

τραγωδία, ας, ἡ (from τραγωδός). *A tragedy, a tragic poem.*

τραγωδοποιός, οὔ, ὁ (from τραγωδία, and ποιέω, to make). *A tragic poet.*

τραγωδός, οὔ, ὁ (from τράγος, and ᾠδή, a song). *A tragic poet, an actor of tragedy, so called either because, in the early and rude state of the drama, the performer was dressed in a goatskin, or because a goat was assigned as the prize to the cleverest wit and nimblest dancer in the satyric chorus, which constituted the first stage of the drama. There are also other explanations.*

τραπέζα, ης, ἡ (from τέτρας, four, and πέζα for πούς, a foot). *A table.*

τραῦμα, ἄτος, τό (from τιτρώσκω, to wound). *A wound.*

τῶς (adv. from τῶς). *Roughly, rudely, harshly, sternly.*

τράχηλος, οὐ, ὁ. *The neck.*

τῶς, εἶα, ὅ (adj.). *Rough, rugged, uneven.—Harsh, stern, angry.*

τῶς, ης, ἡ (from τῶς). *Roughness, harshness, asperity, unevenness.*

τρεῖς, neut. τρία (num. adj.). *Three.*

τρέμω, fut. τρέψω, perf. τέτροφα, 2d aor. ἐτρέπον (originally the same as στρέφω, akin to τρέω, τρέμω, and the Latin tremo). *To turn, to turn over, to cause to turn about,*

to put to flight, to rout, to change.

—In the middle, to turn one's self about, to betake one's self to flight, to flee.—Also, to put to flight.

τρέφω, fut. θρέψω, perf. τέτροφα and τέτρεφα, 2d aor. ἐτρέφον, perf. pass. ἐτρεμμαι (akin to τέρπω). *To nourish, to nurture, to rear, to bring up, to support, to maintain.*

τρέχω, fut. θρέξομαι, more commonly δράμομαι, perf. δεδράμηκα, 2d aor. ἐδράμον. *To run.*

τρίαίνα, ης, ἡ (from τρία, neut. of τρεῖς). *A three-pronged spear, a trident.*

τριάκοντα (num. adj. indecl. from τρία, neut. of τρεῖς, with numeral suffix denoting tens). *Thirty.*

τριάκοντα, αἱ, α (num. adj. from τρία, neut. of τρεῖς, with numeral suffix denoting hundreds). *Three hundred.*

τρίβω, fut. τρήψω, perf. τέτρεφα (from the same root with τείρω, τιτρώω, &c., and the Latin tero, trivi). *To rub, to wear by friction, to grind.*—2d aor. pass. ἐτρίβην.

τρίβων, ὧς, ὁ (from τρίβω). *A worn-out garment, an old threadbare cloak.*

τρίβωνιον, οὐ, τό (dim. from τρίβων). *An old threadbare garment.*

τρίγωνος, οὐ (adj. from τρίς, thrice, and γῶνος, an angle or corner). *Three-cornered, triangular.*—τό τρίγωνον, a triangle.

τρήραρχέω, ὦ, fut. -ήσω (from τρήρης, and ἄρχω, to command). *To command a galley.*

τρήρης, εὖς contr. οὖς, ἡ (from τρίς, thrice, and ἐρέσω, to row). *A trireme, a galley, a vessel of three banks of oars.—Properly an adj., with ναῦς understood.*

τρίκερας, ὧν (adj. from τρίς, thrice, and κέρας, a horn). *Having three horns, three-horned.*

τρικεφάλος, οὐ (adj. from τρίς, thrice, and κεφαλή, a head). *Three-headed.*

τριλοφίας, ας, ἡ (from τρίς, thrice, and λόφος, a crest). *A triple crest or plume.*

Τρινακρία, ας, ἡ (from τρίς, thrice,

and ἄκρα, a point). *Trinacria*, one of the names of Sicily, from its three promontories.

τρίοδος, ον, ἡ (from τρίς, thrice, and ὁδός, a way). A place where three roads meet.—αἱ τρίοδοι, the cross-roads.

τριπλάσιάζω, fut. -ᾶσω (from τριπλᾶσιος, threefold). To triple.

τριπλῆ (adv., prop. dat. sing. fem. of τρίπλοος). Trebly, in three rows.

τρίπλοος, ὅη, οον, contr. τριπλοῦς, ἦ, οὖν (adj. from τρίς, thrice, and πλέω, an old form of πλέκω, to fold). Threefold, triple.

τρίποθ'ατος, ον, Doric for τριπόθητος, ον (adj. from τρίς, thrice, and ποθέω, to love). Thrice-beloved.

τρίπους, ονν, gen. -ποδος (adj. from τρίς, thrice, and πούς, a foot). Three-footed.—As a noun, τρίπους, οδος, ὁ, a tripod.

Τριπτόλεμος, ον, ὁ. Triptolēmus, son of Celeus king of Eleusis, and Metanira, to whom Ceres intrusted her chariot, drawn by dragons, in order that he might travel over the earth and teach mankind how to cultivate the ground.

τρίς (num. adv. from τρεῖς). Three times, thrice.

τρισκαιδέκατος, η, ον (num. adj. from τρισκαίδεκα, thirteen). The thirteenth.

τρισμύριοι, αι, α (num. adj. from τρίς, thrice, and μύριοι, ten thousand). Thirty thousand.

τρισχίλιοι, αι, α (num. adj. from τρίς, thrice, and χίλιοι, a thousand). Three thousand.

τρίτος, η, ον (adj. from τρεῖς). The third.—Neuter as an adverb, τρίτον, thirdly, in the third place.

Τρίτων, ωνος, ὁ. Triton, a sea deity, son of Neptune and Amphitrītē, represented as his father's trumpeter.—In the plural, Tritons, inferior sea deities.

τρίχινος, η, ον (adj. from θρίξ, hair). Made of hair.

τριχώω, ὦ, fut. -ώσω, perf. τετρίχωκα (from θρίξ, the hair). To cover with fine hair or down.—τετριχωμένος, η, ον, downy.

τρίχως, εως, ἡ (from τριχώω). A covering with hair or down, growth of the hair, hair.

τριώβολον, ον, τό (from τρίς, thrice, and ὀβολός, an obolus). A piece of money worth three oboli, three oboli.

Τροία, ας, Ionic Τροίη, ης, ἡ. Troy, a celebrated city of Asia Minor, destroyed by the Greeks after a ten years' siege.

Τροϊζήν, ἦνος, ἡ. Træzēnē, an ancient city of Argolis in Greece, on the Sinus Sarōnicus. Its ruins are near the modern Damala.

Τροϊζήνιος, ον, ὁ. A Træzenian.

Τροίηθε (adv. from Τροίη, with ending θε, denoting motion from). From Troy.

τρόπαιον, ον, τό (from τρέπω, to turn, to put to flight). A trophy, consisting of the spoils of the enemy, put up in celebration of a victory, often on the spot where the enemy were routed.

τρόπος, ον, ὁ (from τρέπω, to turn). A turn, a manner, a mode, usage, custom, character, mode of life, disposition.

τροφεύς, εως, ὁ (from τροφή). One who nourishes or brings up, a master.

τροφή, ης, ἡ (from τρέφω, to nourish). Nourishment, food, support, maintenance.

τροφός, οὔ, ἡ (from τρέφω, to nourish). A nurse, a supporter.

τροχός, οὔ, ὁ (from τρέχω, to run). A wheel, a rack.

τρύβλιον, ον, τό. A small basin, a bowl, a dish.

τρῦφάω, ὦ, fut. -ήσω, perf. τετρύφηκα (from τρῦφή). To be sunk in luxury, to revel, to be wholly devoted to pleasure.

τρῦφή, ης, ἡ. Luxury, effeminacy, revelry, luxurious indulgence.

Τρωαί, ὧν, αι (from Τρώς, a Trojan). Trojan dames.

Τρώας, ἄδος, ἡ (from Τρώς, a Trojan). 1. A Trojan dame.—2. Later also, Troas, a district of Mysia in Asia Minor, on the coast of the Ægean, of which Troy was the capital.

Τρῶες, ὧν, οἱ (from Τρώς, not used in the singular). *The Trojans.*

Τρωιάς, ἄδος, ἡ (fem. adj.). *Trojan.*—As a noun, *a Trojan female.*

Τρωϊκός, ἡ, ὅν (adj.). *Trojan.*—τὰ Τρωϊκά, *the period of the Trojan war, Trojan times.*

τύ, Doric for σύ. *Thou.*

τυγχᾶνω, future τεύξομαι, 1st aor. ἐτύχησα, 2d aor. ἐτυχον, perf. τετύχηκα, later also τέτευχα. *To meet with, to find, to attain, to acquire, to obtain.*—With a participle it denotes *chance, &c.*; as, ἐτύχε ἐκκοιζόμενος, *he happened to be carried out.*—ὁ τυχών, *the first person one meets, anybody.*—οἱ τυχόντες, *the ordinary class of persons.*—οἱ τυχόντες ὁδῶνται, *common travellers.*

Τυδεύς, ἑώς, ὁ. *Tydeus*, son of Œneus, king of Calydon in Ætolia, and father of Diomedes.

τύμβος, οὐ, ὁ. *A tomb, a sepulchre, a sepulchral mound, a grave.*

τύμπανον, οὐ, τό (from τύπτω). *A drum.*

Τυνδάρεος, οὐ, Attic Τυνδάρεως, ὦ, ὁ. *Tyndarus*, a son of Œbālus, king of Lacedæmon, and husband of Leda.

Τυνδαρίδης, οὐ, ὁ (patronymic from Τυνδάρεως). *Son of Tyndārus.*—οἱ Τυνδαρίδαι, *the sons of Tyndarus*, i. e., Castor and Pollux.

τυπίς, ἰδος, ἡ (from τύπτω). *A chisel.*

τύπος, οὐ, ὁ (from τύπτω). *A mark, a form, an impress, a print.*

τύπτω, fut. τύψω, perf. τέτυφα, 2d aor. ἐτύπον. *To strike, to beat, to sting, to wound, to bite.*

τυραννικός, ἡ, ὅν (adj. from τύραννος). *Tyrannical.*

τυραννίς, ἰδος, ἡ (from τύραννος). *Arbitrary power, sovereignty, dominion, tyranny.*

τύραννος, οὐ, ὁ, Doric for κοίρανος, οὐ, ὁ. *A sovereign, an arbitrary ruler, a monarch, a tyrant.*

τυροποιέω, ὦ, fut. -ήσω (from τυρός, cheese, and ποιέω, to make). *To make cheese.*

τυρός, οὐ, ὁ. *Cheese.*

Τύρος, οὐ, ἡ. *Tyre*, a very ancient

city of Phœnicia, built by the Sidonians, celebrated for its extensive commerce and its purple dye.

Τυρρήνία, ας, ἡ. *Tyrrhenia* or *Etruria*, a country of Italy.

Τυρρηνικός, ἡ, ὅν (adj.). *Tyrrhenian* or *Etrurian.*

Τυρρηνοί, ὧν, οἱ. *The Etrurians.*

Τυρώ, ὅς contr. οὖς, ἡ. *Tyro*, a beautiful nymph, daughter of Salmōneus, king of Elis, and mother of Pelias and Neleus by Neptune.

τυτθός, ὅν, and ὅς, ἡ, ὅν (adj.). *Small, young.*—Neuter as an adverb, τυτθόν, *a little.*

τυφλός, ἡ, ὅν (adj.). *Blind.*

τυφλόω, ὦ, fut. -ώσω, perf. τετύφλωκα (from τυφλός). *To make blind, to deprive of sight.*

τύφος, οὐ, ὁ (from τύφω, to raise a smoke). *Smoke, steam.*—Hence, *pride, self-conceit, haughtiness.*

Τύφῶν, ὦνος, ὁ. *Typhon*, a terrible giant, sprung from the earth, whose appearance so frightened the gods that they fled before him, and took refuge, under the form of different animals, in Egypt.

τύχη, ης, ἡ (from τυγχᾶνω). *Chance, fortune, an occurrence, a misfortune.*

Τύχη, ης, ἡ. *Fortune* personified.

τῷ (prop. dat. sing. of ὁ, as an adv.). *For this reason, therefore.*

τῷ, Doric for τοῦ, gen. sing. of ὁ.

τῶρνεον, by crasis for τὸ ὀρνεον.

τῷς, Doric for τοῖς.

Υ

ὑἄλος, οὐ, ἡ (from ὕω, to rain, with reference to the transparency of water). *Any clear or transparent substance, crystal, amber, transparent resin, glass.*

ὑβός, οὐ, ὁ (from ὑβός, convex). *A protuberance, a hump, a bunch.*

ὑβρίζω, fut. ὑβρίσω, perf. ὑβρίκα (from ὕβρις). *To be insolent, to act insolently, to insult, to deride, to misuse.*

ὑβρίς, εως, ἡ. *An abuse of power, violence, insult, arrogance, contumely, pride, overbearing insolence.*

ὑβριστής, οὐ, ὁ (from ὑβρίζω). *An*

abuser, an insulter.—As an adjective, *abusive, insolent, arrogant.*
ὕγιαίνω, fut. -ἄνῶ (from ὑγιής). *To be in good health, to be well, to be sound.*—With νοῦν, *to have a sound mind.*
ὕγεια, ας, ἡ (from ὑγιής). *Health.*
ὕγιής, ἐς (adj.). *Healthy, vigorous, sound, rational.*
ὕγρός, ἅ, ὅν (adj. from ὕω, *to rain*). *Moist, wet, liquid, fluid.*—τὰ ὑγρά, *the fluid particles.*
ὕγρότης, ητος, ἡ (from ὑγρός). *Humidity, moisture, flexibility, softness.*
Ῥδάσπης, ου, ὁ. *Hydaspes*, now *Behut*, a river of India, and one of the tributaries of the Indus.
ὑδρα, ας, ἡ (from ὑδωρ). *A hydra, a water-serpent.*
ὑδραυλις, εως, ἡ (from ὑδωρ, and αὐλέω, *to play on a musical instrument*). *A water-organ.*
Ῥδραῶτης, ου, ὁ. *Hydraotes*, now *Rauvel*, a river of India, one of the tributaries of the Indus.
ὕδρεϊα, ας, ἡ (from ὑδρεύω). *The act of drawing water, water.*
ὕδρευω, fut. -εύσω, perf. ὕδρευκα (from ὑδωρ). *To draw water, to water or irrigate.*—In the middle, *to draw or bring water for one's self.*
ὑδωρ, gen. ὑδῶτος, τό (from ὕω, *to rain*). *Water.*
ὑετίος, α, ου (adj. from ὕω, *to rain*). *Rain-causing.*
ὑετός, οὔ, ὁ (from ὕω, *to rain*). *Rain.*
υιεύς, gen. υιέος, and υἱς, gen. υἱος (nom. not used, the other cases frequently employed for the corresponding cases of υἱός). *A son.*
υἱός, οὔ, ὁ. *A son.*
υἱωνός, οὔ, ὁ (from υἱός). *A grandson.*
Ῥγλας, α, ὁ. *Hylas*, son of Theodamas, king of Mysia, a companion of Hercules in the Argonautic expedition, carried off, on the coast of Mysia, by the nymphs of the fountain, to which he had gone to draw water.
ὕλη, ης, ἡ (from ὕω for φύω, *to let grow*; hence, the place where the wood grows, whence Latin *sylva*).

A wood, a forest.—*Timber, wood, the material.*
ὕληεις, ἥεσσα, ἦεν (adj. from ὕλη). *Woody.*
Ῥλλος, ου, ὁ. *Hyllus*, son of Hercules and Dejanira.
ὕλοτομέω, ῶ, fut. -ήσω (from ὕλη, and τέμνω, *to cut*). *To cut wood.*
ὕμεις, γε; nom. plur. of σύ.
ὕμεναιος, ου, ὁ. *A marriage song, a hymeneal song.*
Ῥμάν, Doric for Ῥμήν.
Ῥμέναιος, ου, ὁ. *Hymen.*
Ῥμήν, ἐνος, ὁ. *Hymen*, the god who presided over marriage.
ὕμνῶ, ῶ, fut. -ήσω, perf. ὕμνηκα (from ὕμνος). *To hymn, to celebrate in song, to praise, to sing of.*
ὕμνος, ου, ὁ. *A hymn, a song, an encomium.*
ὕπᾱγω, fut. -άξω, &c. (from ὑπό, *under*, and ἄγω, *to lead*). *To lead or bring under, to subdue, to subject, to induce, to decoy, to lure on.*—Neuter, *to proceed, to approach.*
ὕπαιθριος, ου, and ὕπαιθρος, ου (adj. from ὑπό, *under*, and αἰθήρ, *the upper air, the sky*). *Beneath the sky, in the open air.*—εἰς ὕπαιθρον, *into the open air.*
ὕπακούω, fut. -ούσω, &c. (from ὑπό, *secretly*, by stealth, and ἀκούω, *to hear*). *To listen by stealth, to listen (as at a door).*—But also, *to lend a willing ear to, to assent to, to obey.*—*To accept of (as a challenge).*
ὕπανθέω, ῶ, fut. -ήσω (from ὑπό, *gradually*, and ἀνθέω, *to bloom*). *To begin to put forth blossoms or flowers, to come into bloom, to shoot up.*
Ῥπᾶνις, ἰδος, ὁ. *Hypānis*, a river of European Scythia, falling into the Borysthēnes. It is now called the *Bog*.
ὕπανίστημι, future -αναστήσω, &c. (from ὑπό, *beneath*, and ἀνίστημι, *to place on high*). *To raise up on high from beneath.*—In the middle, *to rise from one's place (as a mark of respect), to stand up before.*
ὕπαρ, τό (indecl.). *A waking vision, not a dream, opposed to ὄναρ.*

ὑπαρ, adverbially, *when awake, on waking.*

ὑπάργυρος, ον (adj. from ὑπό, *beneath*, and ἄργυρος, *silver*). *Having silver beneath, containing silver.*

ὑπάρχω, fut. -ἄρξω, &c. (from ὑπό, intensive, and ἄρχω, *to begin*). *To be the first, to begin, to rule over.—To be, to exist.—Impers., ὑπάρχει, it is permitted, it is lawful.*

ὑπάτος, η, ον (adj. by contr. for ὑπέρτατος, from ὑπέρ, *above*). *The highest, the greatest.*

ὑπείκω, fut. -εἰξω, &c. (from ὑπό, *under*, and εἰκω, *to yield*). *To yield to, to submit, to be inferior.*

ὑπείσδηνω, fut. -εἰσδύσω, &c. (from ὑπό, *secretly*, and εἰσδύνω, *to creep into*). *To creep down into by stealth, to slip into unperceived, to glide into.*

ὑπεκτίθηνι, fut. -εκθήσω, &c. (from ὑπό, *secretly*, and ἐκτίθηνι, *to send forth*). *To send forth secretly, to convey away, to remove.*

ὑπεμμήνυκα, perf. act. of ὑπημύω. See note, page 163, line 116.

ὑπεναντίος, α, ον (adj. from ὑπό, *slightly*, and ἐναντίος, *placed opposite*). *Opposed in a slight degree, nearly opposite.—Commonly same as ἐναντίος, opposite, opposed to, hostile to.*

ὑπεναντιόμαι, οὔμαι (from ὑπεναντίος). *To be opposed to in a slight degree or secretly, to contradict.*

ὑπεξέρχομαι, fut. -εξελεύσομαι, &c. (from ὑπό, *by stealth*, and ἐξέρχομαι, *to go out of*). *To go out of by stealth, to escape unperceived, to pass out secretly.*

ὑπέρ (prep.), governing the genitive and accusative.—Its primitive and leading signification is *above*.—With the genitive it signifies *above, beyond, for, on account of, in behalf of, for the sake of, about*.—With the accusative, *above, over, beyond, against, more than*.—In composition it denotes *the being over and above, excess, for, in defence of*, and frequently adds

strength to the meaning of the simple verb.

ὑπερᾶν (adv. from ὑπέρ, denoting *excess*, and ἄν, *very*). *Excessively, inordinately.*

ὑπερᾶγω, fut. -ἄσω, &c. (from ὑπέρ, *above*, and ἄγω, *to lead*). *To surpass, to excel.*

ὑπεραίρω, fut. -ἄρῶ, &c. (from ὑπέρ, *above*, and αἰρώ, *to raise*). *To lift up above, to elevate.—Neuter, to rise above, to go over, to surpass.*

ὑπεραιώρῶ, ὦ, fut. -ήσω, &c. (from ὑπέρ, *above*, and αἰωρέω, *to raise on high*). *To raise up over, to raise on high.*

ὑπερᾶνω (adv. from ὑπέρ, intensive, and ἄνω, *above*). *Above.*

ὑπεραποθνήσκω, fut. -θᾶνοῦμαι, &c. (from ὑπέρ, *for*, and ἀποθνήσκω, *to die*). *To die for or in the place of.*

ὑπερβαίνω, fut. -θήσομαι, &c. (from ὑπέρ, *above*, and βαίνω, *to walk*). *To walk over, to pass over, to ascend upon, to go beyond.*

ὑπερβάλλω, fut. -βᾶλῶ, &c. (from ὑπέρ, *over*, and βάλλω, *to cast*). *To cast over, to throw beyond, to pass over, to go beyond, to exceed, to surpass, to be very great, to excel.—ὑπερβάλλον, excessive, extreme.*

ὑπερβολή, ἥς, ἡ (from ὑπερβάλλω). *The act of passing over, excess.*

ὑπέρβολος, ον, ὁ. *Hyperbōlos.*

ὑπερείη, ἥς, ἡ. *Hyperēa*, a fountain in Thessaly, belonging to the city of Pheræ.

ὑπερέχω, fut. -έξω and -σχήσω, &c. (from ὑπέρ, *above*, and ἔχω, *to have*). *To have the superiority.*

ὑπερηφάνια, ας, ἡ (from ὑπερηφάνέω, *to conduct one's self haughtily*). *Arrogance, presumption, haughtiness.*

ὑπερθαυμάζω, fut. -ᾶσω, &c. (from ὑπέρ, *excessively*, and θαυμάζω, *to admire*). *To admire very much, to be lost in amazement at.*

ὑπερκαχλάζω, fut. -ᾶσω (from ὑπέρ, *over*, and καχλάζω, *to gush forth*). *To boil over.*

ὑπέρκειμαι, fut. -κείσομαι (from ὑπέρ, *above*, and κείμει, *to lie*). *To lie*

above, to be situated above, to lie upon.

ὑπέρκομος, ον (adj. from ὑπέρ, denoting excess, and κομπέω, to sound). Most renowned, excessively pompous or boastful, much noised abroad, surpassing.

ὑπερμεγέθης, ες (adj. from ὑπέρ, denoting excess, and μέγεθος, great size). Of enormous size, very large.

Ὑπερμνήστρα, ας, ἡ. *Hypermnestra*, a daughter of Danaüs, and wife of Lynceus, the only one of the fifty Danaïdes that did not slay her husband on the bridal night.

ὑπερορᾶω, ᾧ, fut. -ὄψομαι, &c. (from ὑπέρ, over, and ὀράω, to look). To overlook, to neglect.—To look down with contempt on, to despise.

ὑπερος, ου, ὅ, and ὑπερον, ου, τό. A pestle.

ὑπεροχή, ἥς, ἡ (from ὑπερέχω). Eminence, superiority, excellence.

ὑπεροψία, ας, ἡ (from ὑπερορᾶω, fut. ὑπερόψομαι). Arrogance, disdain, contempt, haughtiness.

ὑπερπᾶχυς, υ (from ὑπέρ, denoting excess, and πᾶχύς, thick). Extremely corpulent.

ὑπερπετής, ἐς (adj. from ὑπερπέτομαι, to fly over). That flies over.—Extremely elevated, lofty, situated on high, suspended above.

ὑπερσαρκέω, ᾧ, fut. -ήσω, (from ὑπέρ, denoting excess, and σάρξ, flesh). To be very fleshy, to be very corpulent.

ὑπερτείνω, fut. -τενῶ, &c. (from ὑπέρ, over, and τείνω, to stretch). To stretch or extend over, to distend to the utmost.—Neuter, to extend one's self, to reach over.

ὑπερφέρω, fut. -οίσω, &c. (from ὑπέρ, over, and φέρω, to carry). To carry over, to transport.—Neuter, to excel, to have the superiority.

ὑπερφρονέω, ᾧ, fut. -ήσω (from ὑπερφρον, high-minded). To have lofty sentiments, to entertain a high opinion of one's self.—And hence, to despise, to regard as inferior.

ὑπερχαίρω, fut. -χᾶρῶ, &c. (from ὑπέρ, denoting excess, and χαίρω, to rejoice). To rejoice exceedingly.

ὑπερῶα, ας, Ionic ὑπερόη, ης, ἡ. The palate.

ὑπέχω, fut. ὑρέξω and ὑποσχέσω, &c. (from ὑπό, under, and ἔχω, to hold). To hold under, to sustain, to present to, to furnish.—With δίκας, to render atonement, to suffer punishment.

ὑπήκοος, ον (adj. from ὑπό, under, and ἀκοή, hearing). That listens and attends to, obedient, submissive.

ὑπημύω, fut. -ημῶσω, perf. ὑπήμυκα, with redupl. ὑπεμήμυκα (from ὑπό, beneath, and ἡμύω, to bend down). To look or stoop down, to be cast down.—See note, page 163, line 116.

ὑπήνη, ης, ἡ. The upper lip.

ὑπηρεσία, ας, ἡ (from ὑπηρετέω). Service, assistance.

ὑπηρεσίον, ου, τό (from ὑπηρετέω). A rowing bench, a rower's cushion.

ὑπηρετέω, ᾧ, fut. -ήσω, perf. ὑπηρετήκα (from ὑπηρετής). To perform the service of a rower.—Hence, to serve, to obey.

ὑπηρετής, ου, ὅ. A rower on board a galley, a rower.—A servant, an attendant, a deputy, an assistant.

ὑπηρετικός, ἡ, ὅν (adj. from ὑπηρετής). Qualified or disposed to assist, auxiliary.—τὰ ὑπηρετικά (with πλοῖα understood), light vessels.

ὑπηχέω, ᾧ, fut. -ηχήσω, &c. (from ὑπό, after, and ἡχέω, to sound). To sound after, to resound.

ὑπισχνέομαι, οὔμαι, fut. ὑποσχέσομαι, perfect ὑπέσχημαι, 2d aorist ὑπεσχόμην (from ὑπό, under, and ἵσχομαι for ἔχομαι, to hold one's self). To promise, to bind one's self, to engage.

ὑπνος, ου, ὁ. Sleep.

ὑπνώω, ᾧ, fut. -ώσω, perf. ὑπνωκα (from ὑπνος). To sleep.

ὑπό (prep.), governing the genitive, dative, and accusative.—Its primitive and leading signification is under.—With the genitive it denotes under, from under, by, by means of, through, from.—With the dative, by, with, together with, under, beneath, deep in.—ὑπὸ σάλ-

πιγξι, to the sound of trumpets.—With the accusative, at, about, near, under, beneath.—ὕφ' ἓνα καιρόν, at one and the same instant.—In composition it signifies under, from under, secretly, gradually, by stealth, back or forward, and frequently diminishes the force of the word with which it is compounded.

ὑποβάλλω, fut. -βάλλω, &c. (from ὑπό, and βάλλω, to cast). To subject.

ὑποβάσις, εως, ἡ (from ὑποβαίνω, to descend). Descent, decrease, a sinking down, a retreat, a decline.

ὑποβλέπω, fut. -βλέψω, &c. (from ὑπό, under, and βλέπω, to look). To cast an underlook, to look angrily at, to eye.

ὑποβρύχιος, α, ον (adj. from ὑπό, under, and βρύχιος, submerged). Under the water, submerged, deep in the water.—ὑποβρύχιον ποιεῖν, to drown.

ὑποδείκνυμι, fut. -δείξω, &c. (from ὑπό, intensive, and δείκνυμι, to show). To exhibit, to indicate, to point out.

ὑποδέχομαι, fut. -δέξομαι, &c. (from ὑπό, intensive, and δέχομαι, to receive). To receive, to admit, to accept, to assume.

ὑποδέω, fut. -δήσω, &c. (from ὑπό, under, and δέω, to bind). To bind under, to fasten under.—In the middle, to put on sandals.

ὑπόδημα, ἄτος, τό (from ὑποδέω). A shoe, a sandal.

ὑπόδρᾶ (adv. from ὑποδέρκομαι, to cast an underlook). With an angry look, sternly.

ὑποδύνω and -δύνω, fut. -δύσω, &c. (from ὑπό, under, and δύνω, to go), and middle ὑποδύομαι. To go under, to creep under, to place one's self under.

ὑποδύσις, εως, ἡ (from ὑποδύνω). A going under, a creeping under.

ὑποθέσις, εως, ἡ (from ὑποτίθημι, to lay down or propose). A proposition, a condition, a plan, a principle, a supposition.

ὑποκάτω (adv. from ὑπό, under, and

κάτω, downward). Underneath, down below, below.

ὑποκείμει, fut. -κείσομαι (from ὑπό, under, and κείμει, to lie). To lie under, to be placed under, to be situated beneath or at the foot of.

ὑποκρίνομαι, fut. -κρινούμαι, &c. To answer.—To feign.—τραγωδίας ὑποκρίνασθαι, to act in tragedies.

ὑπόκρισις, εως, ἡ (from ὑποκρίνομαι). Acting, representation.

ὑποκριτής, οὔ, ὁ (from ὑποκρίνομαι). One who assumes a feigned character, an actor, a hypocrite.

ὑποκρούω, future -οὔσω, &c. (from ὑπό, denoting diminution, and κρούω, to strike). To strike gently, to beat time, to keep time with the step.

ὑπολαμβάνω, future -λήψομαι, &c. (from ὑπό, under, and λαμβάνω, to take). To take upon one's self (by going under), to assume, to receive, to support, to suppose, to be of opinion, to believe, to reply.

ὑπολανθάνω, fut. -λήσω, &c. (from ὑπό, under, and λανθάνω, to conceal). To conceal under.

ὑπολείπω, fut. -λείψω, &c. (from ὑπό, behind, and λείπω, to leave). To leave behind, to permit to remain.—In the middle, to remain behind.

ὑπολισθαίνω, fut. -ολισθήσω, &c. (from ὑπό, denoting diminution, and ολισθαίνω, to slip). To slip or fall away gradually, to decay by slow degrees, to sink down.

ὑπολύω, fut. -λύσω, &c. (from ὑπό, beneath, and λύω, to loose). To loose from beneath, to relax, to weaken.

ὑπομένω, fut. -μενῶ, &c. (from ὑπό, behind, and μένω, to remain). To remain behind, to wait, to await, to persist, to endure.

ὑπομιμνήσκω, fut. ὑπομνήσω, &c. (from ὑπό, beneath, and μιμνήσκω, to remind). To remind by placing beneath the view, to put in mind, to suggest.—In the middle, to remember.

ὑπόνομος, ον, ὁ (from ὑπονόμομαι, to undermine). A subterraneous passage, a drain.

ὑπονοστέω, ὦ, fut. -ήσω, &c. (from ὑπό, beneath, and νοστέω, to return). To go back under, to tend downward, to return again, to descend.

ὑποπίπτω, fut. -πεσοῦμαι, &c. (from ὑπό, beneath, and πίπτω, to fall). To fall beneath, to sink under, to fall down before, to lie under.

ὑποπλάκιος, η, ον (adj. from ὑπό, beneath, and Πλάκος, Placus). Hypoplacian, i. e., situated at the foot of Mount Placus.

ὑπόπτερος, ον (adj. from ὑπό, denoting diminution, and πτερόν, a wing). Beginning to have wings, having wings.—Winged, fledged.

ὑπόπτῃς, ου, ὅ and ἥ (from ὑπόψομαι, fut. to ὑφοράω, to suspect). Suspicious.

ὑπορρέω, fut. -ρέυσομαι, &c. (from ὑπό, beneath, and ρέω, to flow). To flow away beneath, to glide away.

ὑπόρως and ὑπόρνυμι, fut. -όρσω, &c. (from ὑπό, secretly, and ὄρω, ὀρνύμι, to excite). To excite secretly, to instigate, to provoke, to arouse.

ὑποσπᾶω, ὦ, fut. -σπᾶσω, &c. (from ὑπό, under, and σπάω, to draw). To draw out from under, to extricate.

ὑποστίλβω, fut. -ετίλψω (from ὑπό, denoting diminution, and στίλβω, to glitter). To glitter faintly, to glimmer, to twinkle.

ὑποστρέφω, fut. -στρέψω, &c. (from ὑπό, back, and στρέφω, to turn), and middle ὑποστρέφομαι. To turn round, to turn back, to return.

ὑποστροφή, ἥς, ἥ (from ὑποστρέφω). A return, a turning round.

ὑποτάσσω, Attic -τάττω, fut. -τάξω, &c. (from ὑπό, under, and τάσσω, to arrange). To arrange under, to render subordinate, to reduce to subjection.

ὑποτελέω, ὦ, fut. -τελέσω, &c. (from ὑπό, gradually, and τελέω, to accomplish). To accomplish by degrees, to perform gradually.—To pay off, to discharge (especially) a tax to the state.

ὑποτίθημι, fut. ὑποθήσω, &c. (from ὑπό, under, and τίθημι, to place).

To place under, to hold forth to, to suggest, to lay down, to submit, to establish.

ὑποτρέφω, fut. -θρέψω, &c. (from ὑπό, under, and τρέφω, to nourish). To nourish underneath, to let grow.

ὑποτρέχω, fut. -δρῶμαι, &c. (from ὑπό, under, and τρέχω, to run).

To run under, to seek protection under, to take shelter beneath.

ὑπότρομος, ον (adj. from ὑπό, denoting diminution, and τρέμω, to tremble). Quivering, trembling slightly, tremulous.

ὑπότροπος, ον (adj. from ὑποτρέπομαι, to return). Turning back, returning.

ὑποურγέω, ὦ, fut. -ήσω (from ὑπουργός, that aids). To afford aid, to serve, to assist, to be useful to, to perform.

ὑποφέρω, fut. ὑποίσω, &c. (from ὑπό, under, and φέρω, to bear). To bear up under, to sustain, to endure.—In the middle, to flow under.

ὑποφονέω, ὦ, future -φωνήσω, &c. (from ὑπό, denoting diminution, and φωνέω, to speak). To speak in a low tone of voice, to whisper, to say in an under tone.

ὑποχείριος, ον (adj. from ὑπό, under, and χεῖρ, the hand). That is under the hand, within reach, grasped with the hand.

ὑποχθόνιος, ον (adj. from ὑπό, beneath, and χθών, the earth). Subterraneous, below the earth, infernal.

ὑποχωρέω, ὦ, future -χωρήσω, &c. (from ὑπό, under, and χωρέω, to go). To pass off beneath, to give way, to recede, to yield.

ὑποψία, ας, ἥ (from ὑπόψομαι, fut. to ὑφοράω, to suspect). Suspicion.

ὑπώρεια, ας, ἥ (prop. fem. of ὑπώρειος, beneath a mountain (from ὑπό, beneath, and ὄρος, a mountain), with χώρα understood). The country at the foot of the mountains.

Ὑρκανία, ας, ἥ. Hyrcania, a large country of Asia, situate south of the eastern part of the Caspian.

ΦΑΕ

Ἵρκᾰνός, ἡ, ὄν (adj.). *Hyrcanian*.
 ὕς, ὕος, ὁ and ἡ. *A boar, a sow, swine.*

ὑσγινόβᾰφής, ἐς (adj. from ὑσγίνον, *a vegetable dyestuff*, and βάπτω, *to dye*). *Dyed scarlet, of a bright scarlet colour.*

ὑστᾰτος, ἡ, ὄν (adj.). *The last*.
 ὑστερέω, ὦ, fut. -ήσω, perf. ὑστέρηκα (from ὑστερος). *To be later, to remain behind.*

ὑστερος, α, ὄν (adj.). *Later, that succeeds, next in order.*—Neuter as an adverb, ὑστερον, *afterward, finally.*—ἐν τοῖς ὑστερον χρόνοις, *in after times.*

ὑστρίξ, ἰχος, ὁ and ἡ (from ὕς, and θρίξ, *hair*). *A species of hedgehog.*

ὑφαίνω, fut. ὑφᾰνῶ, perf. ὑφαγκα. *To weave.*

ὑφᾰλος, ὄν (adj. from ὑπό, *under*, and ἄλς, *the sea*). *Under water.*—ὑφᾰλον ποιεῖν, *to submerge.*

Ὑφᾰσις, εως, ἡ. *The Hyphᾰsis, now the Beyah, a tributary of the Indus.*

ὑφασμα, ἄτος, τό (from ὑφαίνω). *A tissue, a garment, a robe.*

ὑφίστημι, fut. ὑποστήσω, &c. (from ὑπό, *under*, and ἵστημι, *to place*). *To place under, to lay before, to arrange, to produce.*—The perf. and 2d aor. have a neuter signification same as the middle, ὑφίσταμαι. *To oppose, to withstand, to undertake, to admit, to endure.*

ὑψηλός, ἡ, ὄν (adj. from ὑψος). *High, lofty.*

ὑψηπύλος, ὄν (adj. from ὑψι, *high*, and πύλη, *a gate*). *High-gated.*

ὑπόροφος, ὄν (adj. from ὕψος, and ὀροφή, *a roof*). *High-roofed.*

ὕψος, εος, τό (from ὑψι, *high*). — *A height, height, an elevation.*

ὕω, fut. ὕσω, perf. ὕκα. *To make wet, to let rain, to rain.*—In the passive, ὕομαι, *to be rained upon, to be wet.*

Φ.

φᾰγω (obsolete in the present), from it in use 2d aor. ἐφᾰγον, assigned to ἐσθίω. *To eat.*

Φαέθων, οντος, ὁ. *Phaëthon, a son of*

ΦΑΝ

Phœbus or the Sun, and Clymène. He obtained from his father permission to guide for one day the chariot of the sun, but, being unable to manage the steeds, he was struck by Jupiter with a thunderbolt, and hurled into the river Po.

φαεινός, ἡ, ὄν (adj.), same as φαεννός, ἡ, ὄν (adj. from φάος). *Shining, bright, brilliant, resplendent.*

Φαίαις, ἄκος, ὁ. *Phæax, one of the political opponents of Alcibiades at Athens.*

φαίδιμος, ἡ, ὄν (adj. from φαίνω). *Shining brightly, splendid, brilliant, illustrious.*

φαιδρός, ἄ, ὄν (adj. from φαίνω). *Bright, clear, cheerful, joyous.*

φαίνω, fut. φᾰνῶ, perf. πέφαγκα, 2d aor. ἐφᾰνον. *To bring to light, to show, to display, to bring forward.*—In the middle, *to come forth to view, to appear, to seem.*—With a participle it may sometimes be rendered by *openly, plainly.*

φᾰκή, ἡς, ἡ. *Lentils, pottage made of lentils.*

φάλαγξ, αγγος, ἡ. *A phalanx.*

φαλακρός, ἄ, ὄν (adj.). *Bald.*

Φάλερνος, ἡ, ὄν (adj.). *Falernian, of or belonging to Falernus, a district of Campania in Southern Italy, famous for the rich produce of its vineyards.*—Φάλερνος οἶνος, *Falernian wine.*

Φαληρεύς, εως, ὁ. *Phalēreus, a surname of Demetrius.* See Δημήτριος, 2.

Φαληρικός, ἡ, ὄν (adj.). *Of or belonging to Phalērum, Phalērian.*

Φαληροῖ (adv.). *At Phalērum.*

Φαληρόν, οὔ, τό. *Phalērum, the most ancient of the Athenian ports, but which, after the erection of the docks in the Piræus, ceased to be of any importance in a maritime point of view.*

φανερός, ἄ, ὄν (adj. from φαίνω). *Apparent, evident, manifest, clear.*
 φανερώς (adv. from φανερός). *Evidently, in public, openly.*

Φανόδημος, ον, ὁ. *Phanodēmus, an historian who wrote on the antiquities of Attica.*

φᾶος, contr. φῶς, τό. See φῶς.

φάρετρα, ας, Ionic φάρετρη, ης, ἡ (from φέρω, to bear). A quiver.

φάρετριον, ου, τό (dim. of φάρετρα). A small quiver.

φαρμακεύς, έως, ό (from φάρμακον).

One who prepares drugs, a drug-dealer.

φαρμακίς, ιδος, ἡ (fem. to φαρμακεύς).

A sorceress, an enchantress.

φάρμακον, ου, τό. A medicine, an antidote, a remedy, a drug, a poison, a magic art.

φαρμάσσω, Attic φαρμάττω, fut. -άξω, perf. πεφάρμαχα. To produce an effect by means of drugs.—Hence, to enchant, to poison.

Φαρνάβαζος, ου, ό Pharnabazus, a Persian satrap, who assisted the Spartans against the Athenians.

Φάρος, ου, ό. Phāros, a small island in the bay of Alexandrēa, on which was the famous tower built by Sostratus in the reigns of Ptolemy Soter and Philadelphus. The tower of Pharos could be seen at the distance of one hundred miles, and was reckoned one of the seven wonders of the world.

φᾶρος, εος, τό. A garment, a cloak.

φάρνγξ, υγγος, ἡ (from φάρω, to sever or divide). The gullet, the throat.

Φᾶσις, ιδος, ό. The Phāsis, now Rion or Rioni, a river of Asia, falling into the Euxine, after passing through parts of Armenia, Iberia, and Colchis.

φάσσω, poetic imperf. φάσκον, same as φημί. To say.

φάσμα, ατος, τό (from φάω, φαίνω). An appearance, an apparition, a phantom.

φάτνη, ης, ἡ. A manger, a crib, a trough.

φανλίζω, fut. -ίσω, perf. πεφάυλικά (from φαῦλος). To regard as of no value, to despise, to disparage, to condemn.

φαῦλος, η, ου (adj.). Bad, small, mean, simple, cheap, of no value, unjust.—As a noun, ό φαῦλος, a worthless person.

φαῦλως (adv. from φαῦλος). Meanly,

basely, badly, simply, with difficulty.

φέγγος, εος, τό. Light, splendour, brightness, brilliancy, day.

Φειδίας, ου, ό. Phidias, a celebrated statuary of Athens, who died B. C. 432. His statue of Jupiter Olympius was the best of his productions.

φειδίτιον, ου, τό. The public meal of the Spartans.

φείδομαι, fut. φείσομαι and later φειδήσομαι, epic 2d aor. with redupl. πεφιδόμην. To spare, to pardon, to save, to refrain, to avoid.

Φεῖδων, ωνος, ό. Phidon, a man who enjoyed the sovereign power at Argos, and is supposed to have invented scales and measures.

Φεραί, ὧν, αί. Pheræ, a city of Pelasgiotis, in Thessaly, one of the most ancient and important places in the country.

Φεραῖοι, ὧν, οί. The inhabitants of Pheræ.

Φερενδᾶτης, ου, ό. Pherendātes, a Persian satrap.

φέριστος, η, ου (adj., irreg. superl. formed from φέρω). Best, bravest, most excellent.

Φέρης, ου and ητος, ό. Pheres, king of Pheræ in Thessaly, son of Cretheus and Tyro, and father of Admētus.

φέρω, fut. οἴσω, perf. ἤνοχα, with Attic redupl. ἐνήνοχα, 1st aor. ἤνεγκα, 2d aor. ἤνεγκον. To bear, to bring, to carry, to yield, to produce, to carry off.—βαρέως φέρειν, to bear impatiently.—In the middle, to bear away for one's self, to hurry along towards, to rush forward, to fly.—τὰ πρῶτα φέρεσθαι, to bear off the palm, to maintain the highest rank.

φεύγω, fut. φεύξομαι, perf. πέφευγα or πέφυγα (commonly called perf. mid.), 2d aor. ἐφύγον. To flee, to flee away, to escape.

φηγός, οὔ, ἡ. An oak, a species of oak, strictly, having a round esculent nut. Not to be confounded with the fāgus or beach tree, the nuts of which are triangular.

φήμη, ης, ἡ (from φημί). A say-

ing, rumour, a report, fame, reputation.

φημί, 2d pers. φής, 3d pers. φησί, &c., imperf. ἔφην, mostly as aor., fut. φήσω, 1st aor. ἔφησα, 2d aor. εἶπον. *To say, to utter, to remark, &c.*—οὐκ ἔφη, *he said that he would not, he refused.*—In the middle, pres. not used, 2d aor. ἐφάμην, part. φάμενος; same signification as the active.

φθάνω, future φθάσω and φθήσομαι, perf. ἐφθάκα, 2d aor. ἐφθην, inf. φθῆναι, part. φθάς. *To be beforehand, to anticipate, to be sooner.*—With a participle it is commonly rendered adverbially; as, ἐφθην ἀπῶν, *I went away before*, i. e., *I anticipated by going.*—In a negative proposition with a participle, and connected by καί to the following clause, it means *no sooner*, and καί is to be rendered *than*.

φθέγγομαι, fut. φθέγξομαι. *To utter, to speak.*

φθείρω, fut. φθερῶ, perf. ἐφθαρκα, 2d aor. ἐφθαρον, perf. mid. ἐφθορα. *To corrupt, to ruin, to lay waste, to destroy.*

Φθία, ας, ἡ. *Phthia*, a district of Phthiotis, in Thessaly, where Peleus the father of Achilles reigned.

φθινόπωρον, ου, τό (from φθίνω, and ὥρα, autumn). *The end of autumn or harvest season, autumn.* See note, page 176, III., line 1.

φθίνω and φθίω, fut. φθίσω, perf. ἐφθίκα. *To destroy, to cause to waste away, to kill.*—Neuter, *to waste away, to perish.*

φθόγγος, ου, ὁ (from φθέγγομαι). *A sound, a cry.*

φθονερός, á, ὁν (adj. from φθόνος). *Envious, jealous.*

φθονέω, ῶ, fut. -ήσω, perf. ἐφθόνηκα (from φθόνος). *To envy, to be jealous of.*

φθόνος, ου, ὁ. *Envy, jealousy, envious detraction or disparagement.*

φθορά, ᾤς, ἡ (from φθείρω). *Destruction, corruption, ruin, loss, an overthrow.*

φθόρος, ου, ὁ, same as φθορά.

φῦλλον, ης, ἡ (from πίνω, *to drink*). *A cup, a bowl, a goblet.*

φίλημα, ἄτος, Doric for φίλημα, ἄτος, τό (from φίλέω). *A kiss.*

φιάνθρωπος, ου (adj. from φίλος, *loving*, and ἄνθρωπος, *man*). *That loves mankind, philanthropic, humane, friendly.*

φιανθρώπως (adv. from φιάνθρωπος). *Humanely, in a friendly manner, affectionately.*

φιλαργυρία, ας, ἡ (from φιλαργυρέω, *to love money*). *The love of money, avarice.*

φιλαυτία, ας, ἡ (from φιλαυτέω, *to have self-love*, from φίλος, *loving*, and αὐτόν, *self*). *Self-love, egotism, selfishness.*

φιλεργία, ας, ἡ (from φίλος, *loving*, and ἔργον, *labour*). *Love of labour, diligence, industry, activity.*

φιλέω, ῶ, fut. -ήσω, perf. πεφίληκα, Doric fut. -ᾶσω, perf. πεφίληκα (from φίλος, *loving*). *To love, to be fond of, to kiss.*—With an infinitive, *to be wont*.

Φιλῆμων, ονος, ὁ. *Philēmon*, a comic poet, the rival of Menander. According to some authorities a native of Syracuse, while others make him to have been born at Solōe in Cilicia.

Φιλητᾶς, ᾱ, ὁ. *Philētas*, a grammarian and poet of Cos, in the reign of King Philip, and of his son Alexander the Great.

φιλία, ας, ἡ (from φίλέω). *Love, friendship.*

φίλιος, α, ου, and ος, ου (adj. from φίλος, *loving*). *Friendly, kindly disposed.*

Φιλιππίδης, ου, ὁ. *Philippides*.

Φίλιππος, ου, ὁ. *Philip*, the celebrated king of Macedonia, and father of Alexander the Great.

φιλοδοξία, ας, ἡ (from φιλοδοξέω). *Love of glory, ambition.*

φιλόδοξος, ου (adj. from φίλος, *loving*, and δόξα, *glory*). *Loving glory, ambitious.*

φιλόκαλος, ου (adj. from φίλος, *loving*, and καλός, *beautiful*). *That loves the beautiful, virtuous, honourable.*

φιλοκινδύνως (adv. from φιλοκινδύνος, *that loves danger*). *Rashly.*

φιλόκοσμος, *ον* (adj. from φίλος, *loving*, and κόσμος, *ornament*). *Fond of ornament.*

Φιλοκράτης, *ον, ό.* *Philocrātes*, an Athenian orator, contemporary with Demosthēnes, bribed by Philip of Macedon.

φιλομαθής, *ές* (adj. from φίλος, *loving*, and μαθαίνω, *to learn*, 2d aor. inf. μαθεῖν). *Fond of learning, studious.*

Φιλομήλα, *ας, ή.* *Philomēla*, a daughter of Pandion king of Athens, and sister to Procne. She was changed into a swallow.

φιλονεικία, *ας, ή* (from φιλόνεικος). *A love of strife, emulation, ambition.*

φιλόνεικος, *ον* (adj. from φίλος, *loving*, and νεῖκος, *strife*). *That loves strife, quarrelsome, ambitious.*—Neuter, as a noun, τὸ φιλόνεικον, *ambition.*

φιλόξενος, *ον* (adj. from φίλος, *loving*, and ξένος, *a stranger*). *Hospitable.*

Φιλόξενος, *ον, ό.* *Philoxēnus*, 1. A dithyrambic poet of Cythēra, who was imprisoned in the quarries at Syracuse by Dionysius the tyrant of Sicily.—2. A celebrated epicure.

φιλοπᾶτωρ, *ορ* (adj. from φίλος, *loving*, and πατήρ, *a father*). *That loves one's father, filial.*

Φιλοπᾶτωρ, *ορος, ό* (the preceding as a proper name). *Philopātor*, an epithet of one of the Ptolemies. See note, page 2, line 13–18.

φιλοπονία, *ας, ή* (from φιλόπονος). *Love of labour, diligence, laboriousness.*

φιλόπονος, *ον* (adj. from φίλος, *loving*, and πόνος, *labour*). *That loves labour, laborious, fond of labour, industrious.*

φιλοπόνως (adv. from φιλόπονος). *Laboriously, assiduously.*

φιλόπρωτος, *ον* (adj. from φίλος, *loving*, and πρῶτος, *first*). *Fond of being first.*—Neuter, as a noun, τὸ φιλόπρωτον, *a desire of being first, a love of superiority.*

φίλος, *η, ον* (adj.). *Loving, fond of, beloved, dear to, friendly.*—Com-

parative φίλτερος, superlative φίλτατος.—As a noun, *ό φίλος, a friend.*—In epic poetry φίλος often has the force of a possessive pronoun, *mine, thine, his, hers, &c.*, according to the person.

φιλοσοφῶ, *ώ, fut. -ήσω, perf. πεφιλοσόφηκα* (from φιλόσοφος). *To be a philosopher, to study philosophy.*

φιλοσοφία, *ας, ή* (from φιλοσοφῶ). *Philosophy.*

φιλόσοφος, *ον* (adj. from φίλος, *loving*, and σοφία, *wisdom*). *Loving wisdom, ardent in pursuit of knowledge, philosophical.*—As a noun, φιλόσοφος, *ον, ό, a philosopher.*—*ή, a female philosopher.*

φιλότεχνος, *ον* (adj. from φίλος, and τέχνη, *an art*). *That loves an art, skilled in works of art, artificial, favouring the advancement of the arts.*

φιλοτέχνως (adv. from φιλότεχνος). *Artfully, skilfully, artificially.*

φιλοτιμέομαι, *οὔμαι, future -ήσομαι* (from φιλότιμος). *To be ambitious, to labour strenuously, to exert one's self.*

φιλοτιμία, *ας, ή* (from φιλοτιμέομαι). *A love of honour, ambition, emulation, ardour.*

φιλότιμος, *ον* (adj. from φίλος, *loving*, and τιμή, *honour*). *Eagerly seeking distinction, fond of distinction, ambitious.*—As a noun, τὸ φιλότιμον, *love of distinction, ambition.*

φιλοτιμῶς (adv. from φιλότιμος). *Ambitiously, zealously, ardently, carefully.*

φιλοφρονέομαι, *οὔμαι, future -ήσομαι* (from φίλος, *friendly*, and φρόν, *mind*). *To receive or treat with friendship, to treat kindly, to be well disposed towards.*

φιλόφρων, *ης, ή* (from φιλόφρων, *of a friendly disposition*). *A friendly disposition, courtesy, affection.*

φιλόφωνος, *ον* (adj. from φίλος, *loving*, and φωνή, *a voice, speech*). *Talkative, loquacious.*—Neuter, as a noun, τὸ φιλόφωνον, *a chattering propensity, loquacity.*

φιλόψυχος, ον (adj. from φίλος, *loving*, and ψυχή, *life*). *Loving life, fond of life*.—Hence, *timid, cowardly* (through love of life).

φίλυμνος, ον (adj. from φίλος, *loving*, and ὕμνος, *a song*). *Loving song, delighting in song*.

Φινεύς, ἑως, ὁ. *Phineus*, a king of Thrace, who was freed from the attacks of the Harpies and restored to sight by the Argonauts.

φλέψ, φλεβός, ἡ (from φλέω, *to flow*). *A vein*.

φλιά, αῖς, ἡ. *A doorpost*.—αἱ φλιαί, *the doorposts, the thresholds*.

φλόγινος, η, ον (adj. from φλόξ). *Flame-coloured*.

φλογόεις, ὅσσα, ὅν (adj. from φλόξ). *Flaming, blazing, shining brightly*.

φλογώδης, ἐς (adj. from φλόξ, and εἶδος, *appearance*). *Resembling flame, fiery, blazing*.

φλόξ, φλογός, ἡ (from φλέγω, *to burn*). *Flame, the blaze*.

φλυᾶρέω, ᾶ, fut. -ήσω, perf. πεφλυᾶρηκα (from φλύᾶρος, *that indulges in trifling or idle talking*). *To talk idly, to trifle, to prate*.

φοβερός, ἄ, ὅν (adj. from φόβω). *Fearful, dreadful, formidable*.

φοβεῖμαι, Doric for φοβοῦμαι.

φοβέω, ᾶ, fut. -ήσω, perf. πεφόβηκα (from φόβος). *To terrify, to strike with dismay, to frighten, to alarm*.—In the passive, *to flee through dread, to be afraid*.

φόβος, ον, ὁ (from φόβομαι, *to be terrified*). *Fear, dismay, terror*.

Φόβος, ον, ὁ (above as proper name). *Fear, personified*.

Φοῖβος, ον, ὁ. *Phæbus*, a surname of Apollo.

Φοινίκη, ης, ἡ. *Phœnicia*, a country of Asia, extending along the coast of Syria, about thirty-five miles in length, but very limited in breadth.

Φοίνιξ, ἱκος, ὁ. *A Phœnician*.

φοίνιξ, ἱκος, ὁ. *The palm-tree*.—Also, the fruit of the palm-tree, *a date*.

φοίνιος, α, ον, and ος, ον (adj. from φόνος, *blood*). *Bloody, of the colour of blood, defiled with gore*.

Φοίνισσα, ης, ἡ (fem. of Φοίνις). *A*

Phœnician woman.—As fem. adj., *Phœnician*.

φοιτᾶω, ᾶ, fut. -ήσω, perf. πεφοίτηκα (from φοῖτος, *a roaming about*).

To come or go, to wander about, to roam up and down, to frequent, to traverse, to go frequently.

πολιδωτός, ἡ, ὅν (adj. from πολίς, *a scale*). *Covered with scales, scaly*.

φονεύς, ἑως, ὁ (from φονεύω). *A murderer*.

φονεύω, fut. -εύσω, perf. πεφόνευκα (from φόνος). *To murder, to kill, to assassinate, to slay*.

φόνος, ον, ὁ (from φένω, *to slay*). *Murder, an assassination, blood, gore*.

φορέω, ᾶ, fut. -ήσω, perf. πεφόρηκα (a form of φέρω). *To carry forward, to convey, to carry, to possess, to wear*.

Φόρκος, ον, ὁ. *Phorcus* or *Phorcys*, a son of Pontus and Terra, and father of the Gorgons, &c.

φόρος, ον, ὁ (from φέρω, *to bring*). *Tribute, a tax*.

φορτίον, ον, τό (from φέρω). *A load, a burden*.—τὰ φορτία, *wares*.

φορτικῶς (adv. from φορτικός, *used in carrying loads*). *In a troublesome manner, in a burdensome manner*.

πραγμός, οὔ, ὁ (from φράσσω). *The act of enclosing, enclosure, an encampment*.

φράγνυμι, a form of φράσσω.

φράζω, fut. φράσω, perf. πέφραδα, 2d aor. ἐφράδον, poetic with redupl. πέφραδον. *To say, to indicate, to point, to explain, to tell, to utter*.

φράσσω and Att. φράττω, fut. φράξω, perf. πέφραχα. *To shut up, to obstruct, to preserve, to strengthen, to secure by enclosing*.

φρέαρ, φρέατος, τό. *A well*.

φρήν, φρενός, ἡ. *The mind, the intellect, the understanding, thought*.

Φρίξος, ον, ὁ. *Phrixus*, son of Athamas and Nephēle, and brother of Helle.

φρίσσω, Att. φρίττω, fut. φρίξω, perf. πέφρικα. *To have the surface rough, to become rough*.—The perf. act. has a pres. signification, πεφρικώς, *via*, ὅς, *stiff with, rough with*.

φρονέω, ὦ, fut. -ήσω, perf. πεφρόνηκα (from φρήν). *To think, to reflect, to deliberate.*—μέγα φρονεῖν, *to be proud.*—εὖ φρονεῖν, *to be kindly disposed.*

φρόνημα, ἄτος (from φρονέω). *Reflection, thought.*—*Haughtiness, pride, insolence, boasting.*

φρόνησις, εως, ἡ (from φρονέω). *Intelligence, reflection, prudence.*

φροντίζω, fut. -ῖσω, perf. πεφρόντικα (from φροντίς). *To think of, to be concerned about, to care for, to be anxious.*

φροντίς, ἴδος, ἡ (from φρονέω). *Anxiety, thought, care, solicitude.*

φρουρά, ἄς, ἡ (from προορᾶω, *to watch before*). *A watch, a guard, a garrison.*

φρουρέω, ὦ, fut. -ήσω, perf. πεφρούρηκα (from φρουρός). *To watch, to observe, to be on guard, to protect.*

φρουρός, οὔ, ὁ (contr. for προορός, from προορᾶω, *to watch before*). *A watcher, a guard, a sentinel, a keeper.*

φρύνασσομαι, Att. -άττομαι, fut. -άξομαι. *To be proud or haughty, to conduct one's self proudly, to carry one's self high, to boast.*

Φρυγία, ἄς, Ionic Φρυγίη, ἡς, ἡ. *Phrygia.* 1. *A country of Asia Minor, east of Lydia.*—2. *Another district of Asia Minor, named Phrygia Minor, situated on the Hellespont, and comprising the Trojan territory.*

Φρύξ, Φρυγός, ὁ. *A Phrygian.*

φρυγᾶδεύω, fut. -εύσω (from φρυγᾶς). *To compel one to flee his country, to banish, to put to flight.*

φρυγᾶδοθήρας, ον, ὁ (from φρυγᾶς, and θηρᾶω, *to hunt*). *A fugitive-hunter.*

φυγᾶς, ἄδος, ὁ and ἡ (from φεύγω, *to flee*). *A fugitive, a deserter, an exile.*

φύγη, ἡς, ἡ (from φεύγω, *to flee*). *Flight, banishment, exile.*

φυλάκη, ἡς, ἡ (from φυλάσσω). *A guard, watch, a garrison.*—*Confinement, imprisonment, a prison, vigilance.*

φῦλακος, ον, ὁ, poetic and Ionic for φύλαξ.

φύλαξ, ἄκος, ὁ (from φυλάσσω). *A guard, a guardian, a keeper, a sentinel.*

φυλάσσω, Attic φυλάττω, fut. -άξω, perf. πεφύλαχα. *To watch, to observe, to guard, to preserve, to keep watch, to reserve.*—*In the middle, to be on one's guard, to take heed, to beware.*

φύλη, ἡς, ἡ. *A race, a tribe, a class.* φυλλᾶς, ἄδος, ἡ (from φύλλον). *A verdant bough, foliage, a bed of leaves.*

φύλλον, ον, τό (from φύω). *A leaf, a flower, foliage.*

φυλλοχόος, ον (adj. from φύλλον, and χέω, *to pour out, to shed*). *Leaf-shedding, in which the leaves fall (of a certain season).*

φῦλον, ον, τό (from φύω). *A race, a tribe, a class, a kind, a nation.*

Φύξις, ον, ὁ (from φύξις, poetic for φύγη). *The god of escape, an epithet applied to Jupiter, as aiding escape from dangers.*

φῦσᾶω, ὦ, fut. -ήσω, perf. πεφύσηκα (from φῦσα, *wind*). *To blow, to breathe, to swell with the wind, to emit the breath strongly, to snort.*

φύσημα, ἄτος, τό (from φῦσᾶω). *A blast of wind, a breath, a puff, a breathing.*

φῦσικός, ἡ, ὄν (adj. from φύσις). *Natural.*

φυσιολογία, ἄς, ἡ (from φυσιολογέω, *to examine and explain the laws of nature, which from φύσις, and λέγω, to discourse about*). *An inquiry into the laws of nature, natural philosophy, the study of nature.*

φύσις, εως, ἡ (from φύω). *Birth, nature, character, natural talents.*—*In the plural, αἱ φύσεις, the productions of nature, plants.*

φύτεία, ἄς, ἡ (from φυντεύω). *A planting, a plantation, a plant.*

φύτεύω, fut. -εύσω, perf. πεφύτευκα (from φῦτόν). *To plant, to produce, to bring about.*

φῦτόν, οὔ, τό (from φύω). *A plant.* φύω, fut. φῦσω, perf. πέφῦκα, 2d aor. ἔφυν. *To beget, to produce, to bring forth, to cause to grow, to have from nature.*—*The 2d aor.*

and perf. have a neuter significance, *to be, to exist*.—In the middle, *to grow, to increase*.—In the passive, *to be created, to be produced, to be formed by nature*.

Φωκεύς, ἑως, ὁ. *A Phocian, an inhabitant of Phocis.*

Φωκικός, ἦ, ὄν (adj.). *Phocian, of or belonging to Phocis.*

Φωκίς, ἴδος, ἦ. *Phocis, a small country of Greece, bordering on the Corinthian Gulf, having Bœotia on the east, and Ætolia and the Locri Ozolæ on the west.*

Φωκίων, ωνος, ὁ. *Phocion, a distinguished Athenian statesman and commander, celebrated for his incorruptible integrity.*

Φῶκος, ον, ὁ. *Phocus, the son of Phocion, dissolute in his manners, and unworthy of his great father.*

φωλεός, οὔ, ὁ. *A den, a hole, the lair (of a wild beast).*—In the plural, τὰ φωλεά.

φωνέω, ὦ, fut. -ήσω, perf. πεφώνηκα (from φωνή). *To speak, to say.*

φωνή, ἥς, ἦ, Doric φωνᾶ, ἄς, ἁ. *A sound, a voice, a note, a saying, the singing (of a bird), the barking (of a dog).*

φωνήεις, ἦεσσα, ἦεν (adj. from φωνή). *That has voice, endowed with speech, vocal, speaking.*

φωρεύω, ὦ, fut. -ᾶσω, perf. πεφώρᾱκα (from φῶρ, a thief). *To search after a thief, to detect.*

φῶς, φωτός, ὁ. *A man, a hero.*

φῶς, φωτός, τό (contr. from φάος). *Light.*

X.

χαΐ, by crasis for καὶ ἁ.

χαίνω, fut. χᾶνῶ, perf. κέχαγκα commonly κέχνηα, 2d aor. ἐχᾶνον. *To open, to gape, to stand open.*—πρός τι, *to strive for anything, to listen attentively.*

χαίρω, fut. χᾶρῶ and χαιρήσω, perf. κέχαγκα and κεχᾶρηκα, 1st aor. mid. ἐχηρᾶμην, 2d aor. pass. ἐχᾶρην. *To rejoice, to exult.*—As regards the use of χαίρειν at the beginning of letters, &c., see note, page 47, line 15–20.

Χαιρωνεία, ας, ἦ. *Chæronæa, now*

called *Kaprena*, a city of Bœotia, memorable for the ir retrievable defeat of the Athenians by Philip, B.C. 338.

χαίτη, ης, ἦ. *The hair, a lock of hair.*

χάλαζα, ης, ἦ (from χᾶλᾶω). *Hail.*

χαλᾶω, ὦ, fut. -ᾶσω, perf. κεχᾶλᾱκα (from obsolete χᾶω, *to stand open*). *To loosen, to unbend, to relax.*

Χαλδαῖοι, ων, οἱ. *The Chaldæans, inhabitants of Chaldæa, a country of Asia at the head of the Persian Gulf and south of Babylonia.*

χαλεπαίνω, fut. -ᾶνῶ (from χαλεπός). *To irritate, to enrage.*—Neuter, *to be displeased, to be angry with.*

χᾶλεπός, ἦ, ὄν (adj.). *Hard, difficult, harsh, cruel, painful.*

χαλεπότης, ητος, ἦ (from χαλεπός). *Hardness, difficulty, harshness, sternness, arrogance.*

χαλεπῶς (adv. from χαλεπός). *With difficulty, harshly, roughly.*

χᾶλινός, οὔ, ὁ (from χᾶλᾶω). *A bridle, a bit, a curb.*—Poetic plural, τὰ χᾶλινά.

χαλινῶω, ὦ, fut. -ῶσω, perf. κεχαλινῶκα (from χαλινός). *To bridle, to rein in, to restrain.*

χαλκείον, ον, τό (from χαλκεύω, *to be a smith*). *A smith's workshop, a forge.*

χαλκέμβολος, ον (adj. from χάλκος, and ἐμβολος, *the beak of a ship*). *Having a brazen prow, brazen-proved.*

χάλκεος, ἑα, εον, contr. χαλκοῦς, ἦ, οὔν (adj. from χαλκός). *Brazen, of brass.*

χαλκεύς, ἑως, ὁ (from χαλκεύω, *to work in brass or iron*). *A smith.*

χαλκίεικος, ον (adj. from χαλκός, and οἶκος, *a house*). *Of or belonging to a brazen abode.* See note, page 44, line 21–28.

χαλκοκορυστής, οὔ, ὁ (from χαλκός, and κορύσσω, *to arm with a helmet*). *Of the brazen helmet, armed in brass.*

χαλκόπους, ονν, gen. -ποδος (adj. (from χαλκός, and πούς, *a foot*). *Brass-footed.*

χαλκός, οὔ, ὁ. *Copper, brass, bronze.*

χαλκοχίτων, ον (adj. from χαλκός,

and *χιτών*, a garment, a covering). Armed with brass, in brazen armour.

χαμῶζε and *χαμαί* (adv.). On the ground.

χαρά, ἄς, ἡ (from *χαίρω*). Joy.

Χάρης, ητος, ὁ. *Chāres*, an Athenian general noted for his incapacity.

χαρίεις, εσσα, εν (adjective from *χάρις*). Graceful, peaceful, agreeable, beautiful.

χαριέντως (adverb from *χαρίεις*). Agreeably, pleasantly.

χαρίζομαι, fut. -ίσομαι, perf. *κεχάρισμαι* (from *χάρις*). To give delight to, to gratify, to please, to confer a favour on, to bestow.

Χαρίκλῆς, έους, ὁ. *Charicles*.

Χαρίκλῳ, ὅς contr. οὗς, ἡ. *Chariclo*, the mother of *Tiresias*.

Χαρίλαος, ον, ὁ. *Charilāus*, a son of *Polydectes* king of *Sparta*, educated and protected by his uncle *Lycurgus*.

χάρις, ἱτος, ἡ (from *χαίρω*, to rejoice). Joy, grace, attraction, favour, a gift, thanks, &c.—*χάριν* ἔχειν, to feel grateful to, to thank.—*χάριν* ἀποδιδόναι, to return a favour, to testify gratitude.—*χάριν* (accus. sing. as adv.), on account of, for the sake of, with the genitive.

Χάριτες, ων, αἱ. The *Graces*, daughters of *Venus* and *Jupiter*, or *Bacchus*, three in number, *Aglaia*, *Thalia*, and *Euphrōsynē*.

Χαρμῖδης, ον, ὁ. *Charmīdes*.

χάρτιον, ου, τό (dim. of *χάρτης*, paper). Paper.

χάσμα, ἄτος, τό (from *χαίνω*, perf. pass. *κέχασμαι*). A cavity, a chasm, an abyss, an opening, the distended jaws (of a large animal).

χαυλιόδους, δοντος, ὁ (from *χαύλιος*, prominent, and *ὀδούς*, a tooth). A tusk.

χαῦνος, η, ον (adj. from obs. *χάω*, whence *χαίνω*). Porous, loose, soft, brittle, light, empty, useless.

χεῖλος, εος, τό. The lip, a margin, a rim, a border.

Χεῖλων, ωνος, ὁ. *Chīlo*, a Spartan philosopher, one of the seven wise men of Greece.

χεῖμα, ἄτος, τό (from *χέω*). Winter, cold.

χειμάζω, fut. -ᾶσω, perf. *κεχειμᾶκα* (from *χεῖμα*). To render frozen.—Neuter, to pass the winter.—In the passive, to be overtaken by a storm.

χειμάρρος, ον, and *χειμάρρους*, ον, ὁ (from *χεῖμα*, and *ῥόος*, ῥοῦς, a torrent). A mountain torrent (swelled with melted snow, &c.).

χειμερῖνός, ἡ, ὄν (adj. from *χεῖμα*), same as

χειμέριος, α, ον, and *ος*, ον (adj. from *χεῖμα*). Wintry, of winter, cold, stormy, rough.

χειμών, ὦνος, ὁ (from *χεῖμα*). Winter, wintry weather, a storm, a tempest, the cold of winter.—*τοῦ χειμῶνος*, in winter.

χείρ, *χειρός*, ἡ (from the theme *χάω*, *χέω*, to grasp). The hand.—*ἄκρι χειρῶν*, to blows, to personal violence.—*ιέναι* or *ἐλθεῖν εἰς χεῖρας*, to come to an engagement.

χείριστος, η, ον (adj., irreg. superl. to *κακός*, bad). Worst, basest, &c.

χειροῆθης, ες (adj. from *χείρ*, and *ἦθος*, custom, habit). Accustomed to the hand, tame, gentle, domestic.

χειροπληθής, ες (adj. from *χείρ*, and *πλήθω*, to fill). Filling the hand.

χειροποίητος, ον (adj. from *χείρ*, and *ποιέω*, to make). Made by the hand, skilfully constructed, artificial.

χειροτονέω, ὦ, fut. -ήσω, perf. *κεχειροτόνηκα* (from *χείρ*, and *τείνω*, to extend). To extend the hand (as in voting).—Hence, to vote, to choose by one's vote, to elect.

χειροτομία, ας, ἡ (from *χειροτονέω*). A voting by holding up the hand, a vote, a choice, an election.

χειρουργία, ας, ἡ (from *χείρ*, and *εργον*, an operation). A manual operation, a surgical operation, surgery.

χειρουργικός, ἡ, ὄν (adj. from *χειρουργία*). Expert in surgical operations, pertaining to a surgical operation.—As a noun, ὁ, a surgeon.

χειρόω, ὦ, fut. -ώσω, perf. *κεχείρωκα*

XHT

(from *χείρ*). *To treat with violence.*—In the middle, *to vanquish, to master, to subdue.*

Χείρων, ωνος, ὁ. Chiron, one of the Centaurs, famous for his knowledge of medicine. He was the instructor of the most distinguished heroes of his age.

χείρων, ον (adj., irreg. comp. to *κάκος*, *bad*). *Worse, weaker, baser, &c.*

Χελιδόνιος, α, ον (adj.). *Chelidonian.*—*Χελιδόνιαι, ων, αἱ* (*νῆσοι* understood). *The Chelidonian islands*, a cluster of small islands off the coast of Lycia, south of the Sacrum Promontorium. They are now called *Kelidoni*.

χελιδών, ὄνος, ἡ. *A swallow.*

χελώνη, ης, ἡ. *A tortoise, a turtle.*

χερβρονήσιζω, fut. -ίσω (from *χερβρόνησος*). *To form a peninsula, to look like a peninsula.*

χερβρόνησος, ον, and *χερσόνησος, ον*, ἡ (from *χέρρος*, Attic for *χέρσος*, and *νῆσος*, an island). *A peninsula.*—As a proper name, *Χερσόνησος, the Chersonese.*

χερσαῖος, α, ον, and *ος, ον* (adj. from *χέρσος*). *Living on the land, pertaining to land.*

χερσεύω, fut. -εύσω, perf. κεχέρσενκα (from *χέρσος*). *To live on land, to remain on land.*

χέρσος, ον, ὁ. *A continent, land, the main land.*

χερῦδριον, ον, τό (dim. of *χείρ*). *A little hand.*

χέω, fut. χεύσω, 1st aor. ἔχεα and ἔχενα, part. χέας, perf. κέχϋκα. *To pour out, to shed, to diffuse, to spread around, to throw or heap up, to melt.*

χηλή, ης, ἡ (from obsolete *χάω*, root of *χαίνω*). *A cloven foot, the claw* (of a bird, &c.), *a hoof.*

χῆν, χηνός, ἡ. *A goose.*

χηνειος, α, ον (adj. from *χῆν*). *Of a goose.*

χῆρος, α, ον (adj. from obsolete *χάω*, akin to Latin *careo*). *Bereft, separated from, deprived of, abandoned, deserted.*—*γυνῆ χήρα, a widow.*

χῆτος, εος, τό (from obs. *χάω, to be empty*). *Want, deprivation.*

XOP

χθές (adv.). *Yesterday.*

χθών, χθονός, ἡ. *The earth, the ground, land.*

χίλιās, ἄδος, ἡ (from *χίλιοι*). *The number one thousand, a thousand.*

χίλιοι, αι, α (num. adj.). *A thousand.*

Χίλων, ωνος, ὁ. *Chilo.*

Χίμαιρα, ας, ἡ. *The Chimæra*, a fabulous monster, the offspring of Typhon and Echidna; the fore parts of its body were those of a lion, the middle that of a goat, the hinder parts those of a dragon. It had, moreover, three heads, and continually breathed out flames of fire.

χιόνεος, α, ον (adj. from *χιών*). *Of snow, snowy, like snow.*

χῖτων, ὄνος, ὁ. *An under garment, a tunic, a robe.*

χιτωνίσκος, ον, ὁ (dim. of *χιτών*). *A small tunic or robe.*—*χιτωνίσκοι, scanty clothing.*

χῖών, χιόνος, ἡ (from *χέω, to pour out*). *Snow.*

χλαῖνα, Ionic χλαῖνη, ης, ἡ. *An outer garment, a cloak.*

χλαμύδιον, ον, τό (dim. of *χλαμύς*). *A military cloak, a small cloak.*

χλαμύς, ὅδος, ἡ. *A cloak.*

χλευάζω, fut. -ᾶσω, perf. κεχλεύακα (from *χλεύη, derision*). *To treat insolently, to deride.*

χλευασμός, οὔ, ὁ (from *χλευάζω*). *Insolence, scornful derision.*

χλωρός, á, ὄν (adj. from *χλόος, verdure*). *Verdant, green, blooming, fresh, youthful.*

χοῖρος, ον, ὁ. *A hog.*

χολάω, ὦ (from *χολή*). *To be angry.*

χολή, ης, ἡ, Doric χολᾶ, ᾶς, á. *Bile, gall.*—Hence, *anger.*

χόλος, ον, ὁ. *Bile.*—*Anger, wrath.*

χολόω, ὦ, fut. -ώσω, perf. κεχόλωκα (from *χόλος*). *To excite the bile, to excite, to enrage.*—In the middle, *to be angry, to have one's anger excited.*

χόνδρος, ον, ἡ. *A grain.*

χορδή, ης, ἡ. *A gut.*—Hence, *the string* (of a musical instrument), *a chord.*

χορευτής, οὔ, ὁ (from *χορεύω*). *A dancer.*

χορεύω, fut. -εύσω, perf. κεχόρευκα (from χορός, a dance, a choir). To dance a solemn dance with singers, &c., to celebrate with dances and music, to lead choruses, to dance.

χορηγέω, ὦ, fut. -ήσω, perf. κεχορήγηκα (from χορηγός). To defray the expenses of a chorus.—Hence, to fit out, to furnish or provide with (at one's own cost).

χορηγία, ας, ἡ (from χορηγέω). The defraying the expense of a chorus.—Hence, equipment, preparation, provision, furniture.

χορηγός, οὔ, ὁ (from χορός, a dance, a band of singers and dancers, and ἡγέομαι, to lead). Properly, the leader of a band of dancers and singers.—Mostly, a person who fits out and provides a chorus for a theatrical representation at his own expense.—Hence, frequently, in a general sense, one who bestows (at his own cost), a furnisher, a provider, a patron.

χόρτος, ου, ὁ. Properly, an enclosed place.—An enclosure, a yard, a courtyard.—Also, grass, herbage, fodder.

χῶω, inf. χοῦν, root of χώννυμι. To heap up, &c. See χώννυμι.

χράω, ὦ, fut. χρήσω, perf. κέχηρα. To give to another to make use of, to give an oracle, to deliver an oracular response.—The more usual form is the middle, χράομαι, χρώμαι, fut. χρήσομαι, perf. pass. κέχηρμαι and κέχηρημαι. To use, i. e., to give to one's self to use.—To make use of, to receive, to make trial of, to exercise, to have intercourse with.—To receive an oracle.—With θέω, to consult an oracle.

χρεία, ας, ἡ (from χρέος, need). Need, want, privation, use, value, exercise.—χρεία ἐστὶ, there is need, it is necessary.

χρεών, τό (indecl. from χρή). Necessity.—Fate, destiny, death.—χρεών ἐστι, it is fated.

χρή, opt. χρεῖη, subj. χρῆ, inf. χρῆναι, imperf. ἐχρήν and χρῆν, fut. χρήσει (impers. verb from χράω).

It is necessary, it behooves.—χρή με ποιεῖν, I must do so.

χρῆμα, ἄτος, τό (from χράομαι, to use). A thing.—In the plural, χρήματα, ων, τά, riches, treasures, effects, property, wealth.—χρῆμα κίττης. See note, page 53, line 27.—οὐδὲν χρῆμα, nothing.

χρηματίζω, fut. -ίσω (from χρῆμα). To transact business.—In the middle, to pursue an occupation, to engage in money matters, to lend out money on interest, to receive interest for money lent out.

χρήσιμος, η, ου (adj. from χράομαι, to use). Useful, profitable.

χρήσις, εως, ἡ (from the same). The making use of, a using, enjoyment, use.

χρησμός, οὔ, ὁ (from χράω, to deliver an oracle). An oracular response, an oracle.

χρησμοδέω, ὦ, fut. -ήσω (from χρησμός, and ὠδή, a song). To deliver an oracular response in verse (as was the earliest practice), to impart oracles.

χρηστός, ἡ, ὄν (adj. from χράομαι, to use). Useful, valuable, worthy, honourable, good, noble.

χρίω, fut. χρίσω, perf. κέχηκα. Literally, to touch the surface of a body.—Mostly, to anoint, to smear, to rub over with any substance.

χροιά, ὤς, Attic for χρόα, ας, ἡ (from χρώω, to touch). A surface.—Generally, colour, the surface of the human body, the skin.

χρόνος, ου, ὁ. Time, a period of time.—χρόνους πολλούς, for a long time.

χρῦσεος, ἑα, εον, contr. χρυσοῦς, ἡ, οὔν, and poetic χρύσειος, η, ου (adj. from χρυσός). Made of gold, golden, gilded.

χρυσίον, ου, τό (dim. of χρυσός). A piece of gold, gold.

χρυσίτης, ου, ὁ, and χρυσίτις, ἴδος, ἡ (adj. from χρυσός). Containing gold, rich in gold.—ἄμμος χρυσίτης, auriferous sand.

χρυσοκέρω, gen. ωτος (adj. from χρυσός, and κέρας, a horn). Having golden horns.

χρυσόμαλλος, ου (adj. from χρυσός,

and *μαλλός*, wool, a fleece). Having a golden fleece, golden-fleeced. χρυσός, οὐ, ὁ. Gold.

χρῶμα, ἄτος, τό (from χρώννυμι, to colour). Colour, a paint.

χρῶς, ὡτός, ὁ. A surface, the skin. —A colour.

χυτός, ἦ, ὄν (adj. from χέω, to pour out). Poured out, fluid, melted, heaped up.—γαῖα χυτή, the heaped-up earth (on a grave).

χύτρος, οὐ, ὁ (from χέω, to pour out). A pot, a vessel, a crucible.

χῶ, by crasis for καὶ ὁ. And the.

χωλός, ἦ, ὄν (adj. from the obsolete χᾶω, whence χαλᾶω, to loosen, to relax). Lame, limping, defective.

χωλώω, ᾧ, fut. χωλώσω, perf. κελώλωκα (from χωλός). To lame.

χῶμα, ἄτος, τό (from χώννυμι). A mound, a heap, a dam.

χώννυμι and χωννύω (forms its tenses from χῶω), fut. χώσω, perf. pass. κέχωσμαι. To heap up, to erect, to rear, to raise.

χῶμαι, fut. χώσομαι. To be angry, to be displeased.

χῶποσα, by crasis for καὶ ὄποσα.

χώρα, ας, ἡ. Space, a region, a tract of country, country, a place, land.

χωρέω, ᾧ, fut. -ήσω, perf. κελώρηκα (from χῶρος). To have room.—

Hence, to contain, to comprehend, to receive.—To go or come, to proceed.—χωρεῖν ὁμόσε, to come to an engagement, to come to close quarters.

χωρίζω, future -ῖσω, perfect κελώρῖκα (from χωρίς). To separate, to divide, to remove.—In the middle, to remove one's self, to depart from.—κεχωρισμένος, far-removed.

χωρίον, οὐ, τό (dim. from χῶρος). A district, a place, a spot, a farm, an estate.

χωρίς (adv.). Separately, far from, apart from, without, except.

χώρος, οὐ, ὁ (from χᾶω, to be open). Room, space, a place, a country, a district.

Ψ.

ψάλτης, οὐ, ὁ (from ψάλλω, to touch and cause to move). A musician, a harper.

ψάμμος, οὐ, ἡ (from ψάω, to rub down into small fragments). Sand.

ψάω, fut. ψαύσω, perf. ἔψανκα. To touch, to feel, to handle, to reach.

ψέγω, fut. ψέξω, perf. ἔψεχα. To blame, to rebuke.

ψεκάζω, future -ᾶσω, perfect ἔψέκακα (from ψεκᾶς for ψᾶκᾶς, a drop).

To drop, to trickle, to fall by drops, to distil fragrance.

ψέλλιον, οὐ, τό. An armlet, a ring, a bracelet, a buckle.

ψευδής, ἐς (adjective from ψεύδομαι). False, lying.

ψευδόμαντις, εως, ὁ (from ψεύδος, and μάντις, a prophet). A false prophet.

ψεῦδος, εος, τό. A falsehood, an untruth.

ψεύδω, fut. ψεύσω, perf. pass. ἔψενσμαι (from ψεύδος). To deceive, to slander.—In the middle, ψεύδομαι, fut. ψεύσομαι, to tell a falsehood, to lie.

ψῆγμα, ἄτος, τό (from ψήχω, to reduce by rubbing). A fragment, a small piece, a small particle.—In the plural, τὰ ψήγμῃτα, small grains.

ψηφίζω, fut. -ῖσω, perf. ἐψηφίκα (from ψηφός). To calculate by means of pebbles.—In the middle, properly, to give a vote by means of a pebble.—Hence, to vote, to decree by vote, to determine.

ψηφίς, ἴδος, ἡ (dim. from ψηφός). A small pebble.

ψηφίσμα, ἄτος, τό (from ψηφίζομαι). A decree, a determination, a vote, a resolve.

ψηφός, οὐ, ὁ. A small stone, a pebble (used in voting).—Hence, a vote, a ballot, a decision or decree.

ψιλός, ἦ, ὄν (adj. from ψίω for ψάω, to rub). That has been rubbed, bare, bald, unarmed, light-armed.

ψόγος, οὐ, ὁ (from ψέγω). Blame, rebuke, censure.

ψοφέω, ᾧ, fut. -ήσω, perf. ἐψόφηκα (from ψόφος). To make a hollow noise, to sound, to roar.

ψόφος, οὐ, ὁ. A noise, a tumultuous noise, a roaring, a sound, a tone.

ψυχαγωγέω, ᾧ, fut. -ήσω (from ψυχή, the soul, and ἄγω, to conduct). To

conduct the souls of the dead (to the lower world).—To delight, to refresh, to charm.

ψύχω, ὦ, fut. -ήσω (from ψύχος).

To cool, to refresh, to delight.

ψυχή, ἥς, ἡ (from ψύχω). The breath, the soul, the spirit, life.

ψύχος, εὖς, τό (from ψύχω). Cold, frost.

ψυχρός, ἄ, ὄν (adj. from ψύχος). Cold, cool.

ψύχω, fut. ψύξω, perf. ἐψύχα, 2d aor. pass. ἐψύχην. To breathe, to blow.

—Hence, to render cold, to cool.—

Also, to refresh (by air).

Ω.

ὦ (adv. expressing wonder, surprise, &c.). Oh! alas!

ὦδε (adv. from ὅδε, this). Here.—

Thus, in this manner.

ὦδή, ἥς, ἡ (contr. from ᾠοδή, a song).

A song, an ode.

ὦδῖκος, ἡ, ὄν (adj. from ὦδή). Musical.

ὠδίν and ὠδῖς, ἴνος, ἡ (akin to ὀδύνη).

The pains of travail, the pangs of parturition.

ὠθέω, ὦ, fut. ὥσω, rarely ὠθήσω, 1st aor. ἔωσα, perf. ἔωκα. To move, to push, to drive, to impel.

ὠκεᾶνός, οὔ, ὁ (prob. from ὠκύς, and νᾶω, to flow). The ocean.

Ὤκεᾶνός, οὔ, ὁ (as a proper name). Occānus, a sea deity, son of Cœlus and Terra.

ὠκέως (adv. from ὠκύς). Swiftly, rapidly.

ὠκύς, εἰς, ὅ (adj. akin to ὀξύς). Rapid, swift, fleet, active.

ὠμόλινον, ον, τό (from ὠμός, and λῖνον, flax). Flax in its rough state, undressed flax.—Hence, a coarse towel (as made from such flax).

ὠμοπλάτη, ἥς, ἡ (from ὠμος, the shoulder, and πλάτη, a flat body). The shoulder-blade.

ὠμός, ἡ, ὄν (adj.). Raw, not cooked, unripe.—Ferocious, savage, rude, brutal.

ὠμος, ον, ὁ (prob. from the obsolete οἶω, to bear). The shoulder.

ὠμότης, ητος, ἡ (from ὠμός). Cruelty, ferocity.

ὠμοφᾶγος, ον (adj. from ὠμός, and φᾶγεῖν, to eat). Devouring raw flesh, that eats food raw.

ὠνεκα, Doric for οὐνεκα. Because, &c.

ὠνέομαι, οὔμαι, fut. -ήσομαι, perf. ἔωνημαι. To buy, to purchase.

ᾠόν, ᾠού, τό. An egg.

ᾠρα, ας, ἡ. A season, an hour.

ᾠραι, ᾠν, αἱ. The Hours or Seasons, three goddesses, daughters of Jupiter and Themis, who presided over the seasons, and kept the gate of Olympus. Their names were Eunomia, Irēnē, and Dīcē.

ᾠρίος, α, ον (adj. from ᾠρα). That is in season, ripe, seasonable.—

Neuter plural as a noun, τὰ ᾠρια, the fruits of the season.

ᾠρος, εὖς, Doric for ὄρος, εὖς, τό. A mountain.

ᾠρυγή, ἥς, ἡ (from ᾠρούμαι, to howl).

A howling, a yelling, a cry.

ὥς (adv. and conj.). As, when, how, after, since, as soon as, as if.—

That, in order that, so that.—With a numeral, about.—With the superlative it denotes as much or as little as possible, according to the force of the superlative; thus, ὥς τάχιστα, as quickly as possible; ὥς ἐλάχιστον, as little as possible.

—With a participle and ἄν, see note, page 54, line 15–17.—It stands also for a preposition, ἐπί or πρὸς, and governs a case; and sometimes these prepositions are expressed with it. When the latter construction appears, ὥς means no more, as far as our idiom is concerned, than ἐπί or πρὸς alone. When it stands without them, the case apparently governed by ὥς depends in reality on ἐπί or πρὸς understood.

ὥς (from the old demons. pron. ὅς, same as οὔτος, this), same as οὔτως. Thus, so, in this way.

ὥσαύτως (adv. from ὥς, and αὐτως). In the same way, just so, exactly thus, in like manner.

ὥσπερ (adv. from ὥς and περ). Just as, even as, the same as, as if.

ὥσπεροῦν (adv. from ὥς, περ, and

οὖν). *As in truth, as is really the case, exactly as.*

ὥστε (adv. and conj. from ὥς and τε).

As, just as, so as.—That, so that, in order that.

*Ὀστία, ὦν, τὰ. *Ostia*, a celebrated town and harbour, at the mouth of the river Tiber in Italy, which served as the port of Rome.

ὦ τᾶν (indecl.), only as vocative; a mode of address in common life.

Oh thou, my good friend.---Also,

though seldom, used in the plural, *oh ye.*

ὠφέλεια, ας, ἡ (from ὠφελέω). *Utility, profit, advantage, gain.*

ὠφελέω, ὦ, fut. -ήσω, perf. ὠφέληκα (from ὀφέλλω, to aid). *To help, to succour, to be useful to, to assist, to be profitable.*

ὠφέλιμος, ον (adj. from ὠφελέω, to aid). *Useful, advantageous, profitable.*

ὠφελίμως (adv. from ὠφέλιμος). *Advantageously, profitably, usefully.*

—Comparative ὠφελιμώτερον, superlative ὠφελιμώτατον.

ANTHON'S SERIES OF CLASSICAL WORKS

FOR SCHOOLS AND COLLEGES.

From H. HUMPHREY, D.D., President of Amherst College, at Amherst, Mass.

I am very happy to see that you have undertaken to furnish uniform editions of the Latin classics for the use of our grammar schools and higher seminaries of learning. Professor Anthon deserves and will receive the thanks of the public for the labour which he has so judiciously and successfully bestowed upon Salust, Cæsar, and Cicero. The explanatory notes or commentaries are more copious and comprehensive than those of any other edition I have seen, and much better adapted to the wants of young students. Among the most valuable of these notes are those which divert attention to the beautiful uses of the moods and tenses, and explain the delicate shades of meaning and peculiar beauties that depend upon them, which our language often expresses imperfectly and with difficulty, and which young learners rarely regard. The explanations of the force and meaning of the particles are also very useful.

The historical, geographical, and other indexes are also highly valuable, furnishing the student, as they do, with felicitous illustrations of the text, and much general information.

The text seems to be settled with much care and ability. The editions adopted as the basis or referred to as authority are those in the highest repute among scholars. The typographical execution is very fine, and this is a high merit. The wretched reprints of foreign editions of the classics, got up in cheap offices, on wretched paper, with incompetent proof-readers and no editors, to which, until within a very few years, our students have been universally condemned, have, by taking them young, been as successful in making them uncertain and inaccurate scholars as if that had been one of the main objects of the publishers. School books of all kinds, instead of being the worst (as they often are), should be the most carefully printed books we have.

H. HUMPHREY.

From the Rt. Rev. Bishop M'ILVAINE, President of Kenyon College, at Gambier, Ohio.

I anticipate the greatest benefits to our schools and colleges from the admirable edition of the classics which you are now publishing, under the superintendence and illustrated by the copious and learned notes of Professor Anthon. What your accomplished editor has aimed at in his Horace, Cæsar, and other volumes of the series, few can have been much connected with classical institutions in this country without learning to be precisely the one needful thing to their students. The object is most satisfactorily attained. The needed books we have, so far as your series has yet been published; and as to what are yet to come, we have learned from what we have, if I may use the words of one of your authors, quæ a summa virtute summoque ingenio expectanda sunt, expectare. Wishing you the most abundant encouragement in your important enterprise, I remain your obedient servant,

CHAS. P. M'ILVAINE.

From WILLIAM A. DUER, LL.D., President of Columbia College, in the City of New-York.

From the manner in which this undertaking has been so far executed, as well as from the established character and reputation of Professor Anthon as a scholar, his experience as an instructor, and the accuracy and judgment previously evinced by him as an editor and commentator, I can entertain no doubt of the success of the enterprise, so far as his editorial labours and your own skill and experience as publishers are concerned; and I trust that, from the increasing value of classical studies in the estimation of the public, this judicious and spirited effort to facilitate and promote so important a branch of education will be duly appreciated and liberally rewarded.

*I remain, gentlemen,
Your obedient servant,
W. A. DUER.*

Commendatory Letters—continued.

From the Rev. Dr. MILLEDOLER,
President of Rutgers College, at
New-Brunswick, N. J.

... Notwithstanding the objections of some eminent men to the study of the Greek and Roman Classics, it is now almost generally conceded that they form an important if not necessary part of a liberal education.

A respectable acquaintance with those languages, in which the greatest masters in belles lettres and science have written, cannot be dispensed with by professional men. We do not indeed see, without resorting to these ancient and admired fountains of taste and learning, how elegant literature can be cultivated to advantage, or how even a competent knowledge of our own tongue can be acquired.

Whoever, therefore, has so mastered these works that he can teach their grammatical structure not only, but by accurate reference to ancient history, geography, and philology, can trace their nice and varied shades of meaning, unfold their beauty, and inspire the youthful mind with literary enthusiasm, deserves well of the Republic of Letters.

Professor Anthon, in his recent editions of the Classics, has, in the judgment of the undersigned, very ably accomplished this difficult service.

With these works in their hands, our youth will not be left to waste time and mental energy in unnecessary and discouraging investigations, but will be lighted on their way, and excited to exertion.

The typographical part is correctly and elegantly executed.

With my best wishes that both editor and publishers may be amply remunerated by the rapid sale of these works, and their extensive diffusion through the academies and colleges of our country,

I remain, gentlemen,

Yours very respectfully,

PHILIP MILLEDOLER.

From the Rev. JAMES CARNAHAN,
D.D., President of the College of
New-Jersey, at Princeton, N. J.

Having examined in a cursory manner your series of Anthon's Classical authors, I add, with pleasure, the testimony of my approbation to the numerous recommendations given by others. Professor Anthon's character as a Classical scholar is a sufficient pledge for the accuracy of the edition. If the ability

of the learned editor and the neat and handsome appearance of the volumes be justly appreciated, your work cannot fail to receive a liberal patronage.

Your obedient servant,
JAMES CARNAHAN.

From the Rev. Dr. BALDWIN, President of Wabash College, at Crawfordsville, Indiana.

... I have read Anthon's Sallust and his Cæsar's Commentaries with much satisfaction. We have adopted the former in the preparatory course connected with our college; and propose to use his editions of Cæsar and of Tully's Oration, in preference to all others. My opinion of the merits of Professor Anthon, as a Latin scholar and editor of the Latin Classics, and particularly as a critical commentator, is very high. I most cheerfully commend his literary labours to the patronage of classical teachers as second to none in his department, with which I am acquainted.

Yours sincerely,
ELIHU W. BALDWIN.

From the University of St. Louis, Missouri.

... We have examined them partly ourselves, and submitted them for farther examination to persons fully competent to pronounce on their merit. We feel happy in stating, that there has been but one opinion on the subject, viz., that the highest encomiums are due to Professor Anthon as a scholar and a friend to education, and that the typographical execution is not inferior to that of the best schoolbooks published in England and in France. . . .

Your obedient servants,

J. A. ELET,

Rector of St. Louis University.

J. B. ESNING,

Profes. Ling.

From the Rev. RICHARD H. WALL,
D.D., Principal of the Preparatory
School of Trinity College, Dublin,
and Minister of the Chapel Royal.

... Doctor Anthon is an admirable commentator. His works have a great sale here. And I shall be anxious to see anything in the Classical way which comes from his pen. We have his Cicero, Sallust, and Horace in general circulation in our schools. . . .

Letters of Recommendation—continued.

From the Rev. E. NOTT, D.D., President of Union College at Schenectady, N. Y.

The furnishing of our schools and colleges with accurate and uniform editions of the Classical authors in use, accompanied by a useful body of commentary, maps, illustrations, &c., is an undertaking worthy alike of commendation and of patronage. The competency of Professor Anthon for the editorial supervision assigned him, is well known to me. The whole design meets my entire approbation, and you are quite at liberty to make use of my name in the furtherance of its execution.

Very respectfully,
ELIPHALET NOTT.

From the Rev. F. WAYLAND, D.D., President of Brown University at Providence, R. I.

I have not been able, owing to the pressure of my engagements, to examine the above works with any degree of accuracy. I however beg leave to thank you for the volumes, and cheerfully bear testimony to the distinguished scholarship of their editor. No classical scholar of our country enjoys a higher reputation, and I know of no one in whose labours more decided confidence may be reposed.

Yours truly,
F. WAYLAND.

From the Rev. JOHN P. DURBIN, A.M., President of Dickinson College at Carlisle, Penn.

For some months past my attention has been directed to the series of Classical works now in the course of publication from your press, edited by Professor Anthon. I can with confidence recommend them as the best editions of the several works which have appeared in our country, perhaps in any country. The matter is select, and the notes are copious and clear.

Respectfully,
J. P. DURBIN.

From THOMAS R. INGALLS, Esq., President of Jefferson College at St. James, Louisiana.

. I have examined them with attention, and have no hesitation in saying that I prefer them to any books I have seen for the schools for which they are in-

tended. The editions by Dr. Anthon seem to me to supply, in a very judicious manner, what is wanting to the student, and cannot fail, I should think, to aid in restoring Classical studies from their unhappily languishing condition.

Your obedient servant,
THO. R. INGALLS.

From C. L. DUBUISSON, A.M., President of Jefferson College at Washington, Miss.

I have examined with some care the first five volumes of Anthon's Series of Classical Works. They are such as I should expect from the distinguished editor. The "Horace" and "Sallust" of this gentleman have long been known to me as the very best books to be placed in the hands of a student. As a commentator, Professor Anthon has, in my estimation, no equal. His works have excited a great and beneficial influence in the cause of Classical learning, and the present undertaking will infinitely extend the sphere of that influence. No one so well as a teacher can appreciate the value of uniform editions of the textbooks to be used by his classes. The undertaking of publishing a complete series of all those standard works which students must read is a noble one, and I sincerely hope it will be completed. With such a series as the present promises to be, there will be nothing left to desire. It is hoped that editor and publishers will meet with such encouragement as their truly valuable undertaking deserves.

Your obedient servant,
C. L. DUBUISSON.

From the Rev. JOHN LUDLOW, President of the University of Pennsylvania at Philadelphia.

. The object is worthy your enterprising spirit, and you have been singularly fortunate in securing the services of Professor Anthon to direct it to its completion. The volumes which you have kindly sent me fully sustain the reputation of that distinguished scholar, and afford a sure pledge of what may be expected in those which are to follow. Most heartily do I recommend your undertaking, and sincerely hope it will meet with the encouragement which it richly deserves.

With great respect, yours, &c.,
JOHN LUDLOW.

Letters of Recommendation—continued.

From the Rev. M. HOPKINS, D.D.,
President of Williams' College, at
Williamstown, Mass.

Professor Anthon has unquestionably done much service to the cause of classical learning in this country by his editions of the Latin classics, given to the public with unusual accuracy and elegance from your press. His Sallust, Caesar, and Cicero cannot fail to find their way into very extensive use, and to render the entrance upon classical studies much more inviting and profitable.

M. HOPKINS.

From WILBUR FISK, D.D., Presi-
dent of the Wesleyan University,
at Middletown, Conn.

I am highly gratified to notice that you have commenced a series of the classics under the editorial supervision of that accomplished scholar, Professor Anthon of Columbia College. No man in our country is better qualified for this office than Professor Anthon. To show in what estimation he is held in England as a classical scholar, it need only be known that an edition of his "Horace" has been published in London, and the publishers informed me that the entire edition had met with a ready sale; showing that, notwithstanding the numerous editions of this standard work by the first scholars in England, the credit of the work by our American scholar had carried it successfully through the English market, and that, too, by virtue of its intrinsic merit. Your editions of his Cæsar, Cicero, and Sallust are now before me, and show that there is no falling off from the reputation of the edition of Horace. The copious notes and commentaries cannot fail to shed a flood of light upon the mind of the young student, and will contribute much, I trust, to foster in the rising generation of scholars a taste for the ancient classics.

WILBUR FISK.

From SILAS TOTTEN, D.D., Presi-
dent of Washington College.

The volumes which I have examined I entirely approve, and think them better adapted to the purposes of classical instruction than any edition of the same authors yet published in this country. The well-known ability of the learned editor admits no doubt of the excellence of the volumes yet to be published.

S. TOTTEN.

From the President and Faculty of
Miami University, at Oxford, Ohio.

These three volumes, enriched by a copious and valuable apparatus of critical notes, and judiciously arranged historical, geographical, archæological, and legal matters, furnished by so ripe a scholar as Dr. Anthon, are specimens well calculated to recommend the series of which they are the commencement. They are well adapted to promote thorough classical learning, and are entitled to a high grade of popular favour. By order of the Faculty,

R. H. BISHOP, President.

From RUFUS BABCOCK, Jr., D.D.,
late President of Waterville Col-
lege, in Maine.

I have examined with considerable care, and with high and unmingled satisfaction, your recent edition of Professor Anthon's Latin Classics. The distinguished editor of Horace has rightly judged, that in order to elevate the range and standard of scholarship in this country, it is requisite to facilitate the thorough acquisition of those elementary text-books which are usually first put into the hands of pupils. By the beautiful volumes which you have now given to the public from his pen, more has been done to make the student thoroughly acquainted with those three prime authors, Cæsar, Sallust, and Cicero, than by any other helps within my knowledge. I need not minutely specify the various points of excellence by which these books are distinguished. Their practical value will immediately be appreciated by teachers and learners.

Allow me, gentlemen, to tender, through you, my hearty thanks to Professor Anthon for the very valuable service he has performed in aid of the great cause of classical learning. May he continue his labours for the public good.

RUFUS BABCOCK, JR.

From Professor DENNIS, of Haver-
ford, Penn.

... I have examined Anthon's Greek Grammar, and have no hesitation in saying that, as a class-book for schools and colleges, I think it superior to any other with which I am acquainted. ...

WM. DENNIS.

Letters of Recommendation—continued.

From JEREMIAH DAY, D.D., LL.D.,
President of Yale College, at New-
Haven, Conn.

..... I estimate highly the importance of furnishing for our schools and colleges accurate and neat editions of the ancient Classics; and I am much pleased with the general appearance and typographical execution of the specimens which you have given us. . . . It would be presumptuous in one so little conversant with the fair fields of elegant literature to undertake to pass sentence on the finely-wrought productions of so accomplished a scholar as Professor Anthon. . . . His works have a reputation already too well established to need or to receive additional value from any recommendation which I can give. . . .

JEREMIAH DAY.

From the Rev. B. HALE, D.D., Pres-
ident of Geneva College, at Gene-
va, N. Y.

..... Your object "to furnish accurate and uniform editions of Classical authors, read in colleges and schools, accompanied by a useful body of commentary, maps," &c., is a very useful one, and highly deserving of the public patronage, and no one, in our country, is more competent to the editorial supervision of such an undertaking than Professor Anthon. It is fortunate for the cause of Classical learning in our country, that so learned and enterprising a scholar has been brought into co-operation with publishers so enterprising.

So far as I have examined the works above mentioned, they appear to me exceedingly well adapted to their end, and to do credit both to the editor and the publishers. We have specified these editions in the requirements for admission to this college. BENJAMIN HALE.

From the Rev. JOSEPH PENNEY,
D.D., President of Hamilton Col-
lege, at Clinton, N. Y.

I have examined with much interest and attention Dr. Anthon's editions of the ancient classics so far as published by you. I think there can be but one opinion as to the merit of these works, and the advantage to our country of so noble an enterprise. It is not only honoured by the learning of the editor, and the ability and taste of the publishers, but directly and greatly benefited in the vital interest of the education of our youth.

We possess no means of sound mental discipline and cultivated taste that can supersede the relics of Greece and Rome; and thus to enrich them to the inquiring mind, and to adorn them to the eye of our studious youth, is a service not likely to be appreciated as it deserves except by those who have toiled through the crowded and careless page of former days. I earnestly hope that you may be encouraged greatly to extend these labours.

JOSEPH PENNEY.

From the Rev. J. M. MATHEWS,
D.D., Chancellor of the New-York
University.

Professor Anthon has rendered an important service to the cause of learning in this country by his editions of the various Classics; and I am gratified to see that your valuable press is employed in furnishing them to the public.

J. M. MATHEWS.

From the Rev. D. M'CONAUGHY,
D.D., President of Washington
College, at Washington, Penn.

..... The typographical execution is correct and handsome, the binding substantial, the notes copious and valuable. All agree, that it is not much reading, but thorough reading, which secures knowledge and makes the scholar. To this purpose your edition of the classics is eminently adapted. If well employed by students and instructors, they cannot fail to make accurate and well-instructed scholars; and must render the study of Classic authors more interesting and more profitable than it has generally been. I hope that you will find extensive patronage.

D. M'CONAUGHY.

From the Rev. ALONSO POTTER,
D.D., of Union College, Schenec-
tady, N. Y.

..... I have had occasion to examine these editions with some care, and, it would be superfluous to add, with great pleasure. The reputation of Professor Anthon for learning and critical skill, and the singular success with which he adapts his labours to the wants of the student, are too well known and too generally appreciated to need any recommendation. It is proper, however, to add that these volumes will be used in our classes, and are held in the highest esteem.

ALONSO POTTER.

Letters of Recommendation—continued.

From the Rev. S. CHAPIN, D.D.,
President of Columbian College,
at Washington, D. C.

Professor Anthon's editions of Horace, Sallust, Cicero, and Cæsar are so extensively known and so justly appreciated, that to recommend them farther would seem a work of supererogation. No one who examines them, if in any degree a competent judge, can fail to perceive that, in respect to the object for which they were designed, they are works of distinguished merit, and leave nothing to be desired; furnishing as they do a text than which none probably more correct, and a body of notes so luminous, copious, and comprehensive as to meet all the wants of the young student, while the acute judgment, and profound and various learning, which they everywhere exhibit, cannot but afford delight and profit to the most advanced scholar.

Yours, with sentiments of great respect,
S. CHAPIN.

From the Rev. HECTOR HUMPHREYS,
D.D., President of St. John's College,
Annapolis, Md.

The perfect accuracy and uniformity of the ANTHON CLASSICS, with the copious and discriminating notes and learned disquisitions in English by which they are illustrated, and, more especially, the substantial and tasteful manner in which they are printed and bound, fitting them for actual service, recommend them most strongly to our colleges and academies. The copies of many existing editions are so slightly put together, apparently more for sale than for use, and so abound, withal, in false readings, that I should be heartily glad to see them superseded by the above elegant and correct series.

HECTOR HUMPHREYS.

From GESSNER HARRISON, M.D.,
Chairman of the Faculty, and Professor of Ancient Languages in the University of Virginia, at Charlottesville, Va.

I have given a hasty examination to Professor Anthon's school edition of some of Cicero's orations, Cæsar's Memoirs of the Gallic War, and Sallust, and am happy to say, that for the use of preparatory schools, more especially, it is, in my opinion, far better suited than any other with which I am acquainted. There is, indeed, no class of learners

who may not derive useful information from the copious notes which it contains, and which are highly valuable for the geographical, historical, and other matter they convey explanatory of the text. The help thus afforded will not only serve to lighten the learner's burden and make his task a cheerful one, but both directly and indirectly tend to encourage to a better way of rendering the Latin Classics, and to cherish a taste for their study.

Although I have been able to do little more than turn over the pages of Professor Anthon's Greek Prosody, I have satisfied myself of its value, and hope that it may prove greatly useful by placing in the hands of the students of Greek in schools and colleges, in a very neat and convenient form, the means of becoming acquainted more readily with a subject so unworthily neglected in our country. . .

The typographical execution and the paper in all these works are deserving of very high praise, and entitle the enterprising publishers to the commendation of the public.

GESSNER HARRISON.

From the Hon. D. L. SWAIN, President of the University of North Carolina, at Chapel Hill, N. C.

I have examined with as much attention as paramount engagements have permitted, the first three volumes of the series of Latin Classics edited by Professor Anthon, and have taken pains to ascertain the opinions of others with respect to them, in whose judgment, on all subjects connected with Classical literature, I have much more confidence than in my own. The result of this examination and inquiry has been to create a lively interest in the early and successful completion of your enterprise, under the confident expectation that it will prove alike creditable to the editor, the publishers, and the country.

D. L. SWAIN.

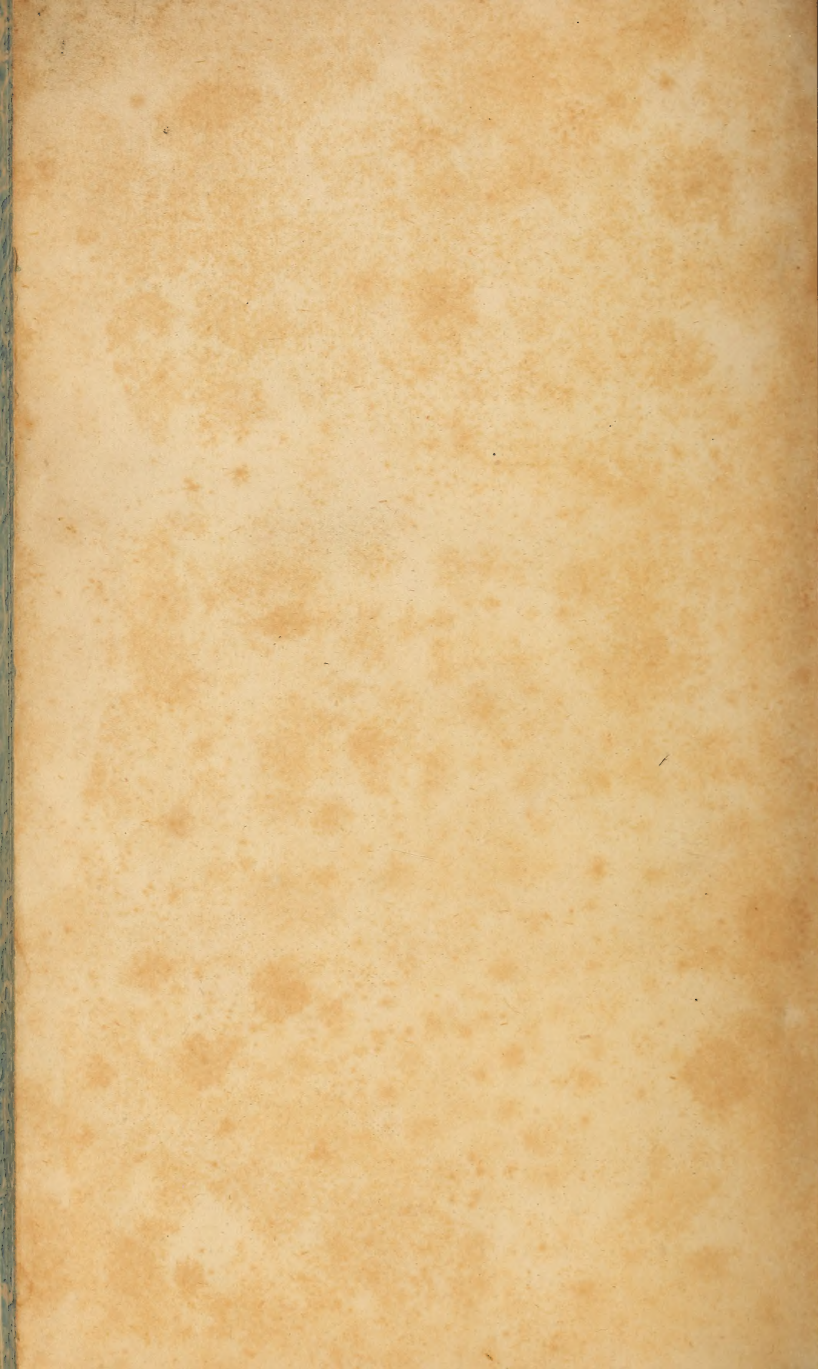
From the Very Rev. WM. M'SHERRY, S. J., President of Georgetown College, D. C.

I have examined your editions of Cicero's Orations, Sallust, and Cæsar, and consider them highly creditable to your press. The notes contain a variety of information, and are well calculated to improve the student.

WM. M'SHERRY.







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